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INSTITUTTET
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SERIE B: SKRIFTER

XI

GEORG MORGENSTIERNE:
INDO-IRANIAN FRONTIER LANGUAGES

OSLO 1929

H ASCHEHOUG & CO. (W NYGAARD)

LEIPZIG

OTTO HARRASSOWITZ

PARIS

HONORÉ CHAMPION

LONDON

WILLIAMS & NORGATE, LTD.

CAMBRIDGE, MASS.

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INSTITUTTET
FOR SAMMENLIGNENDE KULTURFORSKNING

INDO-IRANIAN FRONTIER LANGUAGES

BY

GEORG MORGENSTIÉRNE

VOL. I.

PARACHI AND ORMURI

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TO
PROFESSOR F. C. ANDREAS
IN SINCERE GRATITUDE

PREFACE

The collection of material for this account of two Iranian languages, and the subsequent preparation of a descriptive and, to some extent, comparative account of them, were rendered possible by the generous assistance of the Norwegian Institute for Comparative Research in Human Culture

My sincere thanks are due to Sir George Grierson, whose description of the Kaniguram dialect of Ormuri has been of the greatest help to me, and to whom I am indebted for valuable advice and information on numerous occasions; to Professor Sten Konow, who has gone through part of the manuscript of the Parachi section; to Dr E. W. Selmer, who has kindly assisted me in the interpretation of the phonograph records; and to Mr A. G. Jayne, who has revised the English, except in the vocabularies

Owing to my impending departure on another linguistic expedition to the Hindu Kush it has been necessary to print the Parachi section before the completion of the Ormuri part, and the Ormuri vocabulary had to be sent to press before the introduction and the grammatical sketch of that language were finished. In consequence of this several discrepancies may, I fear, be found in the text. The proof-reading, too, had to be disposed of in less time than I could have wished.

PARACHI

INTRODUCTION.

1. Parachi is first mentioned by Babur in his Memoirs¹ "Many other of the villages and districts (of Kābul) are occupied by Pashāis, Parāchis, Tājiks, Berekis and Afghans" "There are eleven or twelve different languages spoken in Kābul. Arabic, Persian, Tūrki, Moghuli, Hindi, Afghani, Pashāi, Parāchi, Geberi, Bereki and Lamghāni."

Later in the 16th century the Turkish admiral Sidi Ali mentions the Farāshī tribe as living in the vicinity of Parwan, which is close to Shutul²

Elphinstone³ tells us that "the Puraunchehs, another class of Hindkees, seem to have been considered as a separate people in Bauber's time they are now only remarkable for being great carriers, and conductors of caravans"

And according to Masson⁴ "the Perāncheh is spoken by a few families of the same name, resident in or near Panjshīr" Cf. p 221: "The Perānchehs, besides the few families at Panjshīr who preserve their ancient dialect, are found over a large tract of country, and it is well known that their conversion to Islām is of comparatively recent date. At the city of Kābal some of the more eminent merchants are Perānchehs They occupy a considerable village in Kāmeḥ, they also inhabit Makkad on the Indus, and again are

¹ Transl. Leyden and Erskine, ed King, I, 224 f

² Marquardt, Eranshahr, 287.

³ An Account of the Kingdom of Caubul, new ed., I, 413.

⁴ Narrative of Various Journeys in Balochistan etc, I, 219.

found at Atak, and the towns between it and the Jélam river. In all situations they are a commercial people."

Till recently this was all that was known about Parachi, and, in a note on Babur's Memoirs (l c), Sir George Grierson explained the name as "Prāchi". "Eastern", denoting a language of Eastern India, brought to Kabul "through the Purbyas (of Oudh) who were and are great travellers" ¹

2. When staying in Kabul in 1924, on a linguistic mission from the Norwegian "Institute for Comparative Research in Human Culture", I made, however, constant inquiries about Parachi, relying on the authority of Babur and Masson, who described it as a local dialect.

Towards the end of July a Pashai, whom I had brought to Kabul from his native village of Kohnadeh (Sāthā) near Gulbahar, told me that a friend of his, living in the valley of Shutul, spoke a curious language called *Parāči*. He could also repeat a few sentences in this language: *na'γūn 'xureman*, *'au tēreman* "I eat bread and drink water", *kān'ajāi* "from where art thou"; *'uštī 'pareman* "rise and let us go", etc. Another Pashai, hailing from Tagau, confirmed this information by the statement that in the dialect of Pachaghan in Nijrau, about which he had already roused my curiosity, "bread" was called *na'γūn*.

This information made it clear that Parachi was an unknown Iranian language, and *tēr* "to drink" reminded me of Orm *tr*. When I sent the Kohnadeh Pashai home, I promised him a good bakbshish, if he would bring his Parachi friend to Kabul. He did not, however, appear, and I had to send another messenger to Shutul. This man duly returned with a grey-beard, who professed to speak Parachi. But it at once appeared that his language was the north-western dialect of Pashai, which I had recently had occasion to study. He, of course, had imagined that Pashai and Parachi

¹ Grierson also explains Babur's "Geberi" as Gabri, the dialect of the Parsees of Yezd and Kirman. But it seems more probable that Geberi, too, denotes an ancient local language of Kabulistan, cf. Gawar Batī.

would have the same market value with a "majnūn" Firengi, and I shall never forget the expression of his face, when I started reading out to him the parable of the Prodigal Son in his own dialect

Fortunately, the malik of Shutul, together with the other maliks of Kohistan, had just that day come to Kabul to discuss conscription with the government. I wrote down, in Persian letters, the Parachi sentences which I had heard, together with a Persian translation, and sent my messenger to the malik, asking him if any such language were spoken in Shutul. The malik confirmed this, and mentioned the name of some speakers of Parachi.

The messenger started again, and after some nine days returned with a genuine Parachi shepherd. When I asked him to count, the very first numerals, *žū*, *dī*, *šī* etc., proved that Parachi was an Iranian language, occupying a rather independent position.

3. The name of the shepherd was Mahmad Ghanī (abbreviated. M), and his home was Rūidarra above Shutul, at the foot of the Arzū Pass. He said that he was about fifty years old (being one year old "at the time of the great earthquake"). He was very dull, and exceedingly trying to work with; but in the course of the week which he agreed to stay with me, I managed to get an idea of the main features of his mother-tongue. When the Parable had been translated into Parachi, he felt very proud and insisted upon my writing it down in Persian letters, that he might show the mulla of his village that he, Mahmad Ghanī, had produced this piece of Parachi literature.

In September I got into touch with two Parachi recruits, staying in the cantonment of Sherpur. They were Ghulām Maheuddīn (G) and Tabakkal Shāh (T), both probably about thirty years old. The latter came from Rūidarra, and was the poet laureate of the Parachis. The home of the other was Deh-i Kalān in Shutul (or Chutul, which he asserted to be the correct form). He was comparatively fair-haired. He seemed to be really interested in my linguistic work, and was intelligent and always cheerful and reliable.

He tried with some success to apply his knowledge of Persian

writing to his mother-tongue (at my suggestion he introduced some differentiated letters from the Pashto alphabet) Of an evening in his tent he wrote down the songs which his poet friend recited to him The next day, when they came to see me, one of them recited the poem, and I got the manuscript, by the help of which I could afterwards to some extent check my own phonetical transcription They said that there existed in Shutul one Parachi book, containing legends about Ali, but it was impossible for me to get hold of it

I worked with G and T for about one hour daily for over a month

All the three persons mentioned above spoke very nearly the same dialect.¹ But in Kabul I also, for a short time, got hold of a soldier from Ghujulān in Darra-i Ghush (*Darriyush*) in Nijrau. He would not disclose his name; but he is indicated by the letter D. He said that his dialect was similar to that used in Pachaghān, and this was confirmed by Pashais from the neighbouring village of Ishpī.

In Peshawar, at the beginning of November, I had occasion to meet Mahmaddīn from Pachaghān (P), and to write down a short vocabulary of his dialect.

The Nijrau and Pachaghān dialect has a pure *ā* instead of Shutulī *â* (v 16), *ō* instead of *ô*, and, in some cases, postvocalic *e* instead of *ē*. The vocabulary differs considerably from that of Shutul, and contains a still greater number of Pashai loan-words.

An account of the linguistic position and chief characteristics of Parachi is given in my "Report on a Linguistic Mission to Afghanistan", pp. 18 ff, and I have provided a short vocabulary for the Addenda in Vol I of the LSI

¹ M's *â*'s were less rounded than G's and T's, and he generally used the 1st pl. of verbs, instead of the 1st sg In Iw's he usually had *-â* for Prs *-a* T had a stronger tendency than G to broaden stressed *u* into *ō* or even *â*; and he did not employ the oblique case of the pronouns as a subject with past tenses of transitive verbs. The vocabulary of all three varied slightly.

4. In 1926 Panjshir was visited by the Russian scholar Professor M. S. Andreev, who has published a preliminary report on his journey (in Russian)¹ He collected some materials about Parachi (op. cit. p. VI), but has not yet published any account of the language.

According to him (p. 3, note) Parachi is spoken in the village of Kuroba (Koraba of the survey maps, in Panjshir, about five miles above Gulbahar), in Nijrau and in three of the eight villages of the Shutul valley, viz De-i Kalon (100 houses), Mo'ra (20—30 houses) and Andosot (40 houses) The other villages in Shutul speak Persian. According to the traditions of the Shutulis their ancestor Shutul migrated from Nijrau together with Kuroba and Solang (Sālang) Solang went to the valley above Parwan, which bears his name, but his descendants speak Persian. The dialect of Kuroba, Shutul and Nijrau is said to be the same (их язык общей) They call themselves Tajiks, those who have preserved their own language occasionally also Parachis

5. My informants differed considerably regarding the number of persons speaking Parachi According to M they were in all 100 persons, G said that there were 2—300 houses in Shutul, 100 of which were inhabited by Parachis, while the poet T held that his tribe occupied 400 houses in Shutul and 600 in Nijrau Finally, D told me that there were 100 Parachi houses in Nijrau.

Both M and G agreed that the Parachis came from Nijrau a few generations ago (or "6—700 years ago"! G), and that the two branches of the tribe still intermarried and were one people (*yak kaum*) According to G, when they saw the uninhabited valley of Shutul they exclaimed: *chū, tul* "go and look (*buru, sāl ku*)". He said that a couple of generations ago Parachi was spoken in Panjshir, in the villages of Ferāj, Zamōnkōr and Dōstōnkhēl.

It may also be noted that there is a village called Parachi in the Paghman district, some fifteen miles west of Kabul.

¹ On the Ethnology of Afghanistan The Valley of the Panjshir (The Society for Studies of Tajikistan and Iranian Peoples beyond its Borders). Tashkend 1927.

6 It seems doubtful whether these Iranian Parachi-speaking peasants and hill-men are connected with the commercial communities mentioned by Elphinstone and Masson. Regarding this latter group, cf. Pashto *parā(n)ča* "a mercer, draper, cloth-merchant", Waziri *parāča*, *parōča* "a Hindu convert to Muhammedanism, n. of a caste", Panjabi *parāčā* "a caste of Muhammedans engaged ordinarily in peddling". At any rate the hill-Parachis did not know about any such connexion.

It may be that the name is the same (cf. Skr *parāci-* f. "averted, outside of, distant", applied in the sense of "western" to the nearest Iranian neighbours of the Pashais and other Indian tribes?), and that it originally denoted more than one pre-Pathan Iranian community of Kabulistan. And, very probably, the language formerly extended over a greater territory than at present. It is also, however, quite possible that we have to do with two different words.

7 In the absence of any historical information regarding the origin of the Parachis, we must depend on linguistic evidence only, if we want to determine the position of their language within the Iranian family.

As indicated in my Report (pp. 28 ff), Par agrees in several respects with the W. Ir dialects, and not with the eastern ones. One important point is that Par and W. Ir have initial voiced stops (*b*, *d*, *g*) and the palatal affricate *ǰ*, unlike the eastern dialects which have fricatives (*β* (*v*), *δ*, *γ*, *ž*). This seems to be a very ancient distinction between S. (W and S E) Ir and N E Ir, and I do not think there is sufficient reason for assuming a general secondary transition of initial voiced fricatives to voiced stops in S Ir.¹ Like W. Ir Par treats initial and intervocalic *ʒr* in the same way.

With the N.W Ir dialects Par. (but also Wkh) shares the development of *dw* > *b* (Tedesco 12). The loss of intervocalic *-d-*, *-t-* is also characteristic of Par and most of the modern N W dialects. We do not find this change in the N.W. Turfan texts, but the

¹ The *ž-* of NW Ir dialects is probably due to a secondary development of *ǰ-* parallel to that which must have taken place in the case of intervocalic *č* > *j* > *ž*.

common tendency may be ancient. The change of $\text{ʒr} > \text{š}$ is found both in Par. and in the N.W.Ir dialect of Sangsari, but there is not necessarily a direct connexion between the development in the two dialects

Moreover, we find points of resemblance to the N.W. dialects in the formation of words and in the vocabulary Cf e. g. the numerals Par *žūwās* "11", *d(u)wās* "12" N.W. Turfan *ēvandas* (Zaza *žūendā's*), *duvālēs* (Ted. 24 β)), Par *(h)ō* "that": N.W. Turfan *hau* (Ted 22)); Par. *nḥin-*, *nhašt* "to sit down" Samn. *-nīn-*, *-mast*, *ēn-* "to bring" Kurd, Zaza *ān-*; *dah-* "to give" N.W. Turf. *dah-* (Ted 25 β)); Par *pēš*, *pešti* "behind, afterwards": Samn. *paštī*.

It is natural that Par. does not share any phonetical innovations with S.W.Ir (Prs). The numeral *šus* "30" shows the same formation as Prs. *sīh*, but similar forms are found in E.Ir., too (Ted. 24 β)) Regarding *ān* "I" S. Turf. *'an* v. 113. The past participles in *-ī* (203) resemble the S. Turf. and Prs. in *-īd* (N.W. Turf. *-ād*, Ted. 26)), but a similar type is found in Bal. (borr. from Prs) and in Minj.¹

8. The points of resemblance between Par and Orm. have been mentioned in my Report (p 26 f). As regards the phonology the most characteristic point is the change of $w > \gamma(w)$ ² The development of ʒr into Par *š*, Orm. *šr* is not exactly parallel in the two languages, and the loss of intervocalic *-t-*, *-š-*, and the development of *dw- > b-*, *nt*, *nd > n* is found in other dialects, too.

A number of words are more or less peculiar to these two dialects (cf Report p 27).

¹ If the Minj forms in *-īy-*, eg *xādīy* = Prs *xandīd*, Par. *khanī* "laughed" is borr. from Prs, the borrowing must have taken place early

² Traces of this development are found in other dialects, too Cf Wkh (1w s?) *γuš* "male" (= *wyšan* ?), *γōr* "wool" (Av *varəna-*), Prs. (dial) *γēša* "forest" (Prs *bēša*, Phl *wēšak*), Tsakhur (Caucasus) *γarg* "lamb" (< Ir.? Cf. Prs. *barra*, Kurd. *wark*, Shgh *warg* etc) It is not, however, possible to determine the geographical distribution of this transition outside Par and Orm. Possibly Greek ΥΝΔΟΦΕΡΡΟΥ, Kharoshthi *Gudapharnasa* on the coins of Gondophares point to a pronunciation with fricative $\gamma(u)$

Par. <i>an'darf</i> "to sew".	Orm <i>undrəw</i> .
» <i>ga'p-âr</i> "fireplace":	» <i>gap</i> "stone".
» <i>ṁyṁdūt</i> "apricot":	» <i>matat</i> .
» <i>mât</i> "killed":	» <i>mât</i> "withered"
» <i>nî. nar'γō</i> "to go out".	» <i>nis. nayōk</i> .
» <i>nēr. nōt</i> "to take out":	» <i>naw^ar-. naw^alak</i>
» <i>pha'rât</i> "to sell"	» <i>prawak</i> .
» <i>rū</i> "iron":	» <i>rō</i> (but Prs <i>rōi</i> etc. "copper").
» <i>ter. thōr</i> "to drink".	» <i>tr. tatak</i>
» <i>zə'mâ</i> "winter":	» <i>ṽzemāk</i>
» <i>zut</i> "very"	» <i>(d)zut</i> "very much" (?).

Some of these words have the appearance of being loan-words, but other cases of lexical agreement between Par. and Orm will be found in the list of E.Ir. words in Par. given below.

On the other hand Par. and Orm differ on several important points of phonology and morphology (e. g. preservation of *-k* in Orm).

9. The Par. development of *rt, rd > r* reminds us of Psht., and *str > š* is found in several E.Ir. dialects. Apart from these, possibly late, changes, the Par. phonetic development does not present any special E. Ir. features. Some of the enclitic pronouns resemble the forms found in the Pamir dialects (v. 116); but it is in the vocabulary that Par. shows the greatest similarity to its E. Ir. neighbours, as will appear from the following list (cf. Rep. p. 31).

â'yun-. â'γust "to dress". Psht. *āγustəl* etc.

â'mar "apple". Psht. *mana* etc.

âr'zun "millet". Mj. *yūrzan*, but Prs. *arzan*.

ē'stēc "star": Shgh. *š'tēj* < **stārēi*.

a'star "to smear": Mj. *āster*.

ušt "to rise": Mj. *wušk*.

ṽšten, ṽšte'nūk "kid": Ishk. *štunuk* etc.

ē'stāwō "cold": Shgh. *še'tâ* etc. "frozen".

ūzeh-. ūzâ "to remain, be left behind". Yd. *ūzanyah*, Orm. *ōzuk* "left behind" etc.

- bhām* "smell". Sak *bvām̐-ta* "intelligence"
bhīn "tree" Shgh *vēγzn* etc "birch"?
bānapa'i "pillow": Mj. *vēznī* etc.?
berkh- "to fear": Psht. *wēra*, *yēra* (Waz. *wyāra*) "fear"?
bās "rope": Psht *wāš*, Orm. *bēš* etc
bīštō "long". Psht. *ūžd* etc.
cā "how many". Psht. *cō*.
dūč- "to milk". Shgh *δūj-*, Mj. *lūž-* etc.
dhōr "saw". Mj *lōšky*.
derz- "to take on one's back": Psht. *lēžəl* "to load", Orm *daž-* etc.
'dusara "kid, two years old" Psht. *dōšaral*
dōš "hair": Wkh *δurs* "goat's hair" etc
gī'nō "hair". Psht. *γūna* etc.
gir "stone": Shgh *žir* etc
γuh-. *γušt* "to throw" Psht *wištəl* etc.
γan "oak": Psht *wana* "tree" etc.
'γanukō "short". Sak. *vanda-*, but also Bal *gwand*
γa'nir "field" Wkh. *wūndr*.
γarw- "to be boiling". Mj *wurv-*, Sar *wārav-* etc
γu'rōk "child". Psht *wur* "small", *wōrkai* "boy"
γāzd "fat". Psht. *wāzda*
hi "bridge" Shgh *yēd* etc
harw- "to hear" Psht. *arwēdəl*
jar- "to say" Psht *žarəl* "to cry"
kō "roof" Wkh *kūt* etc
khūf- "to cough". Yd *kofah* etc
ka'mā "throat" Psht. dial *kūmar* "Adam's apple"
mē'hi "month". Psht *-maī*, Orm *māī*
mux "face" Psht *max*, Orm. *mux*.
na'γōn "bread". Psht *naγan*, Orm. *txan* etc.
nōrk "nail". Sangl *narxak* etc.
pē "milk" Psht *pq̄* etc
p(h)ī "spade" Shgh *fe*, Wkh *pāy* etc
pen "with, by help of". Psht. *bāndē* "on" etc ?

- pa'nân* "road" Shgh *pând* etc.
pa'rîč- "to shake a sieve" Shgh. *parwîz-*
pa'râsur, *pa'râsur* "last year" Wkh *pard*, or Psht. *parôs*
ruč "flea" Mj *fəriga*, Orm *š'ak* etc.
rha'γâm "spring" Psht *warγūmai* "male kid"²
hîhîne "fire" Zeb *rōšnî*, Orm *rûn*
rhâz- "to fly" Shgh *rewâz-* etc.
sūγ "word, affair" Sar *saug* "proverb, tale"²
sa'hōk "hare" Psht *sōe*, Orm *sîkak*
su'nî- *su'nâ* "to wash" Shgh *ze'nê-* *ze'nâd* etc
šî "horn" Sar "shaw" etc.
šî'čak "female" Zeb. *šēč* etc
tōγ "male mountain goat" Wkh. *tuγ* "goat"
thî- "to burn" Wkh. *θau-*, *θi-uv-* etc.
tar- "in, to, from" Ishk. *tar* "into" etc
xēr "hay" Oss *xor* "fodder"
xēra "mill" Mj. *xîrgá* etc
xâra "summer": Psht. *wōra* etc
zâγ "son": Psht. *zōe*, Soghd *zāk*.
zâm "son-in-law" Psht. *zūm*
žōx "firewood" Wkh. *yax* "twig".

With Minj, its nearest neighbour towards the north-east, Par shares the treatment of the secondary group of consonants **rt*, cf Par *zītō*, Minj. *zīt* "yellow" < Av- *zaurita-*. The present stem *kan-* from the root *kar-* "to do", which is alien to N W Ir, is found in Par and Minj, but also in other E Ir dialects. Further, the re-partition of the stems in Par. *žē-* *âγa* "to come" (**āyāya-*: *āgata-*) is found in Minj, too, and not only in N.W Ir., as stated by Ted. (p. 231).

10 This survey shows that Par occupies a rather central position among the Ir. languages. The points of agreement with E Ir, which we found especially in the vocabulary, may be due to a protracted contact with these dialects. But the agreements with the W (especially N.W) Ir. dialects, probably date from a very early time,

when an unbroken series of dialects (in Hazarajat, Herat etc) connected Parachi with Western Iran.

If, as I think probable, both Par. and Orm are the remains and descendants of the original Ir. languages of Afghanistan¹, the points of resemblance between the two languages can easily be explained. The profound divergences in some respects indicate that the connexion between the two was severed at an early date, probably on account of an Indian expansion towards the West, which partly embedded the Par tribe in Nijrau and Tagau, and perhaps created a Parachi diaspora of pedlars (cf. 6).

11. The very strong Ind influence to which Par has been subject shows also that this dialect has been spoken for a long time in, or near, its present home.

A great number of Ind loan-words of Hind. and Lhd origin have reached Par, probably to a great extent through the medium of Prs. and Psht. Cf. Voc. s.v.v. *bham'bur*, *čur'i*, *də'rāk*, *'ghana*, *ga'ri* (*ga'ri*), *gat*, *hadd*, *'jumkī*, *jōr*, *jo'wāri*, *ka'čārī*, *kačera-phōr*, *kāl*, *kančā'nī*, *kut*, *luŋ'gi*, *laŋgō'ta*, *'lundu*, *lūr-*, *lata'i*, *'marla*, *ma'i'nā*, *'matta*, *na'ti*, *'phundō*, *pher-*, *pa'v'lān*, *'pāsa*, *pet*, *put*, *rupa'i*, *sīr*³, *tēl*, *tōl*, *tōk*, *wēh-*

The Engl words in Par have also come through Ind (e g. *kār'nail*, *'ardalī*, *pa'l'tūn*, *'wāskat*)

Ind., but borrowed from sources not easy to define in each case, are such words as *'āyeš*, *bučh-*, *bumbur'ū*, *čhar-*, *čhat'tō*, *čī'nō*, *dha'ram*, *dhēw-*, *da'lēw-*, *ghānd*, *'hanu*, *jāl*, *ka'čō*, *'khandi*, *'kattō*, *lam*, *'lāwər*, *'māneš*, *pen'di*, *'pendar*, *pa'rōn*, *patt*, *ra'hō*, *se'ya*, *šēl*, *šī'nā*, *šund*, *'tekku*, *wīl*, *wāš*. Prob. of Ind origin are also *ba'lūr*, *qumb*, *'dōnas*, *'khānas*, **katur(ika)*, *'lāndā*, *le'rē*, *lūta'ki*, *'paddō*, *pal-*

Words such as *'kânō* and *'wāyār* (cf Rep p 25), which have their nearest parallels in the Kafir languages, render it possible that some of the words mentioned above may be of Kafiri origin. And it is very probable that many of them have been borrowed

¹ The question whether Orm was introduced from the West will be discussed in the Orm section below

from Pash., even if they do not at present exist in, or have not been traced in that language. We know that e. g. *liwōn* and *phōr* have been borrowed from an earlier stage of Pash. and the same is probably the case with *dha'mān* etc (v. Voc.)

But the number of words certainly borrowed from Pash. and still found in that language is quite large. Cf. the voc. s v v. *ā'i*, *uē*, *andī'wāl*, *īra*, *bhār*, *bālō*, *'būru*, *čūr*, *ča'tak*, *'dādā*, *dhar-*, *dhār*, *dhā'rī*, *dhāw-*, *dāk*, *dāk*, *dīwu'rūk*, *ḍak*, *ḍal*, *gan'dā*, *ga'rāt*, *hā*, *heṇ'gas*, *hu'pēr*, *jut*, *khuḥ*, *khen*, *khur*, *khu'rī*, *kun*, *kō'pān*, *kōr*, *ka'sāḡan* (Pash < ?), *kausa'rā* (Pash. < Prs.), *kat*, *ka'wār*, *kīza'rē*, *leḡḡ*, *ma'čī*, *'māma*, *man'dō*, *munda'rān*, *'maruk* (?), *'māwul*, *muž*, *pōč* (?), *pača'gī*, *pa'pō*, *par-*, *par-*, *sī*, *sāt*, *šāp*, *šor*, *ta'pō*, *ta'rānī*, *tag*, *toṅgok*, *w(ə)'yār*

12. But the Pash influence upon Par. is by no means restricted, to the vocabulary. Like most Pash dialects Par changes *y*- into *ž*- and the distribution of this development (cf. Gawar-Bati *y* > *j*, Traieguna Waigeli *y* > *z*.) shows that it originates from Pash

The treatment of intervocalic *-t-* and *-č-* is identical in the two languages (v 50, 55) (*t* is elided, but *č* retained). The development of *-p-*, however, differs (Par. *-w-*, Pash. *-p-*), while the fate of *-k-* in Pash is uncertain, and the two languages have probably developed on independent lines as regards intervocalic stops.¹

But the most important result of Ind. (prob. Pash. or pre-Pash) influence on the phonetical system of Par., is the introduction (or preservation) of aspirates which will be discussed below (73) Even if we admit that the aspirates may in some cases have been inherited directly from a pre-Ir. stage, the preservation and extended use of them is undoubtedly due to a strong Ind. influence.

13 If we turn to the morphology of Par., we find that this language has borr. from Pash. the pl. suffix *ḍal* and the case suf-

¹ Pash. is the only Ind language in which intervocalic *t* is preserved in some cases, owing to an early vowel contraction Eg Pash L *vēt* "20" < **viśati* (but e.g. *trāvyā* "60" < **tráyōviśāti*), *hanata* "you shall beat" < **hanáthana* (Turner, JRAS, 1927, 237), but e.g. Waig *wīšī*, *-ē* (< *-athana*) The contraction of an unstressed vowel in similar position is common to most Ir dialects, and it is possible that Pash may have been influenced by the Ir. system of accentuation

fixes *kun* and *wanō* (v. 82, 97, 103). Probably forms such as Par. *bāwōhā* "father and son" etc. (v. 83) are of Pash. origin (cf Pash. L. *bāwyā*)

In some cases we find strikingly similar forms. in Par. and Pash Cf. Par. *ân* "I" Pash. *ā* (v 113), the enclitic pronouns (v. 116); Par. and Pash S *a, ā* "he, it is" (v 194); Par. and Pash *bīn* "he was" (v 182), poss Par. 1 pl *-man* · E Pash 1 pl. konj. *-man* (v- 193) In each of these cases, viewed separately, the similarity might be due to a parallel but independent development, but the number of these morphological points of resemblance peculiar to Par. and Pash. renders it probable that they are not all of them accidental. No borrowing of forms need have taken place, but forms which resembled those of the neighbouring language may have had a better chance of being retained. Considering the numerical superiority of the Pashais and the great number of Pash loan-words in Par., we may safely assume that the source has been Pash ¹

At any rate, Par *sī* "it exists" and the suffix of the present in *-tōn* (v 176, 198) have been borrowed from Pash In particular the latter instance, the borrowing of a purely inflexional element, shows how deeply Pash. has influenced Par. This is certainly not due to the existence of a Pash substratum in Par., seeing that Par. is the language which has lost ground, but it indicates a former social or cultural superiority on the part of Pash and a close connexion between the two languages during on extended period

14 The influence of Prs dominates the Par vocabulary completely Among the words which I collected, the words of Prs origin by far outnumbered the genuine Par ones A certain number of Prs words, however, occurred only in the poems, and were probably not much used in the ordinary language.

But Par. seems to be approaching a state where the Prs influence becomes altogether overwhelming Most, if not all, of the men are bilingual, and any word wanting in Par may be supplied from Prs

¹ Regarding a few possible Par. loan-words in Pash v Rep. p 26 (*par-* is probably borrh. into Par. from Pash.)

It is frequently impossible to decide whether we should consider a word to be naturalized as a loan-word in Par, or not. In many cases a Prs. word is used even where a Par. word with the same meaning exists. E.g. *ʾādam* "man" is used along with *ʾmāneš*, and sometimes *ʾsar-i-xud* "his own head" is said instead of *xuʾsōr*, or *ʾxāna* "house" instead of *γus*. This shows that Par. has reached a state when the resistance to the introduction of Prs. elements is very weak. In some cases, however, the Prs. words have been "translated" into Par, v. Voc s v v. *ʾāwə-r dīdarʾka*, *khōrəʾbuʾj*, *khōrəʾgū*

The syntactical system, the "innere Sprachform" of Par. has a strong Prs stamp, and most idioms are formed after Prs patterns, as will be apparent from the Prs translations of Par sentences given in the Texts and in the Vocabulary

Through the influence of Prs. the Ar *qāf* has been introduced into Par., although *k* is frequently heard in unguarded speech, and even the *ʾain* occurs occasionally. The pronunciation of *ā* in Shutul (G and T, M, who was some 25 years older, had a less rounded pronunciation), compared with *ā* in Nijrau, is certainly due to Prs. In Shutul the Parachis are surrounded by a Prs population, and the men probably often speak nearly as much Prs. as Par., and easily adapt their pronunciation to that of Prs.

The morphological system of Par is nearly intact. But the use of the *izāfat*, which was probably introduced in loan-words such as *band-e ʾdest* "wrist" (also *band-e ʾdōst*, *band-e dōstʾka*), has been fully established. It is possible that the pl in *-ān* is of Prs origin, the genuine pl. being found in *phōr*, pl *phaṛ* etc. (v. 83). T's tendency to employ the nom (e.g. *ān* "I" instead of *mun*) with past tenses of transitive verbs is certainly a Persianism.

15 A language like Par. — this applies also to Orm, some dialects of Pash. etc — is therefore not a comparatively self-sufficient and complete unity like the great languages of civilization. Nor does it occupy the independent position of e.g. the Kafir languages, which till recently had a separate civilization of their own, and

were, in the main, able to express the ideas known to them by means of indigenous, or completely assimilated, linguistic elements.

It is, of course, impossible to consider Par. as a dialect of Prs in the ordinary, genealogical sense, since it has retained a morphological system and, to a considerable extent, a vocabulary which differs very much from Prs. But it might, in a certain sense of the word, be called a "cultural" dialect of Prs.

GRAMMAR.

PHONOLOGY.

Phonetical System

Vowels

16 *a* (*a*)¹ is rather advanced, especially in *nams* "19", where it is near, or above the cardinal point. The diphthong (*ai*) is *âi* or *ai*; but in (*au*) the *a* is retracted and slightly rounded. *av*, *ao*. When stressed, the *a* is frequently lengthened.

guza'rom *'kura* "I had passed", *tar* "at", *na* "not", *'kanta* "are doing", *čha*'rɪ "fell", *daur* "circle", *lango*'taɪ "his turban", *aɪ*, *aɪ* "oh"

It is doubtful whether *ɛ*() in *žũ* *'ɛ*()s "11" G, T, D is a separate phoneme (*žwq:s* M).

Note *ha*'vɪ, *he*'vɪ, *he*'vɪ. "this"

a:(*â*) is in the Shutul dialect a back *a* (close to the cardinal point 5). It is slightly rounded, especially in the pronunciation of G, T, less so with M. In Nijrau it is an entirely unrounded *a* (about 4^{1/2}—4^{2/3}) Before a nasal it is more decidedly rounded in Shutul, approaching Norwegian *â* *'a.ɣe* *m* "I came", *ha:l* "condition", *a'n* "I", *gu*'ma'n "doubt", *na* *m* "name" Before or after *ɪ*, *ɪ* the sounds *a* and *a* seem to be interchangeable. *be*'ɪa, *be*'ɪa: "brother", *nɪ*'ha:l, *nɪ*'haa:l "shoot"

¹ In this section the vowel symbols of the International Phonetic Alphabet are used, the symbols employed by me elsewhere being added in brackets

This tentative sketch does not pretend to give any complete and final account of Par. phonetics

The different 'a' sounds are nearly identical with those of Afgh. Prs.

e (*e*) is generally rather wide, approaching *ε*: *ja'ren*, *ja'ren* "to say", *pen* "with", *pa'ε s* "15", *'mende* "this" (acc), *'merem* "I die", *e'de*: "this" (obl). Occasionally it is lengthened: *'me rem*

e (*ē*) is higher (cardinal point 2)

'a.γe.m "I came", *pe š* "before", *'me'rem* "I kill" As an unstressed final it is frequently shortened *'mende*, *mende()* "this".

e, *ɪ* (*e*, *ɪ*) is a very high and narrow *e*, it becomes *ɪ* before the semivowel *ɪ*: *ɛɪ'ra.γ* "lamp", *e*, *ɪ* "the izāfat", *ɛɪ* "what", *bɪ'ɪa*. "brother". In *šar'munda* "ashamed" the *ɪ* has been rounded after *m*.

ɪ (*i*) is a narrow *i*, in some cases diphthongized: *na'ɪ*. "he could", *sɪ r* "satisfied", *dɪ*. "two", *'ghɪ'eto* "has seized", *'m.eto* "is going out".

u (*u*, *o*) is a low *u* of a very varying character. Especially before *r*, *l* it approaches the mixed sounds. When stressed it is frequently lowered into *o* (*u*), *o*., or, in front of nasals, even into *o* (*â*).

gu'ma n "doubt", *mux* "face", *γus*, *γos* "house", *zur* "heart", *kuɾ*, *ko.(u)ɾ* "did", *dhur*, *dho r* "saw", *buɾ*, *bu.ɾ* "carried", *'bulbul* "nightingale", *hus*, *huss* "all", *u'sta* "rose", *γušt*, *γ'uš* "20", *ruč*, *ruč* "day", *'γa phune*., *γa'pho'ne* "wind", *mun*, *mə*, *mə*, *mə*. "me", *'mar'dun*, *mar'də.m* "people"

The *o*, *ó* of *ho'vi*., *hó'vi*: probably belongs to the *u*-phoneme

The rules determining the exact character of these variations are not known to me.

u (*ū*) is a separate phoneme, although it occurs also through lengthening of *u* (*bu.ɾ* "carried", *'šū(.)kur* "thank God"). It is narrow and in some cases advanced.

γu'lu. "much", *maz'du r* "servant", *xu.ɾ* "ate", *žū* "1", *'ča rbu* "fat". Between two palatal sounds we find *ɪ* corresponding to Prs. *u*: in *'čūča* "kid".

o is probably not a separate phoneme, but is to be regarded as a variant of the *u* phoneme: *o*, *o*., *u*, *vo*: "and".

o is found in a few words: *lango'ta* "turban", *'lspo*. "louse"

o. (ō) is a mid, mixed, rounded vowel (rather high and retracted) It is higher before nasals, lower before *r*. It sometimes approaches *u*, *u*, in Nijrau it is more retracted than in Shutul (about *ō*). *čōr* "4", *po nč* "5", *ho.t* "7", *dō:s* "10", *so r* "head", *to* "thee", *ba'lo* "boy", *'kanto:n* "doing"

ə is found as the result of the reduction of full vowels.

fə'la:ni, *fe'la:ni*. "somebody", *də'ri:n*, *du'ri:n* "far". Reduced vowels also in *n^a'hašt*, *n^(ə)'hašt* "sat down", *d^əhēv*, *dhēv* "to desire". But also *'a və*, *'a vo* "water".

The diphthongs are *ai* (*ai*), *a.i*, *a.e* (*âi*), *au* (*au*), *a.u*, *a.o* (*âu*).

Nasalized vowels occur frequently, generally as doublets of vowel + nasal: *a*, *aⁿ* = *an*, *ā*, *āⁿ* = *a.n*, *a n*. Before *s* we regularly find a nasalized vowel in *'paes* "15", *žū'a s* etc "11"

Par possesses long and short vowels, but not a regular system of opposition between long and short vowels of the same quality. Moreover the quantity is not always fixed.

Semivowels.

17 The palatal semivowel occurs chiefly in loan words:

ɣa.l (*yâl*) "mane", *xɪ'ɣa.l* "fancy". The labial semivowel is found in intervocalic position interchangeable with the bilabial fricative *'ba.ɣa*, *'ba.^uva* = *'ba.va* "thy father".

18.

Consonants.

	Bilabial	Labio Dental	Dental	Alveolar	Alveolo- Palatal	Retro- flex	Velar	Uvular	Glottal
Plosive	<i>p</i> , <i>b</i> <i>ph</i> , <i>bh</i>		<i>t</i> , <i>d</i> <i>th</i> , <i>dh</i>			<i>t</i> , <i>d</i> <i>th</i>	<i>k</i> , <i>g</i> <i>k^h</i> , <i>g^h</i>	<i>q</i>	ʔ
Affricate					<i>č</i> , <i>ǰ</i> <i>čh</i>				
Nasal . .	<i>m</i> <i>mh</i>		<i>n</i> <i>nh</i>			<i>n</i>	<i>ŋ</i>		
Lateral .			<i>l</i> <i>lh</i>						
Rolled .				<i>r</i> <i>rh</i>		<i>r</i>			
Fricative	<i>v</i>	<i>f</i>	<i>s</i> , <i>z</i>		<i>š</i> , <i>ž</i>		<i>x</i> , <i>ɣ</i>		<i>h</i>

19 Plosives and Affricates. *t*, *ɖ* are probably post-alveolar. It is doubtful whether they are really retroflex

q occurs in loan-words, but is interchangeable with *k* (v. 14). ' is heard, but not always, before initial vowels: 'o·sp "horse", 'a.lɪ's̥ō "has seized"; stronger in Ar. loan-words with 'avn 'ɛlm "knowledge"

The *h* of *bh* etc. is probably unvoiced, and occasionally a short vocalic element is heard between the plosive and the *h*. But generally *bh* etc. give the impression of forming one phoneme. The aspiration of *ɕh* easily becomes absorbed into the second element of the aspirate. Cf. the conditions in N. Bal., where the aspiration of *ɕh* is frequently omitted, and in Welsh Gypsy (Sampson, p. 51)

20. Nasals and Rolled Sounds. Dental *n* occurs before a palatal. *po·nč* "5".

The *r* in *zur* "heart" etc. resembles Psht. *r*. The *r* in *ɪ t*, *rd* is less energetically articulated, and is interchangeable with *r*.

21 Fricatives *ʃ*, *ʒ* do not give the impression of being very markedly palatal sounds. There is no difference between *ʃ* < **ʃ*, *(s)tr etc., and *ʃ* < **s*: 'ɣušt 'ɣušt-om *ɣušt* (< **wisatɪ angustā-maɪ wistā*) "I have thrown twenty fingers". Formerly the *ʃ* was rounded (v. 30). *x* is slightly palatalized before *ɪ*. *ɕɪ*: "6" *h* is unvoiced.

The Syllable

22. Double consonants exist: 'žu m-me hu: "one month", 'he k-ker "this work", 'na p-pa'ri "does not go", 'šu l-lak "three lakhs", ha'ttò:s (or ha'to s) "17", ɣus(s) "house", hus(s) "all", ɣus'sɪ (ɣu'sɪ) "from the house"

A prothetic, overshort vowel occurs before initial *sp*, *st*. Apparently part of the *s* only belongs to the first syllable, and the acoustic impression is: ^espo: (^es₁po.) "dog", ^este č "star" etc. Similarly *wa's₁pe*: "buttermilk" etc., which for the sake of convenience will be written (*wa's₁pē*).

Stress

23 Word stress is not very marked, and varies a good deal according to sentence stress. Cf. 44

Rules of Sandhi.

24. $a + a, a + o > a;$; $e(.) + e(.)$, $i > i$, $a + e(.)$, $i > ai$, $a + a > aia$; $a + ao > a.o$; $a + e > a i$, $a i$. Eg.: *edhe.ka.na + a > edhe.ka.na* (*edhēkânā*) "it is theirs", *lavča + o > lavča* (*lavčā*) "lip and", *mende + e > mende* (*mendī*) "him he", *kašte(.) + i [čī'nò:] > kašti.°* "[a small] girl", *lavča + i [xī.ro.] > lavčai.°* "[a sweet] lip", *γusi'ka + a. > γusi'ka.ia*: "the house's is", *zviri'ka + ao > zviri'ka.o* (*zviri'kāu*) "thy heart's", *ča. + e > čai*, *čai* "why art thou"

Voiced consonants frequently become unvoiced in final position and before unvoiced consonants: *bi z**, *bi:z* "grain", *se γ / se x* "shade", *sa'baγ* (Prs *sabab*) "reason", *we'se j* "to send": *we'se:štō.n* "sending", *rhi:z* "to lie down": *rhi:sto.n*. But also. *Paγ'ma.n / Pax'ma.n*.

And *vice versa*. *a z'ma.n / a s'ma.n* "sky", *doz ru:č / dos ru:č* "10 days", *γuž lak / γušt lak* "20 lakhs".

Other types of assimilation occur in: *mem bōst / me:n b°* "girded the loins", *bham'bi* (<**bham'pi.*) "a wooden spade".

A final *-r* often disappears: *só(r)* "on", *aga(r)* "if", *bó(r)* "door" etc. But note the inserted *r* in hiatus: *γuswa'nō:r* *la γa* "he came towards the house", *pha.ri -r la.γa* "he came from that side" (Phon.).

A final *-n* is often weakened or elided, with or without nasalization of the preceding vowel (v. 16): *a*, *a.n*, *a:n* "I", *kanta()*, *kanta*, *kanta*, *kantan* "are doing". Generally *kanto* (not *kanto:*) = *kantō'n* "is doing" (v. 198) Also *če* = *če*, *čhēn* "they went" etc

Regarding the doubling of an initial consonant after a stressed, short monosyllabic word (*tu k-ka i* "who art thou") v 22.

Historical Phonology.

Vowels

Ir. *a*¹.

25. Stressed Ir. *a* > Par. *ō* (D, P *ō*, *ō*) *ōsp* "horse", *ōšt* "8", *phōk* "cooked" (**paxwa-*), *bōr* "door", *bōst* "bound", *dōs* "10", *jō*

¹ In this and the following sections the treatment of the sounds of ancient Iw.'s is included

"beat", *kó* "roof" (**kata-*), *khór* "donkey", *nórk* "nail" (**naxra-*), *sō* "100", *pōnč* "5", *sōr* "head", *ku'ró* "done". (**kṛtāka[hya]*), *ā'γō* "has come" (**āgātaka-*) etc

In Prs lw.s we find *a. sar* "head", *sad* "100", *nar* "male" etc. Consequently *tōn* "body", *rōng* "colour" are prob genuine, or ancient lw.s, cf. *phōr* "grain, fruit" > Pash L *phāl*.

26 Unstressed *a* remains (cf the treatment of unstressed *i, u, γ*, 30, 32, 34): *ā'ya* "he came" (**āgata-*), *ēmsar* "this year" (Prs. *imsāl*), *a'wē* "remembering" (**abyāta-*), *da'nān* "tooth", *γa'sō* "calf" (**wasākahya*), *ma'hōk* "moon", *na'wā* "grandson", *na'mō* "felt", *sa'γōn* "cow's dung", *rha'γām* "spring" (**fragāma-*), *da'hem* "I give", *ja'nem* "I beat", *tar* "from, to" (unstressed, but *tōrpī* "calf from one to two years old"), *pha'kō* "has cooked" (**paxwakāhya*), *xāra* "summer" (**h(u)wāhṛtaka-?*), *zāma* D, P "son-in-law" (**zāmaka-*), *šusara* "calf, three years old" (**šrisardaka-*), *γurča* "hungry" (< **wurs* + *čak* < **worsu-*), *zīta* P "yellow" (**zāritaka-*) In *zītō* G etc "yellow" and other cases the *-ō* has been introduced through analogy.

γān "oak", *γarp* "snow", *γāzd* "fat", *γax* "voice", have *a* (reg ā v. 16) in stressed position. This is not due to a differentiating force of *γ* < **γw* < **w*, cf. *γō'a* "desire, longing" (**wāraka-*) But, if we compare the Psht fem *wana*, *wāwra*, *wūzda* it seems probable that the *a* has been preserved through the influence of a final *-ā*. *γax* can be derived from *f* or *pl*. **waxšā* (Av *vaxša-* n.)

In the same manner we can explain *se'ya* "sand" (lw, cf. Skr *sikatā-*), *tam* "cloud" (Skr. L *tamā-* "night") *ma'γas* "fly" (**makasā-?*), *phar* pl of *phōr* "fruit" (anc lw. from Pash), *-tan* pl, *-tōn* sg "suff. of the present stem" *hastam* "I was", *hōst* "he was" Prob. *ē'spaγ* G "dog" is originally the f. of *ē'spō* (**spakā*, **spakah*) It is uncertain, whether a similar difference of gender can be traced in the suffixes *-ōk*, *-ak*, e.g. *nērōk* "male": *šičak* "female" ¹

In *γanukō* (accentuation uncertain) "short", *ga'num* M, G, P (*ga'nem* D) "wheat", *janō* G, T, *janwē* M "living" we find *a* before

¹ Cf Shgh *a(-a)* > *i*, but *a(-ā)* > *ǎ* *šis* "10", *wān* "tree", NSgh 84

original *nt*; but I do not know if this is the reason of the retention of *a*. Possibly the stress has shifted. Reg. 'barem "I carry" etc. cf 193

27. Before a nasal unstressed *a* results in *u*. *mun* "me", *-um* "my, by me", *kun* "to" (< Pash L *kan*), *'wârun* "flour" (**ārtana*-), *'ârzen* M, *âr¹zun* G "millet", *čumör* "go" (imper. 2 pl). But *a* before **ā* in *ma'nân* "my". Note also *xu* "self, own" (**hwatah*) with *u* in the neighbourhood of **w*. The inserted vowel is *u* in *su'ni* "to wash" (**snaya*-).

Regarding "umlaut" v. 39—41. I cannot explain the *i* of *xī* "6" (Av. *xšvas*)

a was lengthened at an early date in *bāš* "rope" (**basθra*-), *māt* "killed" (**marxta*-), *pha'rât* "to sell" (**parawaxta*-) Reg. elision of *a* v. 43

28. We do not know the exact character of the original Ir. sound for which the traditional symbol *a* is used, and we cannot determine how it resulted in Par *ō* (> *o*), coalescing with ancient *awa* at a time when *au* had already passed through the stage *ō*, and moved further towards *ū* (v. 36, 38). The fact that unstressed Ir. "*a*" remains as *a* does not prove anything about the original character of the sound. But the preservation of Ir. "*a*" before "*ā*" seems to show that the original "*ā*" phonemes were unrounded sounds.

A similar change of *a* into *o*, *u* seems to have taken place in Minj etc. Cf Minj *yosp* "horse", *pānč* "5", *āšk¹ā* "8", *lod* "tooth", Ishk *āt* (Zeb. *ōt*) "8", *pūnz* "5", *sur* (Zeb. *sōr*) "head", *xur* (Zeb. *xūr*) "donkey".

Ir. *ā*

29. Ir. *ā* > Par. *â* (Nijrau *ā*, v. 3, 16) *'āya* "came", *'āwuj* "brought", *'āwə* "water", *dā* "gave", *diwās* "12", *γā* "wind", *da'nân* "tooth", *hām* "raw", *zām* M, G "son-in-law" etc.

The prefix *ā* has been shortened in *a'star* "to smear", *a'yun* M "to dress" (Psht *āyund*-, Mj *āyud*-, v. EVP s v *āyustəl*). The stressed *â* has been generalized in *â'yun* G, cf *'āya* "came". *â'γō* "has

come" Reg *žē* "to come" v 43. *ma'hók* "moon" can have original *a* Note *'zemā* G, D, P, *zə'mā* M "winter".

Ir. *i*.

30 Ir *i* > Par *e i* [*e, i*]: *'emsar* "this year" (semi-lw.?, Prs. *imsāl*), *'zemā* G, D, P "winter" (*zə'mā* M), *se'ya* "sand" (lw.), *'tekku* "pungent" (lw.), *ni'sōr* "the shady side of a hill" (lw.?), *pīšt* "mulberry-flour" (prob lw., v below). Among these words *'zemā* is the only certainly genuine Par. one.

In the neighbourhood of *š* and *γ* (< *γw* < **w*) *i* becomes *u*: *γušt* "20"¹, "thrown", *šu* "3", *šus* "30", *dušt* "wall" (**dišti-*), *šurur* "hedgehog", *lušt* "licked", *'el-spō* "louse" (< **spu* < **spišā?*); *γus* "house", *γun-*, "to find", *γuh-* "to throw", *γur'z-ēw-* "to pour out" (**wi-hγz-*). Also *āšuq* "lover" < Prs. *'āšiq* Reg. *ši'čak* v. 31, reg. *ši'dōs* v. 110.

Unstressed *i* > *a* (v 26) *nar'γō* "went out" (**mžgātaka-*), *ra'hō* "rice" (lw. < **(w)rihī-?*), *čhat'tō* "white" (< Lhd *cittā*, Rambani *chuttā*), *n^ahašt*, *nhašt* "sat down" Poss. also in *na'γōn* "bread", *na'mō* "felt" Reg. elision of *i* v 43.

Note *nī-* "to go out" (< **niš-ay-*), *čhī* "went" (**čīd* < *čiyuta-?*).

Ir. *ī*

31. Ir. *ī* remains in *bīz* "seed", *γīr* "bowstring", *'xirō* "sweet" (Prs. *šīrīn*), *nīhīn-* "to sit down" (**nihīdna-?*), *mē'hī* "month" (**māhika-?*), *du'ri* "large spoon".

Unstressed *ī* was shortened in *ši'čak* "female" (< **stri-*) and poss in *ānt* "brought", *ūnt* "brought down" (cf Si. *ān-*: *āndō* "to bring") It is, however, more probable that **ānaya-* was thought to be a causative, and that **ānta-* was formed instead of *ānta-*.

Note *phyō* "wet" (**pī'haγ* < **pītaka-*).

¹ Prob < **wisati*, not **wiō*. *i* does not become *u* in the neighbourhood of *š* in *ši'čak*, and it is not probable that the combined influence of *γ* and *š* would have this effect.

Ir. *u*.

32 Ir. *u* generally remains: *ā'yun-* "to dress", *dut* "daughter", *γušt* "finger", *hušk* "dry", *mux* "face", *puš* "son", *rust* "high", *sur'khō* "red", *ga'num* M, G, P (*ga'nem* D) "wheat", *šw'γur* "hedgehog" (?), *bu* "goat"

Unstressed *u* > *a* in *bana-ba'γal* "armpit" (Prs. *bun* "bottom, root")? Cf. *ka'nem* (34). Before a labial *u* in *xu'wān* "shepherd" (**fšupāna-*). An early lengthening of *u* took place in *sīt* "sour" (< **sūt* < **suxta-*), *rhīn-t* "wept" (**rūhn* < **rudna-?*). *ūt* "swept" (**rufta-*) may possibly be a lw., *tū* "thou" has been lengthened secondarily. Cf. *ūr* < *ur* < *r*

Reg. elision of *u* v. 43.

Ir. *ū*.

33. Ir. *ū* > *i*, as in several Ir dialects: *bī* "was", *phī* "blowing", *bīf* "owl", *dhī* "smoke", *nī* "now, to-day", *tī* "mulberry", *šī* "horn" (Av. *srū-*), *kīza'rē* "milking-pail" (Prs. *kūza*), *sī'cīn* M "needle", *ēi'nō* "small" (Ind. **cūn* < Skr. *cūrṇa-*). Cf. 32, 34

But unstressed *ū* is shortened in *sə'cīn* G, *su'cīn* "needle", *du'rīn* M, G, T, *də'rīn* M "far" (**dūrainā-*)

ēstūn "pillar", *gū(i)* M, *gō* G, D "excrements", *kū* "where" are prob. bor. from Prs

Ir. *r*.

34 Ir. *r* generally > *ur* (*ur*). *γurγ* "wolf", *γurēa* "hungry", *kurγ* "hen", *durf* "awl" (**dγfša-?*), *mur'cē* "sparrow", *gu'rē-* "to seize" (**grbāya-*); *āwur* "brought", *bur* "carried", *kur* "did", *zur* "heart", *ur-* "to slay" (Skr. *rđ-*?), *nhāmur* "forgotten" (**rhāmur* < **frāmṛṣta-*), *γu'rōk* "child" (Psht. *wur* "small"), *mur* "died", *āsur* "this year" (**sγd-?*), *uṭ* "bear" (?), *sāmur* "autumn" (**sāma-rtu-?*).

With recent lengthening of *u* before a group of consonants: *kūca'nōk* "knife" (**kurč-* < **kṛtya-* or **kṛtā-*), after **w* *xūr* "ate" (**hvyṛta-*); but *kūr* "cap" (Av. *kəṛeti-*).

Before *š* (even when it disappeared at a later date) the *u* was moved towards *ō*: *dōš* "hair" (Wkh. *δurs* "goat's hair"), *γōš* "cut hair" (Prs. *gurs*, Av. *frā- vərəsa-* "deprived of hair"), *thōr*, "drank" (**tṛšta-*), *dhōr*, *dhur* (*dhur*) "saw" (**dṛšta*), *pōrk* "sheep's dung" (**pṛška-?*).

Stressed *kur* > *kō(u)r*, *bur* > *būr* (v. 16).

Before groups of consonants where the *r* was lost at an early date (the loss of *r* in *kūčā'nōk* is recent) we find *i* < *ū* *ghit* "seized" (**gūht* < **grfta-*, Av. *garəpta-*), *bīštō* "long" (**bṛzat-aka-*), *bhīn* "tree" (**bṛzn(y)a-*). But *phīš-* "to sow" (**pṛšya-*, Prs. *pāšidan?*)

Unstressed *ṛ* > *a(r)* *ma'rō* "soft" (**mṛdu-?*), *ka'nem* "I do" (**kṛn-* or **kun-*) Cf. 26, 30, 32

Reg. the *i*-umlaut in *ter-* "to drink", *deṛz-* "to take on the back"
v 39.

Ir. ai.

35. Ir. *ai* > Par. *i*: *γī* "willow" (Av. *vaēti-*), *ix* "ice", *hī* "bridge", *mīz* "urine", *lis-* "to lick", *parīč-* "to shake a sieve" (**pari-waiča-*), *sučīn* etc. "needle", *du'rīn* "far".

žū "1" (**yau* < **aw* < **awah*), but *ix* (**aix^a* < **aixū* pl.?), cf. EVP. s v. *yau* (Afr. *yau*, f. *v'wa*, Bang. *yō^u*, f. *ēwa* < **aiwah*, *awā*).

ma'nōk "ram" (**maišna-?*) with absorption of *i* into the *š*?

The derivation of the particle *te* (v. 161) from unstressed **tē* < **tai* is uncertain

Ir. au.

36 Ir. *au* > Par. *ū*: *gū* "cow", *gū* "ear", *dūč-* "to milk", *rūγa'sōk* "fox", *rū* "iron", *rūč* "day", *khū* "raised, high" (Av. *kaofa-?*), *žūγ* "yoke" (Ishk. *yōγ*), *stūr buz D* "goat" (Av. *staora* etc.), *rūčōn* "smoke-hole" (but *rīčūn D*, Prs. *rōzan* "window"), *rū(y)-* "sweep" (Prs. *rōb-*).

Before *n*: *gī'nō* "single hair", *rhīnē* "light" (**rauxšnya-*).

kōpān "camel's hump" is borrr, cf. Pash. L *kōpē*, Mj *kūpōn*. Prs. *ō* is generally rendered by Par. *ō*.

Ir äyă etc.

37. Ir. *aya* > Par. *i*: *pī* G "milk" (Av. *payah-*), *tōrpī* "calf, from one to two years old", *šī* "3", *su'nī-* "to wash", *kī* "who" (**kahya*, or lw.?), *p(h)ī* "spade" (Wkh. *pāy* etc.).

But unstressed *ēnem* "I bring" (**ānayami*), v. 193. Reg the derivation of *ē*, *hē*, v. 124.

I generally heard *pē* G etc "milk". If this is really a distinct form (cf. *wa'spē* "buttermilk"), it must be derived from pl. **payāh* (cf. Psht, Shgh *pāi*). Cf. *sēγ* "shade" (**sāyakā-*), *ēx* "egg" (**āwy-axa-*), *xē* "open" (**wišāya-*), *mēn* "waist" (**mad(γ)yāna-*), *gurē* "seize" (**grbāya*), *žē* "come" (*āyāya*). But, before *m*, *gu'rīm* "I seize", *žīm* "I come". Cf. 40

Ir. āwă.

38. Ir. *āwă* > Par. *ō*: *nō* "9", *nō* "new", *tō* "thee", *žō* "barley", *ō* "that", *čōr* "4" (Av. *čaθwārō*), *m'sōr* "shady side of a hill" (**msyāwara-*, or, probably, lw.) Before a nasal *awa* > *ū*: *ūn-* "to lead down" (Av. *awa-nay*). Unstressed in *ū'zā* "remained" (**awa-zāta-*) But *pū* "on that side" (**patī-awa-?*)

Note *pha'rāt-* "to sell" (**parwāht* < **parawaxta*, v. 27, or **parāht* < **parāwaxta*), and, possibly, *phārī* "from that side" (**patī-awāθra* + *i*). But cf. *čōr* above

i-Umlaut.

39 *ā* results in *ē* *ēn-* "to bring" (**ā-naya-*), *mēr-* "to kill" (**māraya-*), *dēr-* "to have", *pēc* "to cook", *rhēz-* "to build, prepare" (**fra-rāzaya-*), *nhēn-* "to make to sit down" (analogical form.?), *dēš* "sickle" (**dāθri-*, Mj *lrvūč*), *nēšt* "nose" (**nāsti-*), *stēc* "star" (**stārčī-*), *mēhī* "month" (**māhika-?*), *šēl* "rice" (Ind. lw. < *sālī-*), *ā'γēš* D P "sky" (Ind. lw. < *ākāśya*).

The treatment of *a'* is more uncertain, partly on account of the occasional lengthening of *e* into *ē* (v. 16) *kēr* M, G, T, *kīr* D "work"

(Av. *kairya*-), *xēr* "hay" (**hwarya*-), *mēr* "husband" (Anc. Prs. *martiya*-, or *mṛtiya*-), *nērōk* "male" (Av. *nairya*-), *menth*- "to smear" (**man-thaya*-?), *bēž*- "to bind" (**badya*-?). But also *rhīz*- "to lie down" (**fīra-razya*-), *γal'nīr* "field" (Av. **ava antarya*-), *γī'rān* "ruined" (**a-waryāna*-?), *zītō* "yellow" (Av. *zairta*-) Before *n*· *jinč* "wife" (**janič*-); *mēn* "waist" (prob. < **madryāna*-), *hēn* "they are" (direct < Av. *hənti*?). Unstressed *pen* "with" (**upāntai*, Psht. *bānde* "upon"). *γ*· *mer*- "to die", *ter*- "to drink" (**tṛya*-?), *gir* "stone" (Av. *gauri*-). But *phīš*- "to sow" (**pṛšya*-, Prs. *pāśīdan*), *kūr* "cap" (Av. *kəṛati*-?) Cf. 34 *u*· *hīn* "blood" (Av. *vohuni*-)? *au*· *žī* "rivulet" (Anc. Prs. *yaumyā*-, Prs. *jōi*). No umlaut of *au* before *aya*: *dūč*- "to milk".

40. We find no umlaut in *ānt* "brought" (**ā-nita*-), *ūnt* "led down" (**awa-nita*-), *pač* "before" (**patiša*-). In these words the *i* must have been elided before the *i*-umlaut took place, cf. *γunt* "found" (**windita*-), v. 43. But why *zītō* "yellow" (**zaritaka*-)?

yā > *ē*: *a'wē* "remembering" (**abyāta*-), *ya* > *e* *a'ze* "yesterday" (**ā-zyah*-?), *merem* "I die" (**mryami*) etc. Cf. 37.

u-Umlaut

41. *u*-umlaut occurs only in *mū'čō* "ant" (**marwīčaka*-? Prs. *mōrča*, Av. *maoiri*-, *maurvi*-).

Final Vowels.

42. Generally all final vowels, except in monosyllabic words, have been lost, even when originally protected by a consonant.

But *āwə*, *āwo*, gen. *āwēi'ka* "water" (Av. *āpō*, Psht. *ōbəh*). This is probably due to the *w* **dāḍə* > *dā* "gave", but **āḅə* > *ā-wə*. Cf. also gen. pl. *-āna* (**-ānām*), v. 91, and the pl. in *-a* after numerals. *pōnc* *ruča* "5 days" (**-āh*?), v. 82. These forms may be due to sandhi. In most cases **-ā(h)* was lost, but at a later date than **-ah* (v. 26, 52).

**-aya*, **-ahya*, **-ahi* were lost, cf. *ēn* "bring", *γa'sō* "calf" (v. 189, 45 g, 193). **-āya* > *-ē*· *gurē* (v. 189). **-ayahi* > *-ē*· *mērē* "thou killest" (v. 193), **-ati* > *-a* *bara* "he carries" (v. 193)? Cf. also 116.

Elision of Vowels.

43. Unstressed, initial short vowels have been elided before the transition of *w* > *γ*. *γa'nūr* "field" (**awa-antarya*-), *γī'rân* "ruined" (**a-waryāna*-?). Cf. also: *γār* "coal" (Skr. *angāra*-), *γušt* "finger" (Av. *angušta*-), *mā* "we" (Av. *ahmā*), *wa'spē* "buttermilk" (**apas-payāh*), and, at an earlier date, in the postposition *pen* "with" (**upānta*-), poss. also in *tar* "in" (Av. *antarā*). In *žē* "to come" (**āyāya*-?) an initial *ā* appears to have been lost (cf. 29).

An initial consonant, too, has been elided in: *bân* "tongue" (**huzbāna*-, Prs. *zubān*), *hîn* "blood" (Av. *vohun*-, Prs. *xūn* etc.), *xē* "open" (**wišāya*-)

Medial, unstressed short vowels were elided (before the sonorization of intervocalic *t*, v 55). *γušt* "20", *γunt* "found", *ānt* "led", *ūnt* "led down", *žitō* "yellow", *bištō* "long", *pač* "before" (**patiša*-), but *pa'rūsar* "last year" (**parut*-?). Cf. also *bhâγ* "ashes" (**bahākā*-), *bhām* "smell" (**budāma*-, note the orthography *buhām* in Prs. script), *nams* "19", *kaštē* "girl" (**kanštā*-) etc. Cf. 45.

The vowel has been retained in cases where the elision would result in a difficult group of consonants. *na'mō* "felt", *na'γōn* "bread", *na'mā* "salt". But cf. *bân* "tongue" (**huzbāna*-, Prs. *zubān*), *hîn* "blood" (Av. *vohuni*-, Prs. *xūn* etc.), *xē* "open" (**wišāya*-). Apparently the groups **zb*- etc. existed for a brief time. The preservation of the vowel in *sa'hōk* "hare" and other words in *-ōk* may be due to the fact that this suffix has been added secondarily.

Stress.

44 In the preceding paragraphs mention has frequently been made of the effects of stress upon the Par vowels. Generally speaking the same *syllables* appear to have carried the stress in the ancient Ir. dialect from which Par. is derived, as in present-day Par. But the *system* of accentuation was quite different from the modern Par. one, which has changed owing to the very elisions of vowels brought about by the ancient stress-system.

45 The following reconstruction of the pre-Par. system of accentuation is necessarily tentative, partly owing to the insufficiency of the material. But it will be seen that, in the main, it conforms to the one proposed by Messrs. Meillet and Gauthiot for ancient Ir (v. MSL. XX, 1 sqq.)¹

a) A long penultima was stressed. *rha'γām* "spring" (**fragāma*-), *γār* "coal" (**angāra*-), *γušt* "finger" (**angúšta*-), *du'rīn* "far" (**dūraīna*-), *gurē*, *gu'rē* "seize" (**gr̥bāya*-), *nhašt* "sat down" (**nihásta*-), *bhāγ* "ashes" (**bahākā*), *a'wē* "remembering" (**abyāta*-), *pha'rāt* "to sell" (**parāwāxta*-), *ūzā* "remained" (**awazāta*-), *γa'nīr* "field" (**awantārya*-) etc.

b) Possibly an antepenultima which was long by nature, carried the stress, even if the penultimate syllable was long by position. *'nhāmur* "forgotten" (**frām̥šta*-) This rule may explain G *ā'yun* "to dress" (from imper 2 sg **águnda*), but M *ā'yun*- (**āgíndami* etc.)

c Apparently a short penultima was stressed before a long final syllable (· consisting of two morae). *ga'num* "wheat" (**gantūmāh*), *ma'γas* "fly" (**makāsā*), *wa'spē* "buttermilk" (**apaspāyāh*), *se'γa* "sand" (**sakātā*-, lw) But *jīnč* "woman" (**jānič*- early < *jānič*-?) There is no certain example to show if this was also the case when the antepenultima was long by nature. Cf. the similar rule in Greek.

d) Except in this case, a long antepenultima was stressed before a short penultima. *yunt* "found" (**wīndita*-?), *'āγa* "came" (**ágata*-), *'āwur* "brought" (**ābrta*-), *ānt* "brought" (**ānita*- < **ānīta*-, v 31), *'zāmā* D, P "son in law" (**zāmaka*-), *γušt* "20" (**wisat*-), *žū'ās* "11" (**awāndasa*), *diwās* "12" (**duwādas*-), *pa'rāsūr* "last year" (**parutāsrda*-), *gu'rīm* "I seize" (**gr̥bāyami*), *žīm* "I come" (**āyāyami*) *ā'yunem* M "I dress" (**āgíndami*)

e) A short antepenultima carried the stress in trisyllabic words: *pač* "before" (**pātiša*-), *jīnč* "woman" (**jānič*-), *čhī* "went" (**čiyuta*-)

¹ Note that **ī* etc. were treated as short syllables.

² The Par. forms are derived from cases with short final vowel.

f When the last three syllables were short, the fourth one from the end carried the stress.¹ 'ēnem "I bring" (*ānayami), 'mērem "I kill" (*mārayami), 'rhēzem "I build" (*frarāzayami), 'zītō, 'zīta "yellow" (*zāritaka-), 'bīštō "long" (*bī'zataka-), 'paēs "15" (*pānčadasa), nams "19" (*nāwadasa), 'γurča "hungry" (*wγ'sučaka-). In 'šusara "calf, three years old" (*šrīsardaka-), 'dusara "calf, two years old" the numerals may have attracted the stress.

The place of the accent in the different persons of the aorist is, to a great extent, due to analogy (v. 193).

g) The stressed suffix -ō is probably derived from an oblique form -ākahya. Possibly the group hy, although it did not make the penultima long by position, prevented the stress from falling on the fourth syllable from the end. Eg γa'sō "calf" (*wasākahya), na'mō "felt" (*nmatākahya), na'γōn "bread" (*nkānahya?).

Secondarily this -ō was transferred to other words also. 'kura "had done" (*kṛtaka-), but ku'rō ('kuṛō) "has done", 'zīta "yellow" (*zāritaka-), but 'zītō with secondary -ō (or < *zītō < *zaritākahya?).

Note wīra'nō "bedding" < *wihranō < *βīrstanāy < *βīstranāye < *abistarānākahya? 'kaštē "girl" can possibly be derived from *kāništāki- (?).

46. If we assume that the fourth syllable from the end (type g) was stressed only when long, we could explain 'ēnem (*ānayami) and gu'rīm (*grbāyami) without resorting to a stem *grbāya-. In that case γa'sō (*wasākahya) would be quite regular. paēs (*pānčadasa), would be regular; but nams (*nawadasa) would have to be explained in the same way as 'šusara (45, f).

But this assumption would fail to account for ēn "bring" (*ānaya), but 'gurē "seize" (with shifting of stress < gu'rē < grbāya), *grbaya would result in *gur. Nor can žīm "I come" be derived from *āyayami, or 'zīta "yellow" from *zaritaka- etc.

¹ Cf. Tedesco, ZII, II, 281, n 4: *bārayami, but also *bārayanti

Semivowels

Ir. *y*

47. Initial *y* > *ž*: *žō* "barley", *žūγ* "yoke", *žī* "rivulet", *žōx* "firewood" (Wkh *yax* "twig"), *žā* "other" (**yutāka*-). Cf. also *žim* "I come" (**āyāya*-), *žū* "1" (**yau* < **aw-ah*, v. 35). The izāfat *e* is certainly borrr. from Prs., and not derived from **ya*- in unstressed position.

Reg. -*āyā*- v. 37, -*yā*- v. 40, *dy* v. 57, *ršy* v. 64, *sy* v. 68.

Ir. *w*.

48. Initial *w* > **γw* > *γ* (*w* > **γw* > *γu*, v. 30): *γī* "willow", *γā* "wind", *γaf* "to weave", *γan* "oak", *γa'rō* "sheep", *γarp* "snow", *γarw* "to boil" (Mj *wurv*-), *γa'sō* "calf", *γīx* "root", *γāzd* "fat" (Psht *wāzda*), *γurγ* "wolf", *γurēa* "hungry", *γu'rōk* "child" (Psht. *wur* "small"), *γōš* "cut hair" (Prs. *gurs*), *γus* "house" (Av *vis*-), *γun* "to find", *γušt* "20", *γušt* "thrown" (**wista*-).

With early loss of *a*: *γa'nīr* "field" (**awantarya*-), *γī'rān* "desolate, ruined" (**awaryāna*-). In *rūγa'sōk* "fox" (**raupasa*-) intervocalic *p* > *w* has been treated as initial *w*, poss through an association with *γa'sō* "calf".

wā "you" must be derived from a sandhi form with fricative, cf. Soghd. *βn*, *βy* "encl. pron. 2 pl." with generalization of the post-consonantic *β* (Gauthiot, p. 121), and Zeb pronominal suff. 2 pl. *-ev*.

In *hīn* "blood", *xē* "open" an initial *w* has been lost on account of the elision of the vowel (v. 43).

Initial *w* in lw.s: *wē* "roof-beam" (Waig. *wāš* etc.)

Regarding *āwā* v. 38.

ēw > *ē*: *ēā* "how many" (Av *ēvant*-), *γw* > *γ*: *γānō* G, *janwē* M (*janw* < **γwan*-?) "living" (Av *γvant*-); *rw* in *harw*-. *hōt* "to hear", *γw* in *ēōr* "4" *dw* > *b*-. *bōr* "door", *bīte* "again" (**dwi*-?) But *dī* "2" (**dwayah*?) with *d*- from *du* "2" (**dūwā*)? But cf. 110.

Intervocalic *-dw* > *r*? (v. 57, 194).

Consonants

Initial Plosives and Affricates.

49. Initial plosives and affricates remain unchanged before vowels: *kan-* "to do", *kurɣ* "hen", *gū* "cow", *gír* "stone", *čór* "4", *čar-* "to graze", *jan-* "to kill", *jinč* "wife", *jír* "bowstring" (Ind lw.); *tš* "thou", *tōn* "body", *dah-* "to give", *dōs* "10", *pā* "foot", *pōnč* "5", *bar-* "to carry", *bāš* "rope" etc

st-, *sp-*, *št-* *stēč* "star", *spō* "dog", *šten* "kid" Reg. *gr-*, *br-*, *dr-* v. 66.

Reg. the aspiration of initial plosives v. 73.

Non-initial Plosives and Affricates

50. *č* remains after vowels, nasals and *r*.¹ The same is the case in Wkh., Bal and Zaza. Ishk. has *c* as in initial position. It is only natural that the affricate *-č-* (*tš*) should have a greater power of resistance than e.g. *-t-*. *dūč-* "to milk", *rūč* "day", *pēč-* "to cook", *pu'rič-* "to shake a sieve", *šv'čak* "female" (**striči-*), *pōnč* "5", *stēč* "star" (**stārči-*), *mū'čō* "ant" Reg. *pačs* "15" (**pančadasa*) v. 62, *pač* "before" v. 55. The derivation of *we'sčj-* "to order, despatch" from **abi-sāčaya-* is improbable.

sč > *š*: *pšs* "behind" (Av. *pasča*)? But. cf. *ēčēw-* (Voc). *nč* remains *pōnč* "5".

There is no certain instance of intervocalic *j*.

51. Intervoc *k*, *g* > *ɣ*. *sa'ɣōn* "cow's dung", *se'ɣa* "sand", *ma'ɣas* "fly", *šu'ɣur* "hedgehog", **zāɣ* "son"; *žūɣ* "yoke", *rha'ɣām* "spring" (**fragāma-*), *ā'ɣun-* "to dress", *ā'ɣa* "came". After *r*: *ɣurɣ* "wolf", *kurɣ* "hen" *ɣ* is lost before *rč* in *mur'čē* "sparrow".

ɳg > *ɣ* in *ɣār* "coal", *ɳšt* "finger". In this position *ɳg-* could not remain (**aɳg-* > **ɳg-* > **ɳ-* > *ɣ-*), but after a vowel we find *rōɳg* "colour" (Prs. *rang*). *ɳg* also in *wenɳer-* "to bleat", *waɳ'gēw-* "to eat", *wen'gā* "axe", but the etymologies of these words are unknown. *kə'ɣāla* "bride" is prob. borrh from Prs. *kanɣāla* "betrothal". No instance of *ɳk* is known.

¹ D has *c* in *tec* "eye", *pōc* "wool".

52. In the suffix *-aka-* the *k* was elided early, as in Psht, Orm., Mj. *gī'nō* "hair", *γa'sō* "calf", *phyō* "wet" (**pītaka-*), *xirō* "sweet", *'spō* "dog", *'zāma* D "son-in-law", *'zīta* "yellow" etc (v. 45, f, g). *'spaγ* "dog" may be derived from *spakā* f. (v. 26), the final *-ā* being retained longer than the m. *-ah(ya)* (v. 42) and thus preserving the γ. Similarly *žā* "other" (**yutāka-*, Phl. *yutāk*), *na'mā* "salt", *ze'mā* "winter", *bhāγ* "ashes" (**bahākāh*), *sēγ* "shadow" (**sāyakā*). *zā'γān* (*'zāγan?*) "sons" I only heard in the pl., and it is uncertain whether a sg. **zāγ* exists. *mē'hi* "month" < **māhika-*.

As is the case in other Ir languages also, a form of *-aka-* with preserved *k* has survived. It is difficult to determine the phonetical conditions which have rendered possible the preservation of the *k*, but it is certainly to some extent due to the morphological importance of the suffix. In Par. we find e. g. *ma'hók* "moon", *sa'hók* "hare", *nē'rōk* "male", *š'i'čak* "female" (v. 26), *'qafak* "spider" etc. Most of the words in *-ak*, however, are borrr from Prs.: *jab'alak* "lightning", *baγ'tak* "calf of the leg", *buγw'lak* "ankle". *-āk* in *jō'lāk* "spider" etc

Reg. the gen suffix *-ika* v. 89 ff.

53. After *š* (and *s?*) *k* remains *'huškō* "dry". There is no certain instance of *zy. mayz* "kernel, marrow", is prob. a lw., and the derivation of *uzg-* "to descend" from **awa-zgaδ-* is uncertain. *naγ'γō* "went out" < **nižgata-?*

54. Intervocalic *p*, *b* > *w*: *'āwə* "water", *na'wā* "grandson", *xa'wān* "night", *xu'wān* "shepherd", *tāw* "plait" (Prs ?), *a'ūz-* "to flee" (**apa-waz-*); *'āwuy* "brought" (but pres *ār-* infl. by Prs ?). Reg *rūγa'sōk* v. 48.

The change of *-p-*, *-b-* into **-β-*, *-w-* took place before the loss of an unstressed initial vowel in *wa'spē* "milk" (**apaspayāh*), *'wāγar-* "to dance" (**upa-ā-kar?*), *'wārun* "flour" (**upa-ārtana-*, or prothetic *w-?*), *wa'čhan* "bad" (**apa-*), *wīra'nō* "bedding" (**abistaranaka-?*), *we'seγ-* "to despatch" (**abi-sāčaya?*). But *pen* "with" (**upantai*) with early loss of *u-?* (v. 43)

p is treated as an initial in the compounds *pa'pā* "standing" (**pati-*

pāda-, *a'pā*, *wa'pā* "standing" (**ā*-, *upa-pāda*), *a'pešt* "back", *a'pače* "forward". *kō'pān* "camel's hump" is *borr.*, just as *šāp* "curse", *ta'pō* "warm".

There is no certain instance of *mp*, *m̥b*. *dum(b)* "tail" may be *borr* from *Prs.*, *la'mō* "hanging" from *Ind*. No instance of *-rp* is found, *r̥b* becomes *rw* in *γarw*- "to be boiling" (Shgh *wūrv*-) and is dissimilated in *gu'rē*- "to seize" (**gurwē*- < *grbāya*-)

-sp in *ōsp* "horse".

55. Intervocalic *t*, *d* are elided: *ā'γα* "came", *a'wē* "remembering" (**abyūta*-), *γī* "willow", *γā* "wind", *hī* "bridge", *kō* "roof", *mā* "mother", *na'mō* "felt", *tī* "mulberry", *jō* "struck", *ṽlā* "gave", *bī* "was", *su'nā* "washed", *dwās* "12", *nams* "19", *rū* "iron", *pā* "foot"

-t, *-d* have passed through the stages **-ḍ*-, *-h*-, preserved in *dhī* "smoke" (**dūh* < **dūta*-), *phyō* "wet" (**pītaka*-), *khān* "who" (**katāma*-²), *čhī* "went" (**čyuta*-), *γuh*- "to throw" (**wida*-), *dah*- "to give" (**dada*-), *ruh*- "to weep" (**ruda*-), *ḥbhām* "smell" (written *buhām* < **budāma*-).

It seems possible that this *h* was lost before an early elided vowel (*dā* < **dāta*-, *kō* < **kata*- etc.), but was preserved before a remaining vowel (*phyō* < **pīhaγ*, *dahem*, *dhī* < *dūh*^a < **dūtā*-²) etc.) It is not, however, easy to make all the examples fit in with this theory. *mā* would have to be derived from **māta*, *čhī* from **čyutā* etc. Cf 73.

An early elision of a short vowel has preserved the *t* in *γušt* "20", *zītō* "yellow" (**zaritaka*-), *bīštō* "long" (**br̥zataka*-), *ānt* "led", *ūnt* "led down" (**ā*-, *awa-nīta*-), *γunt* "found" (**windita*-), *pač* "before" (**patiša*-)

56. *rt*, *rd* > *r*: *āwūr* "brought", *bur* "carried", *γurōk* "child" (Psht. *warūkai* etc), *kur* "made", *mur* "died", *mēr* "husband", *pa'rāsūr* (dissim. or incorrect notation *pa'rāsūr* M), *wārun* "flour", *xūr* "ate", *xāra* "summer" (**hwāh̥ytaka*-), *sāmūr* "autumn" (**sāma-γtu*-²), *sār* "year", *ma'rōk* "soft" (*m̥γdu*-²), *tār*- "to split", *ur*- "to slay" (Skr. *ḡd*-²).

nt, *nd* are assimilated into *n*: *da'nân* "tooth", *ga'num* "wheat", *ja'nô* "alive", *pa'nân* "road", *ʕanukô* "short" (Sak. *vanda*-), *hên* "they are", *âʕun-* "to dress", *ʕun-* "to find", *khan-* "to laugh". Before *s* this *n* is reduced to a nasalization of the preceding vowel *žū'wās* "11" (**aiwandasa*) *an'darf-*, *an'dôf-* "to sew" is a later compound; reg. *ânt* "brought" etc *v* above. Reg. *nth* *v* 59, *ta* "in" < *antar* (?), *v* 43.

57. *dn* > *n·nhîn-* "to sit down", *rhîn-t* "wept" (**rudna*-?). *-ty* > *č*: *kūča'nók* "knife" (**kṛtya*-)? *-dy* > *ž* *bež-* "to bind" (**badya*-?). *mên* "waist" prob. < **madiyāna*-, not < **mandya*- < **madya*-.

Reg. *dw* > *b* *v*. 48. *-dwo* > **-dw* > **-r^w* > *-r* *v* 194 (*ba'rôr* "you carry" < **barādwan*?) Heterosyllabic *δ* and *w* would not, like *dw*-, result in *b*, and it seems possible that *δ* in this position was not elided, or did become *h*, but was replaced by *r*, when *δ* disappeared from the phonetical system of Par

st in *bōst* "bound", *zδ* in *ʕāzδ* "fat" (Psht. *wāzda*).

Fricatives.

58. Initially before vowels Ir. surd fricatives are represented by Par affricates: *khan-* "to laugh" (Prs. *xand*-), *k'hôr* "donkey" (Av. *xara*-), *khūf-* "to cough", (Ishk. *xofuk* etc.), *phī* "spade" (Shgh *fe*, Mj. *fə'ya*, Wkh. *pāy*).

In intervocalic position we find fricatives: *īx* "ice" (Av. *aēxa*-), *ʕīx* "root" (Prs. *bēx*), *mux* "face", (Psht. *max*), *ēx* "egg" (**āvyaxa*-?), *ʕaf-* "to weave" (Prs. *bāf*-), *bīf* "owl" (prob. a *lw*), after a labial vowel with differentiation. *khū* "high, raised" (Av. *kaofa*-?). But *mā'khân* "our" (Anc. Prs. *amāxam* etc)

-šw- is reduced in *čôr* "4" (Av. *čašwārō*); but the more energetic sound *-xw-* results in an aspirate through differentiation: *phōk* "cooked" (**pa^wkh* < **pawx* < **paxwa*-). Cf. *-fy-* in *thī-* "to burn" (Cf. Wkh *šr* < **tafya*-).

ts resulted in Ir. **šs* > *s*, cf. Par. *ʕa'só* "calf", *masó* "fish". *fš*, *xš* > *x*. *xu'wân* "shepherd", *xâi* "husband" (Mj. *š^pūy*-, Av. *fšuyant*-?); *xīrō* "sweet" (Prs. *šīrīn*), *xa'wân* "night", *xâr* (**xšārta*-),

xī "6", *γax* "word" (Av *vaxša*). But *rfš* > *rf*· *durf* "awl" (Prs. *dirafš*)²

Before a nasal the fricative looses its specific articulation, and becomes *h*, or is elided *xōm* "sleep" (Av *xʷafna*-), *rhīnē* "light" (Av *raoxšna*-), *lhanō* "mooth" (**laxšnaka*-)

Similarly before occlusives: *dut* "daughter", *ʿsitō* "sour" (Sede etc *suté* "vinegar", Skr *śukta*-), *pha'rāt*- "to sell" (*paravaxta*-), *mât* "killet" (**marxta*-, Av *marək*-), *hōt* "7", *hōt* "heard" (**harw- + ta*-), *rūt* "swept" (**rufta*-, or *borr*), *ghīt* "seized" (**gɣfta*-) *xt* or *ft* in *šut* "thrown" But initially *pe't* "paternal uncle", cf Av *ptar*-?

59 *ʃr* is treated in the same manner initially and in intervocalic position, as is the case also in Prs,Orm etc. *šī* "3", *šus* "30", poss. *šeygerī* "hail" (cf. Bal *trōngal*?) ; *puš* "son", *dēš* "sickle", *čašōruč* "three days ago" But *ār* "fire" (**ārʃr* < *āʃr*·? Cf. Reichelt ZII. IV, 247) *str* (*sʃr*) > *š* *šīčak* "female", *bāš* "rope"

Initial *fr*· > *rh*·: *rha'γām* "spring", *rhāz*· "to fly" (Av. *frā-vaz*-), *rhīz*· "to lie down" (**fra-razya*-), but I heard *ruč* "flea" (**fruči*-). Postvocalic *fr* was transposed, and *f* differentiated into *p*. *γarp* "snow" (Av. *vafra*-), cf. *xr*, *xw*

No certain instance is found of initial *xr*·, *xw'rōs* "cock" being a Prs lw Poss *khe'rēw*· "to pick up" < **xrāpayā*· (cf. Lat *carpo*?)? Postvocalic *xr*· > *rĕ(h)*·: *surkhō* G, *surkō* P "red", *tarkō* "bitter" (Phl *taxr*), *nōrk* "nail" (Sangl. *narxak* etc), poss *berkh*· "to fear" (**dwixra*·²²).

After a nasal we find *th* in *menth*· "to smear"

Obviously in Par, as in other Ir. languages, unvoiced occlusives originally were opened when implosive, i.e. before consonants. In no case, however, has the combination of fricative + cons subsisted in Par. Either the group was completely or partially assimilated (*ʃr* and initial *fr*·), or it was saved through transposition and differentiation (*xr* and *fr*·).¹

¹ Ir *ʃr* was a most unstable group, which has developed further at an early date even in dialects, such as Anc Prs and Shgh, which generally preserve *ʃ*. In various ways this group has been changed through assimilation (into *s*, *š*, *c*, *dr*, *ɿ*, *l*), differentiation (into *tr*, *dr*), or metathesis (*rt*)

60. It may be asked whether the initial aspirates in Par are derived directly from Indo-Ir aspirates, or have passed through the fricative stage (with the same regression from fricatives into occlusives which is known from Bal and Kurd). The theory of regression is not disproved by the fact that Par. has developed an initial *x*- from *xš*-, *fš*-, *hw*-. This change might be later than that of *x* > *kh*- etc. But I think it probable that a regression would have meant a complete rejection for the time being of unvoiced fricatives in all positions, just as in S Bal (*kar* "donkey", *nākun* "nail", *sutka* "burnt").¹

It is quite possible that in Ir. the transition of initial aspirates into fricatives was later than that of the intervocalic ones. Cf. the development in N.Bal., and in an Ind. language, Khovar, where we find e.g. *kh*-, but *-x*-. And Par. which has probably always been contiguous with Ind. languages, may well have preserved the initial aspirates.

61. At the time when the *-k*- was aspirated in *mā'kh-ān* "our" < **ahmākam* (through the influence of the preceding *h*), aspirates must already have existed in the language, but intervocalic *-kh*- had already become *-x*-, and *-k*- had not yet been voiced. It is not probable that in this remote period aspirates would have been introduced into the language through lws without belonging to its original system, or that the influence of such lws would have been strong enough to account for the transition of **ahmākam* into **a(h)mākham*, and not **amāxam*.

If *menth*- "to smear" is a genuine Par. word, and there is no likely Ind. word from which it might have been borrr., it is not prob. that the *ṣ* (a very unstable sound in Ir.) would have been

¹ N. Bal. *khar* "donkey", *nākun* "nail", *suxtha* "burnt" are not historically parallel with Par. *khōr*, *mux*, *'stō*. N. Bal. *khārc* "knife", *sixun* "hedgehog" (Par. *kūcānōk*, *ṣu'ṣur*) show that the fricatives first became occlusives as in S. Bal. (*x*t > **kt*, cf. *ft* > S. Bal. *pt*, N. Bal. *pth*). Only in the course of the development of N. Bal. all unvoiced occlusives were aspirated (except after *s*, *ṣ*), and, in favourable positions, opened.

changed into *th* after *n*, but the word must be derived direct from **manthaya*-. Cf., however, *pa'nān* "road" It is possible that *nth* was treated in a different way after an unstressed syllable. From the phonetical point of view the preservation of *nth*, but assimilation of *nt*, *nd* (v 56) would not be surprising

As far as I can see, it is not possible from the material available to come to any definite conclusion regarding the question of original aspirates in pre-Par.

Nasals.

62. *n*, *m* generally remain: *na* "not", *nō* "new", *nhin*- "to sit down", *ēn*- "to bring", *gī'nō* "a single hair", *mun* "me", *ma'sō* "fish", *nām* "name" etc.

n is lost before *s*, generally with nasalization of the preceding vowel *žū'ās* "11" (**arwandasa*), *paēs* "15" (**pañs* < **pañādasā*, cf. Pash S 1 pl -*aṣ*, -*añs*, -*anz* < -*amas*), but *kaštē* "girl" (**kanīštākī*?) *m* remains on account of its labial articulation: *nams* "19" (v. below).

Reg. *nē*, *ŋk*, *mp*, *nt* etc. v 50, 51, 54, 56 *nē* has dental *n* (*č* = *tš*). Reg *fn*, *xšn* v. 58, *rn*, *rzn* v 63, 65, *sn*, *šm* v. 68, 69

Apparently *m* > *n* in *khân*, *khân* "which" (Av *katāma*?), poss. under the influence of *khīn* "who" (**kahya-nā*?)

Just as in the neighbouring languages *n* is often inserted after an initial nasal: *mindut* "apricot" (Orm. *matat*), *mende* "this" (**ma* + *ede*), *manša'hūr* "famous" (Prs *mašhūr*), *nams* "19" (**naws* < **nawadasa*)

A final *n* frequently disappears, with or without nasalization of the preceding vowel, v. 24

Rolled and Lateral Sounds

Ir. *r*

63 Initial and intervocalic *r* is preserved *rāč* "day", *rhīnē* "light", *ruh*- "to weep", *bōr* "door", *bar*- "to carry" Reg. the occasional loss of final *r* v. 24.

Reg. *rk*, *rp*, *rt* etc v. 51, 54, 56 In the group *rĕ* the *ĕ* was preserved as a surd, which unvoiced the *r*. **stĕĕ* "star", *mū'ĕō* "ant" (v. 50), but *mur'ĕē* "sparrow" (**muryĕ* < **mrga-ĕ*). Similarly *rxĕ*, *rft* > *xt*, *ft* > *t* (v. 58).

rm has not been traced. The treatment of *rn* is uncertain: *šw'yu* "porcupine" (Av. *sukurāna*-), but *pōn* "leaf, feather" *kan*- "to do" is a special case (cf. Prs. *kun*-, but *parr* etc), *durr*- "to cut grain" is uncertain (from Av. *dārānā*-, or borrr from Prs. *durūdan*?), *āmar* "apple" (Shgh. *mūn* etc) belongs to a group of widely spread wandering words (v. EVP s.v. *mana*).

64 *rz* in *γur'z-ēw*- "to pour out" (**wi-hrz*-), *derz*- "to take on the back" (Av. *darəz*-) *ār'zun* "millet" (Prs. *arzan*) is prob. genuine. The cerebralization of the *r* in this case is prob. recent, cf. *Hu'marz* (written with *r*) "n. of a place", and *rd* / *rd* in lw.s. (v. 20).

bīštō < **būšt*- < **buršt*- < **brzat*- with the same treatment of *rs*, *rš* as in *dōš* "hair" (Wkh *δurs* "goat's hair"), *γōš* "cut hair" (Av. *varəsa*-), *pa'šō* "axe" (Skr *paraśu*- or *parsu*-); *gāš* "a kind of millet" (**gārša*-), *kāš* P "eyebrow" (Av. *karša*- "furrow, line"), *ka'sēw*- "to sigh, yawn", *tašō* "a kind of axe" (Shgh. *'taršak* etc ?), *phīš*- "to strew, sow" (**pršya*-, cf. Prs. *pāš*- "to scatter, sprinkle"). The assimilation of *rš*, *rs*, but not of *rz* is due to the circumstance that *r* became unvoiced before *s*, *š*. An unvoiced *r* is a less energetic and resistant sound than the voiced *r*.¹

65. *s*, *š* are lost between *r* and a following consonant. *γur'ĕa* "hungry" (**wrsu-ĕaka*-?), *pōrk* "sheep's dung" (Prs. *pušk* < **pršaka*-, cf. GIPh I, 2, 89) *thān* "thirsty" (Av. *taršna*-). Similarly *bhīn* "tree" (if < **būhn* < **brzna*-, cf. Shgh. *vēγzn* "birch"), *bāna-pa'i* "pillow" (**barzn*-, Mj. *vēznī*, Khw lw *wraznī* etc.)

In *ršt* (*rst*), too, the *š* (*s*) is lost, with aspiration of the initial consonant: *dhōr* "saw" (Av. *dərəšta*-), *thōr* "hole" (cf. *tār*- "to split", Skr *trd*-), *thōi* "drank" (Orm *tatak* < **tršta-ka*-), *'nhāmur* "forgetting" (**frāmṛšta*-). *put* "back" may be borrr. from Ind; in *hu'pāt* "dug", *nōt* "took out" (from *hu'pēr*-, *nēr*-) *t* does not represent *ršt*, but is

¹ Cf. Shgh. *rt* > *d* (through **t* > *d*), but *rō* > *īō*

derived from a secondary group $r + t$ (v. Voc. s.v.v.) *ut* "bear" is etymologically uncertain.

The transition of $ršt > *hr$ is difficult to explain. The theoretical intermediate stage would be $*šrt$; but this seems an impossible group. Note, however, that in Psht $ršt$ in some cases results in $š$, and must have passed through the stage $štr$ (or $*šrt$?) with a similar transposition.

Also the different development of $rš(a)k > rk$ and $rz(a)t > ršt > št$ is curious.

66. Reg *xr*, *ʒr*, *fr*, *sʒr* v. 59. No certain examples of *gr*, *dr*, *br* have been traced. *bɣyā* "brother" can scarcely be regularly developed from Av. *brātar-* (cf. Afgh. Prs. *biyādar*), *aīr* "cloud" $< *abrya-^2$ *rhuš* "half rupee" ($*γruš$) is bor. from Prs-Turk.

$sr > š$: *šī* "horn" (Av. *srū-*), *xuš* "mother-in-law" is prob. a Prs. lw.

Ir. *l*.

67. *l* is found in *līs-* "to lick", *lhanō* "mooth, slippery" (Prs. *lašn* etc.), *γēl-* "to roll" (Oss. *velun*?). *lauč* "lip" is prob. bor. from Prs., just as *lapč*.

In Ind. lws *l* is generally rendered by *l*. But *phór* "grain, fruit" (Pash. L. *phāl*) from an earlier form with *l*². Cf. also *wɣyâr* "night" (Pash. L. *vyâl*). But *bâ'lo* "child" Pash. *bārā*, *bārū*.

Sibilants.

Ir. *s*.

68. *s* is preserved in most positions. *sór* "head", *sa'hōk* "hare", *dōs* "10", *γus* "house", *ma'sō* "fish", *'āγust* "dressed", *bōst* "bound", *a'star-* "to smear", *ōsp* "horse". Initially before occlusives **stēč* "star", *'spō* "dog" etc.; *su* "daughter-in-law" ($*snušā-^2$), but *su'nī-* "to wash" (Av. *snaya-*, or *us-snaya-*). Intervoc. $sn > *hn > h-n$ (cf. the treatment of *šn* 69, *rzn*, *ršn* etc. 65). *γā-phōnē* "wind" (Av. *pasnu-* "dust").

Reg *sʒr*, *rs*, *sr* v. 59, 64, 66

s was palatalized in the neighbourhood of *ɪ* *nhašt* "sat down" (**nhasta-*), *nēšt* "nose" (**nāsti-*), *γušt* "20" (**wisatɪ*), *γušt* "thrown" (**wista-*), *šw'γur* "porcupine" (**sikurna-*), *geš* "bad" (**gasya-?*) *m'sōr* "the shady side of a hill" is prob. a lw. (not < **nisyāwara-*), cf. Voc. s.v.; *sāmur* "autumn", poss < **syāma-rtu-*, but already Av *sāma-*, not *š* renders Pash *š* in *sī* "exists" < Pash *šī* Prob. Par *š* was formerly more rounded, while Pash. *š* was more palatal than it is at present.

Ir. *š*.

69. No certain instance of Ir. *š*- has been traced in Par (v Voc. s.v. *xīš*). Intervoc. *š* is lost: *gū* "ear", *spō* "louse", *nī-*, "to go out" (Av *mš-ay-*), *xī* "6", *thā-* "to cut, shave" (Av. *taš-*), *su* "daughter-in-law" (**snušā-?*) In Ind. and Prs. lw s. *'āyēš* "sky" (**ākāsyā-*) etc

Reg. *xš*, *fš*, *xšn*, *ršn* v. 58, 65 If. *xē* "open" is derived from **wiśāya-*, **wš-* prob. became **fš-* > *x-*. *šn* in *ma'nōk* "ram" (**maišna-?*).

šk in *'huškō* "dry", *št* in *ōšt* "8", *γušt* "finger", *dušt* "wall" (**dīštɪ-*). With *ušt-* "to rise" cf. Kafirī *ušt*, acc. to Turner < **ust*^o **utst*^o.

Reg. *rš*, *ršt* v. 64

Ir. *z*.

70 Initial and intervocalic *z* is retained; *zām* "son-in-law", *ze'mā* "winter", *zāy* "son", *zā* "thing" (Av *zāta-*), *za'nōk* "chin", *zur* "heart", *a'üz-* "to flee" (**apa-waz-*), *rhâz-* "to fly" (*fra-waz-*), *bîz* "seed, corn" (genuine? cf. Skr. *bīja-*), *mîz* "urine", *'ūzeh-* "to remain" (**awa-zahya-*), *a'ze* "yesterday" (*ā-zyah-?*).

gas- "to bite" (Prs *gazīdan*), *līs-* "to lick" with *s* instead of *z* from the present *'gastōn*, *'līstōn*. *z* was dissimilated into *d* in *dōst* "hand" (v. EVP s v *lās*) and lost in *bân* "tongue" (**zbân*, **huzbāna-*, Prs *zubān*)

Reg *zg* v. 53, *rz* v. 64, *rzn* v. 65 Reg *ân* "I" < Av *azəm*(?), v. 113

Ir. *ž*

71. Ir. *ž* is found only in *nar'γō* "went out" < **mžgataka-*

h.

72. *h* is preserved initially. *hī* "bridge", *harw-* "to hear", *hušk* "dry", *hōt* "7", *hu, hō* "that" (Anc Prs. *hauv*), but cf *bān* "tongue" (**huzbāna*-) Prothetic *h-* in *hōšt* "8", *hām* "raw", *hēm* "I am", *hē* "this" (**ayam*?).

Intervocalic *h* *ma'hōk* "moon", *mēhī* "month", *sa'hōk* "hare", *nhīn-* "to sit down", *bhāγ* "ashes". But *γur'zēw-* "to pour out" (**wihrz-*), *xāra* "summer" (**hwāhrtaka-*), *xī* "sister" (**hwahī-*?) Inserted *h* in *gēh-* "coire". *hm* > *m · mā* "we", (*h*)*ēm* "I am" *hw (xw)* > *x · xu* "self", *xar-* "to eat", *xōm* "sleep", *xēi* "hay", *xān-* "to recite" (lw.?), etc.

Aspiration.

73. In Par., aspiration is found in three classes of words: a) In lws from Ind: *bhār* "burden", *dhār* "hill", *khurī* "heel", *phōr* "fruit" etc. But in some cases Ind. aspirates are — if my ear has not deceived me — rendered by Par. unaspirated sounds. b) In words containing Ir surd fricatives in special positions: *khan-* "to laugh", *surkhō* "red", *rhāz-* "to fly" etc. (v. 58, 59). c) In words in which a *h* (of diverse origin) has been brought into contact with the initial consonant through metathesis or vowel-elision. This is the case in some Prs. lws also *khar* "anger" (*qahr*), *mhēmān* "guest" (*mihmān*) etc.

In genuine Par. words (with metathesis). *lhanō* "smooth" (**lahn-* < **laxšna-*), *rhīnē* "light" (**rūhn-* < **rauxšna-*), *thān* "thirst" (**tāhn* < **taršna-*), *γā-phōnē* "wind" (**pahn* < Av. *pasnu-*), *bhīn* "tree" (**būhn* < **brzna-*), *dhōr* "saw" (**duhr* < **dr̥šta-*), *thōr* "drank" (**tr̥šta-*), *thōr* "hole" (*tr̥sta-*), *ghīt* "seized" (**gūht* < **gr̥fta-*), *pha'rāt-* "to sell" (**parāwaxta-*), *phōk* "cooked" (**pa^wkh* < **paxwa-*), *rhīn-t* "wept" (**rūhn-* < **rudna-*), *khā-* "to scratch" (**kāš-*?), *thā-* "to shave" (**tāš-*), *phīš-* "to scatter" (**p̥šya-*?), *khū* "lifted, raised" (**kaufa*), *thī-* "to be burning" (**tafya-*, cf Wkh. *ṭi-* etc.), *čhī* "went" (**čih* < *čiyuta-*), *dhī* "smoke" (**dūh* < *dūta-*), *phyō* "wet" (**pīhaγ* < **pītaka-*), *dhaitōn* < *dahitōn* "giving" (**dada-*). With vowel-elision

bhāṣ "ashes" (**bahākā*), *našt* "sat down" (**ni-hasta*), *bhām* "smell" (**budāma*-), *khān* "which" (**kahān* < **katāma*-2).

Initial fricatives cannot be aspirated: *γur'zēw* "to pour out" (**wihryz*). But we should expect aspiration in *ruč* "louse" (**fruč*-), *duṭ* "daughter" (**duxtā*), *māt* "killed" (**marxta*-), *bāna-pa'i* (if < **barzna*-), *dā* "gave" (**dāh* < **dāta*-), cf. 55. In some words of unknown etymology we find an unexplained aspiration: *lhāš* "finished", *kha'mōr* "threshing", *thūr* "to regard" etc.

74. List of Phonetical Correspondences (Par. and Ir.).

Par. <i>a</i> < Ir. <i>a</i> (26), <i>ā</i> - (29), <i>ι</i> , <i>u</i> , <i>ʔ</i> (30, 32, 34), <i>av</i> - (35), <i>-aka</i> - (51)	Par. <i>x</i> < Ir. <i>-x</i> - (58), <i>xš</i> , <i>fš</i> (58), <i>š</i> - (69), <i>hw</i> - (72)
» <i>ā</i> < Ir. <i>a</i> (16)	» <i>γ</i> < Ir. <i>w</i> - (48), <i>-p</i> - (2) (48), <i>-k</i> -, <i>-g</i> -, (<i>a</i>) <i>ng</i> - (51).
» <i>ā</i> < » <i>ā</i> (29), <i>a</i> (27), <i>awa</i> (38)	» <i>č</i> < Ir. <i>č</i> (50), <i>čw</i> (48), <i>rč</i> (63), <i>rty</i> (57), <i>t</i> + <i>š</i> (55)
» <i>e</i> < » <i>ι</i> (30), <i>a'</i> (39), <i>ʔ</i> (34), <i>ya</i> (40), <i>ai</i> (35), <i>aya</i> (37)	» <i>čh</i> < Ir. <i>č</i> + <i>h</i> (73)
» <i>ē</i> < Ir. <i>āya</i> , <i>ayā</i> (37), <i>yā</i> (40), <i>ā'</i> , <i>a'</i> (39)	» <i>ǰ</i> < » <i>ǰ</i> (49), <i>ǰw</i> (48)
» <i>ə</i> < Ir. <i>ι</i> , <i>ū</i> (30, 33)	» <i>t</i> < » <i>r</i> + <i>t</i> (65)
» <i>ι</i> < » <i>ι</i> (30), <i>ī</i> (31)	» <i>t</i> < » <i>t</i> - (49), <i>-t</i> - (55), (<i>r</i>) <i>xt</i> , (<i>r</i>) <i>ft</i> (58)
» <i>ī</i> < » <i>ī</i> (31), <i>ū</i> (33), <i>u</i> (32), <i>ai</i> (35), <i>aya</i> (37), <i>a'</i> (<i>n</i>) (39), <i>au</i> (<i>n</i>) (36), <i>ʔ</i> (34), <i>vyu</i> (30).	» <i>th</i> < Ir. <i>t</i> + <i>h</i> (73), <i>th</i> (61).
» <i>ō</i> < Ir. <i>ʔ</i> , <i>u</i> (16, 34)	» <i>d</i> < » <i>d</i> - (49), <i>dw</i> (48).
» <i>ō</i> < » <i>a</i> (25), <i>awa</i> (38), <i>ʔ</i> (34), <i>-aka</i> (51)	» <i>dh</i> < » <i>d</i> + <i>h</i> (73).
» <i>u</i> < Ir. <i>u</i> (32), <i>ι</i> (30), <i>ʔ</i> (34), <i>a</i> (<i>n</i>) 27	» <i>p</i> < » <i>p</i> - (49), <i>-p</i> - (54), <i>f</i> (59)
» <i>ū</i> < Ir. <i>au</i> (36), <i>awa</i> (<i>n</i>) (38), <i>u</i> (32)	» <i>ph</i> < » <i>f</i> - (58), <i>p</i> + <i>h</i> (73)
» <i>k</i> < Ir. <i>k</i> - (49), <i>xw</i> - (58).	» <i>b</i> < » <i>b</i> - (49), <i>dw</i> - (48)
» <i>kh</i> < » <i>x</i> - (58), <i>k</i> + <i>h</i> (73).	» <i>bh</i> < » <i>b</i> + <i>h</i> (73)
» <i>g</i> < » <i>g</i> - (49)	» <i>f</i> < » <i>-f</i> - (58).
» <i>gh</i> < » <i>g</i> + <i>h</i> (73)	» <i>n</i> < » <i>n</i> (62), <i>nt</i> , <i>nd</i> (56), <i>dn</i> (57), <i>xšn</i> (58), <i>rn</i> (63), <i>rzn</i> , <i>ršn</i> (65), <i>sn</i> (68), <i>šn</i> (69).
	» <i>nh</i> < Ir. <i>n</i> + <i>h</i> (73).

Par. <i>m</i> < Ir <i>m</i> (62), <i>mb</i> ? (54), <i>fn</i> (58).	Par. <i>nth</i> < Ir <i>nθ</i> (<i>nth</i>) (61).
» <i>r</i> < Ir <i>r</i> (63), <i>rn</i> (63), <i>rb</i> (54), <i>-dw-</i> (57).	» <i>mb</i> < » <i>mb</i> (54).
» <i>rh</i> < Ir. <i>fr-</i> (59), * <i>γr</i> , * <i>gr</i> (66), <i>r + h</i> (73).	» <i>ms</i> < » <i>-wandas-</i> (62)
» <i>l</i> < Ir <i>l</i> (67).	» <i>rk</i> < » <i>-xr-</i> (59), <i>ršk</i> (65)
» <i>r</i> < » <i>rt</i> , <i>rd</i> (56), <i>ršt</i> (65).	» <i>rkh</i> < » <i>-xr-</i> (59).
» <i>w</i> < » <i>-p</i> , <i>-b-</i> (54), <i>w-</i> (48)	» <i>rγ</i> < » <i>rk</i> , <i>rg</i> (51).
» <i>s</i> < » <i>s</i> (58, 68), <i>sn</i> , <i>sy</i> (68), <i>z (+ t)</i> (70).	» <i>rč</i> < » <i>rγ + č</i> (63), <i>rš + č</i> (65).
» <i>š</i> < Ir <i>θr</i> , <i>sθr</i> (59), <i>rs</i> , <i>rš</i> (64), <i>s</i> (66), <i>s</i> ⁱ (68), <i>sč</i> ² (50)	» <i>rp</i> < Ir <i>-fr-</i> (59).
» <i>z</i> < Ir <i>z</i> (70)	» <i>rj</i> < » <i>rjš</i> (58)
» <i>ž</i> < » <i>y-</i> (47), <i>-dy-</i> ? (57).	» <i>rw</i> < » <i>rw</i> (48), <i>rb</i> (54)
» <i>h</i> < » <i>h</i> (72), <i>-t-</i> , <i>-d-</i> (55), 0 (72).	» <i>rz</i> , <i>rz</i> < » <i>rz</i> (64).
» <i>b(ɛ)y</i> < Ir <i>br</i> ² (66)	» <i>rγ</i> < » <i>žg</i> (71)
» <i>yg</i> < » <i>yg</i> (51)	» <i>st</i> < » <i>st</i> (57, 68)
» <i>nč</i> < » <i>nč</i> (50).	» <i>sp</i> < » <i>sp</i> (54)
» <i>nt</i> < » <i>n + t</i> (55)	» <i>šk</i> < » <i>šk</i> (53)
	» <i>št</i> < » <i>št</i> (69), <i>rz + t</i> (64), <i>st</i> ⁱ (68), <i>-mšt-</i> (62)
	» <i>zg</i> < Ir <i>zg</i> (53).
	» <i>zd</i> < » <i>zd</i> (57).

MORPHOLOGY

Nouns.

Stem-Formation

75 Ancient stems in *-š-* can be traced in: *nēšt* "nose" (**nāst-*), *janč* "wife" (**janīč-*), *stēč* "star" (**stārč-*), *gir* "stone" (Av *gair-*). Stems in *-ā-* and ancient plurals in *-āh* *γan* "oak" (**wanā-*), *ga'num* "wheat" (**gantumāh*), *ix* "ice" (**arxāh*), *bhāγ* "ashes" (**bahākāh*) v 26, 45, 35, 53 Stems in *-n-*, derived from the acc. sg are *pa'nân* "road", *da'nân* "tooth", *xa'wân* "night" Stems in *-yā-* are *mēr* "husband", *ker* "work" etc. Reg *āwə* "water" (**āpah*) v 42.

But, except in the case of a few stems in *-r-* (v. 82), the ancient stems are not distinguished in their inflexion And in many words

the distinction between the ancient stems has been completely obliterated: *dhī* "smoke" (**dūta*-), *γī* "willow" (**waiti*-), *hī* "bridge" (**hartu*-), *xī* "sister" (**hwahī* < **hwahar*-), *mā* "mother" (**mātar*-), *zā* "thing" (**zāta*-), *xā* "husband" (**šnyant*-?) etc

76 Reg. stems in *-a* (**-aka*-), *-aγ* (**-akā*-), *-ō* (**-akahya*-), *-ā* (**-āka*-), *-āγ* (**-ākā(h)*-), *-ī* (**-ika*-) v. 52 *-ā* is not a living suffix

Reg. the secondary suffix *-ak*, *-ōk* v. 52 *-ōk* has a definite diminutive power in *kašte'ōk* "little girl" (*'kaštē*), *rafi'gōk* (*rafi'g* "comrade"), *bāri'kōk* "very slender" (*bārik*) etc But not in *ma'hōk* "moon", *sa'hōk* "hare" etc, cf. *γa'sō* "calf" etc. A double suffix is found in *γa'nōkō*, *'yanukō* "short" (cf. Psht. *-kar*, Mj *-ga*, f. *-gāgā*)

-ak, *-a* are frequently of Prs. origin: *jabā'lak* "lightning", *'jāla* "hail" *-ī* is found in lws *'bāzī* "cheating" (Prs), *'dhārī* "beard" (Pash). Prob it is also of Prs origin in words such as *katō'ī* "old age", *čhata'ī* "silver", *γu'stī* "ring". But *mē'hī* "month" direct < **māhika*-?

-ē occurs in a few words *γā'phōnē* "wind", *'kaštē* "girl", *le'rē* "boy", *mur'čē* "sparrow", *petē* "paternal uncle", *'rhīnē* "light" (Prs *rōš(a)nāi* etc.) Poss. *'kaštē* < **kaništūki*-?

Composition.

77 *Tatpurusha* compounds of various kinds are frequent: *xīγw'rōk* "sister's son", *pēš'pā* "heel", *nā'ōnpha'kō*, *nā'ōn'pēčak* "baker", *tōr'pī* "calf, one to two years old" *khōrō'buš* "melon" (Prs. *xarbuzz*), *khōrō'gū* "hare" (Prs *xargōš*), *phyō'buš* "water melon" (Prs. *tarbuzz*) are transl from Prs Many compounds are borrr. from Prs.: *au'dīda* "tear", *šādzam'būr* "honey-bee" etc. Some *bahuvrīhis* are found: *čhata'dhārī* "white-beard" (Prs *rīšsafēd*), *'dusara* "kid, two years old" etc

Genitive groups frequently replace compounds: *'āwə-i tečhī'ka*, *'āwə-i dīdā'īka* "tear" etc.

Some ancient compounds are no longer felt as such by the speakers of Par.: *was'pē* "buttermilk" (**apas-payāh*), *'sāmur* "autumn" (**sāmar-tu*) This is the case with most compounds containing ancient

prefixes: *rha'yām* "spring" (**fragāma*-), *nhāmur* "forgetting" (**frā-mršta*-), *ya'nīr* "field" (**aw'-antarya*-), *xē* "open" (**wi-šāya*-), *pen* "with" (**upāntar*-), *wā'yār* "dance" (**upa-ā-kāra*-?), *γī'rān* "ruined" (**a-waryāna*-?), *xāra* "summer" (**h(u)-wāhṛtaka*-) etc.

Cf also verbal compounds such as *ā'γun* "to dress" (**ā-gund*-), *a'star* "to smear" (**ā-star*-), *žē* "to come" (**ā-yā*-?), *ēn* "to bring" (**ā-nī*-), *wā'yār* "to dance" (**upa-ā-kar*-), *nhān* "to sit down" (**ni-had*-), *nī* "to go out" (*nš-ay*-), *pha'rāt* "to sell" (**parā-waxta*-), *γur'zēw* "to pour out" (**wi-hṛz*-) etc

The Article.

78 The numeral *žū* frequently takes the place of our indefinite article, *žū sēb* meaning "one apple", or "an apple". But also *sēb* "an apple". Similarly *hē sēb*, *ho'wī sēb* may in some cases be translated as "the apple", not "this, that apple"

79 The *yā-yi wahdat* or *yā-yi tankīr* (the "i of unity or indefiniteness") is frequently used: *žāduga'rī* "a sorcerer", *fāteha'xānī γulū ā'γō* T "many reciters of prayers have come", *žū pāla'wānī tar* "to one warrior", *jaṅgal tar*, *jaṅgalī tar*, *jaṅgal ta'rī za'hī* "he came to a jungle", *žū pāla'wān-e jaṅgī* "a hero of war", *čhīl su'wārī* "some forty horsemen", *haweqada'rī*, *hawe'ka'i* "so much", *felānī* "a certain" This -i is prob borr from Prs, where it is employed much in the same manner as in Par (cf Phillott, Higher Persian Grammar § 41)

felānī (*pādšā*) T "a certain (king)" was said to denote nearness, but *felāna* remoteness Cf also *ho'wī za'īfa* G "that woman".

The *yā-yi sfat* or "i of qualification" (Phillott, § 42, b sqq.) is used, as in Prs, with a demonstrative pronoun before a relative sentence *dāl ho'wī za'īfī*, *ē* "near the woman, who", *ha'wī māneš(ī)*, *ē* "this man, who", *ho'wī resālānī ē* "the (those) horsemen, who", *'ede az xātirī ē* "in the thought that". Without a demonstrative in *jaṅgal tarī*, *ē* "to the jungle, which" Reg the use of *ma* denoting definiteness, v 86

What is the nature of the *i* in 'yarpi "snow"? Cf. 'yarpi-â 'âwə na 'čhemtôn G "the snow is not melting" (but 'yar'pân-a 'âwə 'čhemtôn), 'yarpi-â 'nītôn "the snow is going away"; 'yarpi-a . . . 'dhartôn "the snow is remaining". Possibly it is the *i* of indefiniteness. "some snow". Note also ma'nân 'xâ-â ma 'gū tečpeta'kâi 'dūcetôn G "my husband is milking the cow blindfold"; but tân 'xâ ma 'gū tečpeta'kâ 'dūčen na 'nartôn "thy husband cannot milk the cow blindfold" aw'lât-e ma'nânî guda'ra "my family passes away" (?)

Gender.

80 There is no trace of any distinction of gender. (Reg. 'spō, 'spay "dog" v. 26, 53). The same is the case in NW. Pash. Note 'šiv'čak 'ōsp "mare", mādaya'sō "female calf": nē'rōk 'ōsp, na'rāsp "stallion", nē'rōk ya'sō "male calf"

81

Declension.

	Sg.		Loc	'γus tar
Nom (Ag)	'γus "house"	A'i	All	'γus wanō
Acc	(ma) 'γus		Voc	ai 'γus etc.
Gen	'γusi'ka	Alī'ân		Pl
Abl	'γu'si		Nom.	'γu'sân
Dat	'γus kun		Gen.	'γu'sân(a)
Instr.	'γus pen		Dat	'γu'sân kun etc

Number.

82. Pl. in -ân pu'sân "sons" (puš), du'tân "daughters" (dut), xī'ân "sisters" (xī), hamsā'yân "neighbours" (ham'sāya), te'čhân "eyes", rupai'ân "rupees", mā'lân "possessions", kaštē'ân "girls" ('kaštē), bā'lân "boys" (bā'lō), pašā'wân "axes" (pa'sō), kačōi'kân "thorns" (ka'čō). Note pā'nân "feet" (pā), cf. dī'nân, žā'nân (cf 148) biyārân "brothers" (bi'yā), but also bi'yāra M ('mā γala'ba bi'yāra-iman "we are many brothers") (v 75); nawaγārân "grandchildren" (na'wā, nawa'γār), hīwar(γār)ân "husband's brothers" ('hīwar) From

M I have noted also 'dutan "daughters", 'zâyan and zâ'yan "sons". Note phar "fruits, grains" (phôr).

The nearly exclusive use of -ân as a pl. suffix separates Par. from other E Ir languages. The existence of the gen. pl. in -âna (v. 42) and the employment of -ân with inanimate nouns render it, however, improbable that -ân should be borrowed from Prs. (Afgh. Prs. has -â) But Prs. influence may have strengthened the position of this suffix, and many words have probably been borrowed from Prs in the plural. *byârân* etc. have retained the *r* of the original theme *pâ'nân* may have got its -*n*- from stems in -*nt*· *xâ* "husband" (Av. nom sg *fšuyas*), pl **xân-ân*(?) (Av. *fšuyantō*). Cf. the *šaonano šao* of Kushan coins. *phar* represents an ancient pl. in -*āh* (v. 26, cf. 193). Reg *âwā* "water" v. 42

A special form, reminding us of the ancient elliptic dual, occurs in 'bāwehā "father and son", 'māwehā "mother and daughter" ('hušše 'māwehā T "all three, the mother and two daughters"). It is prob. borrowed from Pash., *bāwyā*, *āywyā*.

A periphrastic pl., borr from Pash., occurs in *žū dal bālō hēn* "it is a party of boys" (v. 115)

83 Frequently the latter only of two nouns connected by *o* "and" takes the pl suffix 'dūst *o* rafī'qān "friends and comrades", 'dōst *o* pā'nān "hands and feet" (cf. N.Psht *lās o xpē*)

Collective singulars occur 'dūst *o* rafī'q pen "with friends and comrades", *ma cōrpā'yan-rman* . 'bartan. . *ma* 'buš *o* 'gū *o* 'ya'rō "we take the cattle, . . . goats, cows and sheep". With the verb in pl.: 'ōsp-e *ma'nān xa'rāb čhēn* "my horses fell ill", 'laškar . . . *čhēn* "the soldiers (army) went"; but *Au'yan* 'āya "the Afghans came", 'žā mardum *apeš rama* "the other people shall go back". On the other hand we find *yar'pān* "snow" (cf. Psht. *wāwre*), *čā'yan* "(bales of) tea".

After numerals the ordinary pl is rarely used 'dī pu'sān "two sons". But generally 'dī 'puš, 'pōnč 'rūč "five days", *ha'zār tufaŋ'dār* . 'āya "a thousand riflemen came", but *ha'zār su'wār* 'āyēn "a hundred horsemen came".

A partitive genitive may take the place of a pl: *ha'zâr nafarî'ka* "a thousand persons", *'huss-e sêbî'k'a* M "all the apples". In some cases a form in *-a* is found after numerals. *'paes 'ruča yâ 'yušt ruča* "15 or 20 days", *'huddî bi'yâra* "both brothers" (v 42), *'čôr ma'čîa* "four kisses", *dî 'bâlâ* M "two boys" Prob. from **-âh*, cf. the Psht. pl. in *-a* after numerals.

After adjectives and indefinite pronouns denoting number we generally find the sg. *'câwar maz'dûr* "several servants", *ɣala'ba 'sâl* "many years", *'mâ ɣalaba 'âdam-ıman* "we are many men", *ɣala'ba 'ôsp-ên* "there are many horses" But *ha'wî ɣu'lû 'ô'spân* "these many horses". After *huss* "all" etc. the noun is put in the pl. *hos mânešan* D "all the men", *huss dō'sân* "all the hairs", *'huddî pu'sân* "both boys"

Occasionally the verb is put in the sg. after a pl. noun: *-â ču'râ 'bartôn* "the thieves are carrying", *čû'rân . . . 'bara* "the thieves may carry", *ha'wî âma'râ edhê'kânâ* (or *edhê'kâna hên*) "these apples belong to these persons", *juwâ'nân-e 'kârî-a* "they are good young men" (v 195).

Case.

84. For the sake of convenience I have called the postpositional forms "cases". In reality they often do not differ much in meaning from the constructions with prepositions (v. 222) The terms "accusative", "instrumental" etc. are to be taken as labels giving a very rough idea only of the use of the various forms.

Nominative.

85. The agent case of nouns is identical with the nominative: *'kaštê-a 'jartôn* "the girl is saying", *'kaštê 'ja'rî* "the girl said". Reg the use of the nom of pronouns instead of the ag. v. 112.

Accusative

86. The indefinite object is not, as a rule, formally distinguished from the subject: *'dut-ê 'dêrô bôn* "he had a daughter", *še'kâr*

kanem "I shall go shooting", *jallâtân-ê dhêwî* "he called for (some) executioners".

A definite object usually takes the prefix *ma*, corresponding to Prs. *râ* *ma* 'dut-ê 'ghît "he took his daughter", *ma* 'žū-e cūrâna 'ân ham' mâtō "I have also killed one of the thieves" (German: den einen), *šī* . . . *šutur dâ* "(she) gave him three camels"; but *ma* *šuturân-ê* 'bhâr koṛ "he loaded the camels", *ma* 'žū 'ōsp-ê ham xu'dârka 'dâ-ê, *žū* 'ōsp-ê 'zîn koṛ "one (das eine) horse he gave away in alms, one (ein) horse he saddled". Accordingly *ma* 'čhel ka'nîz-e 'žâ-an ham gu'rê must mean: "take also thy other forty maids".

The distinction is not always observed. We find e.g. *ha'zâr 'nafar-ê* 'mât "he killed a thousand persons" and *ma* 'šast 'nafar-ê mât, *ma* Zai'γūn . . . *na* 'ēnem, Zai'γūn . . . *na* 'ēnem "I shall not bring Z", *ma* 'gū . . . 'dūčen 'nartōn "he can milk a (the) cow", *gū* 'dūčen *na* 'nartōn "he cannot milk a cow".

In some cases we should expect *ma* 'pa'nân-ê harêwî "he lost his way", *jallâtân* šam'sēr-an 'rust koṛ "the executioners raised their swords", *te'chân-ê* 'kânō ka'nōr "blind his eyes". *ma* is not used after demonstrative pronouns: 'hê ker-a ku'ō "thou hast done this work".

87 The acc is used in a local and temporal sense: *ma* 'žū 'qâtir su'wâr 'nhōšt "he mounted a mule", *γus* "in a house", *ma* 'γus "in the house, home, at home", *ma* 'bōr nar'γō "he went out", *šār* "in, to a town", *ho'wî* xa'wân "during that night". Note: *naz'dîk-e* *ma* 'γusika 'âγa "he came near to the house".

The "accusative", generally with *ma*, is used with the verb "to say" and frequently also with the verb "to give" (as Prs. *râ*): *ma* 'puš-ê ja'rî "he said to his son", 'tō *ma* 'mun 'šâp dâ "thou gavest me a curse". *mâ* *ma* 'tō dâ M "I gave thee" (but 'mun 'tō kun dâ G). Without *ma*: 'šēr xu ja'rî Har'dâr "the lion said to H", ja'rî za'îf "he said to the woman".

ma is repeated in *re'sâlân* *ma* 'Qâsem u 'jînc-ê-an *am* *ma* huddi'nân-ê-an 'bōst "the troopers bound both of them, Q and also his wife".

The object of past tenses of transitive verbs is put in the acc. *ma* bâlō dhôr-um "I saw the boy" (cf. 201)

Reg *ma* with the abl v. 94

88 *ma* is prob identical with the Prs dative prefix *mar* (< Av. imper *mara* "remember, note"?)

Genitive

89 The gen in *-ika* (*-ik'a* M, *-ikī* D) is frequently put before the governing noun: *naṣōnpečakīkā* 'jīnč "the baker's wife", *dežika* *maγz* "walnut kernel", *tān būwīk'a* *γus* M "thy father's house", *naṣōnīkā* *thōīān* "burnt pieces of bread", *ōspekī* *sum* D "horse's hoof", *'zūka* *'nām-ē* *A'ir bīn* "the name of the one was A."

But the gen. is put after the noun in *xī* *howī ādamīka* M "that man's sister", *'išq* *'sōr tar-ē* *'āγa šekārīka* "a fancy to go out shooting came over him", *fe'γān u'stā kaštīka* "a lament arose from the girl" This is generally the case with the predicative gen *ha'wī* *'γus ha'wī ādamīkā* "this house is this man's".

Very frequently the attributive gen. is combined with the izāfat, which is prob. borrr. from Prs. *'jīnč-e kačōārakīka* = *kačōārakīka* *'jīnč* "the furze-gatherer's wife", *tōk-e naṣōnīka* *'thōī* "a piece of burnt bread", *'gū-e γarōwīka* "sheep's dung", *pūst-e bhīmīkē* D "bark of a tree", *'qāsed-e* *'Zang pādšāwīka* "a messenger from king Z.", *nez'dīk-e šārīka* "near the town", *pe'stī* *'Māmad Ha'nīfa Sāhebi'ka* *ōspīka* "behind the horse of M. H. S." Note the position of the gen. suffix in *'mux tar-e Mīr'zā bi'yā-e ghandīka-* "on the face of his elder brother M."

In several cases the izāfat alone is used. This way of expression was probably originally confined to Prs. l.w.s, such as *'kaf-e* *'pā* "sole of the foot", *band-e* *'dest* "wrist" etc. But we find also. *kaf-e* *'dōst* "palm of the hand", *mu'rū-e* *'put* "spine", *'nūr-e* *'dī* *te'čhān-om* "the light of my two eyes", *'mun kun-e* *'yār-au* "for me, thy friend", *'ōspe* *A'ir* "the horse A."

Note *ha'wī* *'γus tar udhe'kān-a* "this house belongs to him (*ī xāna az hamū-s*)"

90 The gen. of proper names is generally formed with *-ān*: *kī'tāb* *Abdurrašī'dān-a* "the book is A.'s", *Alī'ān* *gīrībān* "A.'s collar",

'ōsp-e A'mūr Hāta'mân "A H's horse", 'Māmad Hanī'fān pen "with M H". But 'sōr-e Alī'kū "A's head", 'hukm-e Xu'dā "God's command", 'mux-e Xudā'ika, Xudā'yān "God's face" Note. Abdurra'sīd 'dōst tar-ē 'sēb sī "A has an apple in his hand"

91 Gen. pl is formed by adding -āna. 'hē āda'māna-in "they belong to these men", ē 'γus 'mā u buyā'rāna-m-a "this house belongs to me and my brothers", me'jān-e te'chāna-i "the wimpers of his eyes", 'put-e 'huddle čūrāna "the back of the two thieves", 'huss-e γu'sāna "all the houses" In a few cases the gen ends in -ān like the nom ma žū 'zā-e čūrān "another of the thieves", 'pušt-e pā'nān-e 'bāwika "before the feet of his father" This is prob due to Prs. influence

92. We find a genitivus generis in 'γušt 'sīr 'bizeka "twenty seers of grain", but 'žū sīr 'surb "one seer of lead", žū phōr ganum "one grain of wheat", žū čak pī "one drop of milk", žū tār dōš "one single hair" etc

Note the use of the gen. in 'ha'zār rupar'kā 'čā "one thousand rupees' worth of tea", ma 'žū 'ōsp ham xudā'ika 'dā-ē "he also gave away one horse in charity", 'pušika 'zā na čhō bō "nothing had happened to his son", be'nā-e udhē'kān mātō'ika "an inclination to kill him", kačōv'kān-ē bu'rō "he has carried away the thorns"

93. The gen in -ika appears to be an original adjective (cf. Av. -ika-), with irregular treatment of the -k- (v 52) The suffix -ān of proper names and pronouns is derived from the patronymic suffix -āna- Reg gen pl -āna (*ānām) v. 42.

Ablative.

94. The ablative in -ī is used in a local and temporal sense 'āwā čhī te'chī-m "water went from my eye (I wept)", dukān'dūr-e deātī "from a shopkeeper of the village", čā'ī "out of the well", γu'sī "out of the house" (as an elative, but 'γus tar "from the house"), šārī "out of the town", dhara'mī "from the ground", e'dā 'huddle kālā'jānī āle'sī "he seized (from) both his upper arms", dī 'pā-i ōspika'i-m-ē āle'sī "he seized (from) the two feet of my horse",

nezdî'kî "from the neighbourhood", *ha'wî wax'tî* "from this time on", *'hê sarî žā 'sar kun* "from this year until the next" Note *be'nâ-ê kur mēwa'î* "he took a fancy to (from) fruit".

In many cases the abl is combined with *ma*, or with a preposition *ma* *γu'sî* = *γu'sî*, *da'rûn-e γu'sî* "from the interior of the house", *'sôr ô'spî* "down from the horse", *mên gar'dî* "out of the dust", *mên čā'hî* = *čā'î*, *až γurča'gî* "from starvation", *dāl mâčû* "from the presence of his mother".

95. It is doubtful whether the forms in *-î* are ablatives or adjectives in *'ân Čutu'li-em* "I am from Shutul", *Estâlufî maqdu'mân* "the men from I" Pash S employs the abl. in this case *â Sâ'thâst-îm* "I am from Satha". The Pash. form is prob. originally an adj in *-stha*, meaning "living in, belonging to, coming from" It is perhaps possible that the Par. abl in *-î* is likewise derived from an adj (*ika-?*), and was originally employed in predicative sentences such as *'ân Čutu'li-em*

We are scarcely entitled to compare the Oss. abl. in *-âi* (< gen. *-ahya*), as this suffix would be dropped in Par.

Dative.

96 The dat in *kun* is used with verbs denoting "to give" and "to say" (cf. 87). *zâ'γân-e xu'kâ kun-ê 'dâ* "he gave to his sons", *'bâw kun-ê ja'rî* "he said to his father" Cf. also *tû 'Mâmad Ha'nîfa 'Sâheb kun 'âşuq čhê* "thou hast become the lover of M H.S." etc.

kun also denotes locality or time *'ta-î 'γus kun-a* "down to thy house", *sât kun* "to the village", *'žû pa'nân 'puš-ê čhî*, *'žû pa'nân kun 'mâčî čhî* "her son went by one road, the mother by another road", *ha'wî 'γax 'gû kun-ê 'âγa* "this sound reached his ear", *'čhî še'kâr (kun)* "he went out shooting", *'barr-e gır'ka kun guda'rên* "they passed round the boulder", *'žâ 'ruč kun* "another day", *žâ 'sar kun* "until the next year" Cf. also *'xatt kun-ê 'na 'čhî* "he did not go according to his letter", *mâ'khâ 'zürê wâ 'huddê bâwe'hâ kun 'na za'hâ* "our strength does not reach that of you two, father and son"

97. *kun* is borrr from Pash. L *kan* "to" (**karnē*, cf. Waig -*ken* dat suff). Reg. u v 27

Instrumental

98. The instrumental and sociative postposition is *pen* "with". Instrumental. *'te'chān pen* "with the eyes", *pa'sō' pen* "with the axe" Sociative. *'dūst o ra'fīq pen* "together with friends and comrades", *ma žū 'pādšā pen* "with one king", *'mun pen* (or *kun*) *'ker-e ba'di kan* "commit adultery with me", *Māmad Hanī'fān pen* "with M.H." Note *'mun pen 'paraman* "let us go with me" (sic!) = "let us two go together"

99 Phonetically *pen* may be derived from **upāntar* (v. 43) But semasiologically the comparison with Psht. *bāndē*, Sak *bendī* "upon, above" (v. EVP s.v.) is uncertain.

Locative

100. *tar* denotes locality in the widest sense. *'γus tar* may signify 1) "in the house", 2) "to the house", 3) "from the house"

1) *hē 'mulk tar, ha'wī wa'tan tar* "in this (that) country", *'γus tar 'nhas'tō-a* "he is sitting in the house" (cf. *γus, ma 'γus* "in the house"), *'dōst tar-ē ('dōsta-ē) 'sēb sī* "he has an apple in his hand", *'mardum tar* "among the people", *ma'ḍō tar* "on the neck", *čōrpār ta D* "(I lie down) on the bed", *'rūz-e dōsu'mī tar* "on the tenth day"

2) *'mulk-e dā'īn tar* "to a far country", *γa'nīr tar* "to the field", *pa'ram 'jang tar* "I shall go to the battle"

3) *yax'dān tar* "from the ice-cellar", *'hē ru'pā'i 'mā tar 'gure* "take this rupee from me", *'hē 'māneš tar-ē khu'jī* "he asked from this man", *'xī tar-ē 'ghān'd-a* "he is bigger than his sister", *'hē ker ku'rō tar* "having done this work", *ha'wē kēr tar-em 'khāntōn* "I am laughing at this thing", *dā'rū tar . . . huss 'mur* "they all died from the medicine", *'bāf tar-ē pa'jut* "concealed from his father".

tar is generally placed immediately after the noun or its adjective. *'šunḍ tar-e haždārī'ka* "to the dragon's lips", *'dōst-e 'āst*

tar-e pādšāw'ka "at the king's right hand", *'tečh tar-e šēr'i'ka* "to the lion's eye"; but also *'šāx-e šēr'i'ka tar* "to the lion's horn"

101. *tar* 3) is identical with Psht. *tar* "from" < Av *tarō*. But, for semasiological reasons, it seems doubtful whether *tar* 1), 2) are identical with *tar* 3). Cf *tar* "to, into" in various Pamir dialects e.g. Shgh *tar čid* "into the house". Possibly *tar* 1), 2) are derived from Av. *antarə* "within", Prs *dar*, cf. 43. Cf the preposition *tar* "before, from" (222).

Allative

102. The postposition *wanō* denotes the direction towards *'γus wanō* "towards the house" *dha'ram wanō* "earthwards", *'dhār wanō* "ba taraf-i kōh", *za'if wanō'i* "from the side of the woman (az taraf-i zan)", *bā'lān wa'rō* "towards the children".

wanō is of Pash. origin, cf. Pash. L *wāya-wāna* = *'γus wanō*

Vocative.

103. The voc. particle is *ai* or *ō ai* *'bāw* "O father", *'xīnō 'yāi* *ai* "O my sweet friend", *'(w)ō 'kaštē* "O girl", *'ō bāl'ō ai* "O boy". Cf also *'yā pādšā* "O king", *Xwdāyā* "O God".

Attraction of Case.

104. Attraction of case sometimes takes place: *ma 'šēr čē 'wā dhurō*, *'ō ham tāb-e ma'nān-a* "quem leonem vidistis, is etiam mihi est subjectus", *ha'wī ka'stika*, *čē dō'stān-ē 'bastō bēn*, *thāri čē* "cuius puellae manus ligatae erant, [ea] vidit", *hō'wī 'kattō zāfi'ka*, *čē jādū ōst 'kantōn*, *ēdān 'xōm-ē bur* "the old woman who practised sorcery, had a dream".

Adjectives

105. A great number of adjectives have the suffix *-ō* or *-a* (v. 76). The Prs suffix *nāk* is employed in forming adjectives from non-Prs. nouns also, e.g. *lejjā'nāk* "ashamed".

Adjectives do not change for number; except when used as nouns. *danā'nān-au ma'hīn-a* "thy teeth are dainty", *sē'bān-e 'kārī* "nice

apples", *te'čhân-ē* 'kânō *ka'nōr* "blind his eyes"; but *kārī'ân kun na'zar kan* "look at her beauties" The gen. suffix is added to the adjective. *'ōsp-e čható'k'a 'zīn M* "the white horse's saddle".

In most cases the izāfat-construction is used *'puš-e čī'nō* "a small boy", *γa'rō-e dum'bī* "a fat-tailed sheep", *pa'nân-e du'rīn* "a long way".

Without the izāfat *čī'nō γus* "a small house", *ghān γarōnka dum* "the tail of a big sheep", *ho'wī 'kārī 'kaštē* "that good girl". Note *žū 'ādam (-e?) bī'ayl* "a stupid man". In some cases this way of expression indicates an intimate connexion between noun and adjective *nērōk 'ōsp* "stallion", *'ghand 'bābā* "grandfather". Probably there is a slight difference of meaning between *za'if-e kat'tō* and *kat'tō za'if* "an old woman". *kal 'puš* (cf. *'puš-e 'kal*) "the bald-headed son" is nearly a compound.

Note *'bad-e gunā'gār* "a bad sinner", *kat'tō-ē za'if* "an old woman (*pīr-i zan*)", *žū-e 'ghānṭ pāla'wān* = *žū pāla'wān-e 'ghānṭ* "a great hero".

Comparison

106. Par has no separate comparative or superlative *bā'lō 'kašte tar 'ghānṭ-a* "the boy is bigger than the girl" *'γus-e mū'khān tān 'γus tar 'ghānṭ-a*, "my house is bigger than thine". *'ē ku'čōk 'kull kučō'kān tar 'ghānṭ-a* "this dog is the biggest of all", *'mēn 'kull-e māne'sān tar 'tū dā'nā o 'āgel tū-ē* "among all men thou art the wisest and most intelligent".

The Prs. comparative is borrr in *'khōr o 'gū tar 'battar-a* "he is worse than a donkey or a cow".

Adverbs

107. Reg. the pronominal adverbs v. 150 etc.

γala'ba and *γu'lū* mean "very": *γala'ba 'xūb ju'wān-a* "he is a very good young man", *xuš'waxt-e γu'lū* "very happy", *γu'lū nā'jōr hēn* "they are very ill", *γala'ba pāla'wān-e 'ghānṭ-a* "he is a very great warrior".

Numerals.

108

Cardinals

- | | |
|--|--|
| 1. <i>žū</i> | 19 <i>nams</i> |
| 2. <i>dī</i> (<i>du</i>). | 20 <i>γušt</i> (Phon. <i>γu°št</i>). |
| 3. <i>šī</i> (<i>šu</i>). | 21 <i>γušt u 'žū</i> . |
| 4. <i>čōr</i> M, G, T, <i>čōr</i> D, P. | 30. <i>šus</i> G, T, D, <i>γužd u 'dōs</i> M. |
| 5. <i>pōnč</i> , <i>pōnč</i> D. | 40 <i>čhel</i> , <i>čhel</i> . |
| 6. <i>xī</i> (<i>xu</i>). | 50. <i>pin'jā</i> , <i>pin'jā</i> D. |
| 7. <i>hōt</i> , <i>hōt</i> D. | 60 <i>šī 'γuštak</i> D, <i>šast</i> G, T |
| 8. <i>ōšt</i> , <i>ōšt</i> D | 70 <i>šī'nīm 'γuštak</i> D. |
| 9. <i>nō</i> , <i>nū</i> | 80 <i>'čōr 'γuštak</i> D |
| 10. <i>dōs</i> , <i>dōs</i> D. | 90 <i>čōr 'nīm 'γuštak</i> D |
| 11. <i>ž(u)wōs</i> M, <i>žū'wās</i> , <i>žū'wās</i> G, T, <i>žū'as</i> D, <i>žū'uns</i> P. | 100. <i>sō</i> M, G, T, <i>'pōnž 'γuštak</i> D. |
| 12. <i>d(u)wās</i> M, G, T, <i>d(u)wās</i> D, P | 200. <i>'dī sat</i> T. |
| 13. <i>šī'dōs</i> , <i>šī'dōs</i> D. | 300 <i>'šī sat</i> . |
| 14. <i>čā'dōs</i> , <i>čā'dōs</i> D. | 1 000. <i>ha'zār</i> . |
| 15. <i>'paes</i> (Phon. <i>'paes</i>) | 3 300 <i>'šī ha'zār u 'šu sa'dā</i> T. |
| 16. <i>xu'dōs</i> , <i>xu'dōs</i> D | 100 000. <i>lak</i> (denoting an indefinite large number). |
| 17. <i>ha'tōs</i> , <i>'hattos</i> P | 1 000 000. <i>dōs lak</i> . |
| 18. <i>a'stōs</i> , <i>'aštos</i> P | |

Occasionally Prs. *čār* "4" is used in some fixed expressions. M used also the Prs numerals 10—20, e.g. *'dwāzda* "12", *'pāzda* "15", *'šāzda* "16", *habda* "17", *'hažda* "18", *'nužda* "19"

109 *nīm* "half" Note M *'dī wo 'rhuž rupa'i* "2½ rupee".

žū "1" (**γau* < **auwah*, v 35) Note *žū 'žū phōr 'āmar* "one apple each", *qūwa'tān-an 'žū bīn* "their strength was equal" Gen *žū'ka*.

dī "2" (**dwayah*?)¹, *du* (*dūwā*?, v 48) *'dī rupa'i*, *'dī 'ōsp*, *dī ha'zār rupa'i*, *dī ruč*, but also *du ruč*, *du lak* Cf. *hudīnān* "both", 148

¹ Or has Av *duye* f. really existed (**duwē* < **duē* < **duwar*)? Cf. Shgh. *'dīōw*n etc. (*duye* + *ān*), which cannot be derived from **dwaya* (cf. *de'vē* "door").

šī "3" (*θrayah), šu (θri-, in compounds) · šī rupa'i, 'šī ruč, šī šu'tur, but also 'šu ruč, 'šu ha'zâr rupa'i.

čôr "4" (*čawār < Av. čaθwārō). pōñc "5" (Av. pañča).

xī "6" (*xš(w)aš), xu. The vowel has been influenced by šī, šu, dī, du. *xš(w)aša would result in *xō. Oroshori (Pamir) xī^w (Zarubin, Mj., p. 137) is no parallel, as *a* regularly becomes *i* in this dialect. 'xī ruč, 'xu ruč.

hōt "7", hōšt "8", nō "9", dōs "10" (Av. hapta, ašta, nava, dasa) žū'wās etc. "11", cf Zaza žūendas. From auwāndasa we should expect something like *i(w)ōs; but žū has been restored.

d(u)wās "12" (*dwādasā).

šī'dōs "13" (šī + dōs). Av. θrīdasa, *θrayāzdasā could not result in šī'dōs, even if the *d* had been preserved through the association with dōs. ča'dōs "14" (čôr + dōs, with weakening of the unstressed vowel).

'paes "15" (*pañ^ds > pañ^zdas > Av. pañcadasa) I cannot explain the *e* except as a trace of the original palatal ñ. *pañs would naturally become *pains, when the palatal ñ disappeared from the system Cf. 62.

xu'dōs "16", h(t)'tōs "17", a'tōs "18", cf šī'dōs, ča'dōs. Anc háftadasa would have resulted in *hōt(a)s.

nams "19" (*naws < nāwadasa, v 62)

γušt "20" (*wisati, cf. 30) Most modern Ir forms are derived from Av. vīṣanti, but E. Oss. ssag, Psht. šol Cf. Pash. wəst.

šus "30" (Av. θrīsaš)

sō "100" (Av. satəm).

'šī γuštak "60" etc. In Pash S, too, we find a similar system trēw "60", trēw nīm "70", čârūst "80" etc.

Ordinals.

110 awā'lī "first", dīu'mī "second", šūu'mī "third", čōru'mī "fourth", pōñcu'mī "fifth", dōsu'mī "tenth" etc. čōrum'gī T "the fourth one".

Cf *ašo'ruč* "the day before yesterday" (**ā-θri-*), *čašo'ruč*, "three days ago" (**čaθri-*).

Note. *šuru'čina* "Monday (*dōšamba*)", *xuru'čina* "Thursday (*panč-samba*)"

Pronouns.

111

Personal Pronouns.

1st Prs Sg.		2nd Prs Sg	
Nom	<i>ân</i> (<i>mâ</i> M), <i>ân</i> D.	Nom	<i>tū</i> , <i>tu</i> (<i>tō?</i>), (<i>wā</i> D)
Ag	<i>mun</i> (<i>mā</i> M, <i>ân</i> T).	Ag.	<i>tō</i> (<i>tū</i> T), <i>tō</i> D.
Acc.	<i>ma 'mun</i> , <i>mo 'mun</i> D	Acc	<i>ma 'tō</i>
Gen.	<i>ma'nân</i> , <i>ma'nân</i> D.	Gen	<i>tân</i> , <i>tân</i> D
Dat.	<i>'mun kun</i> etc.	Dat	<i>'tō kun</i> etc.
1st Prs. Pl		2nd Prs. Pl	
Nom.	<i>mā</i> , <i>mā</i> D	Nom.	<i>wā</i> , <i>wā</i> D.
Ag	<i>mā</i> .	Ag.	<i>wā</i> , <i>wā</i> D.
Acc	<i>ma 'mā</i> .	Acc	<i>ma 'wā</i> .
Gen	<i>mā'khân</i> , <i>ma'kân</i> (<i>ma'khân</i>) D.	Gen.	<i>wā'khân</i> , <i>wa'kân</i> (<i>wa'khân</i>) D
Dat.	<i>'mā kun</i> etc.	Dat	<i>'wā kun</i> etc

Reg. 3rd Prs v. 126

1st Prs Sg.

112. Nom *ân*. Prob < **ā* with -*n* from *mun*, cf Turf Phl. S 'an. But the derivation of **ā* (cf. Samnānī, Lāzgird a, ā) < **azam* is irregular. Pash *ā* (Pash. S obl. *mū*) can scarcely be the source of the Par word. M frequently used the pl *mā*, prob. influenced by Afgh Prs. 1sg. *mā* (but 1 pl *mā*) *mā-em* "I am", *'mā-m 'jartōn* "I am saying", *mā (ân)* . . -*em pântōn* "I understand" In some cases the verb, too, is in the pl

Ag. *mun*, D *mon* (*mun?*) < Av. *manā* (v 27) M always *mā*, T generally the nom. *ân* (through the infl. of Prs. and Pash.).

Acc. *ma 'mun*, M also *ma 'man* (?), D *mo 'mun*, *'mōn*. T stressed *ma 'mân*, *'mōn* (v 16). Without *ma 'mun 'put kan* T "hide me", *ma 'mā žū šēb dā* M "give me an apple"

Gen *ma'nân* < **mana* which, being used as a general oblique base, was enlarged by *-āna* (v 90, 93). *ma'nā* 'γus-a D "it is my house", but *'mun o 'tā 'jaŋg-a* T "there is war between thee and me", *zur-e 'mā* T "my heart" Instr and Loc. *'mu(n) pen*, *'mā pen* (ماين). *'mā tar* (ماتر) pl or = *mā*, *mun*

Dat. *'mun kun*, *'mu kun*, *'mā kun* T

1st Prs. Pl.

113. Nom *mā* < Av. *ahmā* *'mā ḡal* M = *'kull-ān* "we, all of us": *tū-ē ma mā ḡal pāntōn* "thou knowest us all" A kind of exclusive dual is *ān u tū*, *mā u tū*: *'mā o 'tū 'paraman* T "let us take a walk", *dāl 'mun o 'tō* "with me and thee", *mē 'mān u tō*

Acc *ma 'mā*, M once shortened *ma 'ma*

Gen *mā'khān mākh-* (v 61) + gen. *-ān*. If this *-ān* had been the pl suff we should have expected *-āna* (v 91). *γu'sān mā'khān-en* "the houses are ours", but *γus-e mā(khān)* M

Dat. *'mā kun*, M also *mā'kân*

Loc *'mā tar* "from us".

114.

2nd Prs. Sg

Nom *tū*, unstressed *tu*, D *tū* (Av *tū*).

Ag. *tō*, D *tō* (Av. *tava*) T generally employs the nom.

Acc *ma 'tō*: *'ān-em ma 'tō 'pāntōn* "I know thee", *'mā ma 'tō 'sēb 'dā* M "I gave thee an apple".

Gen. *tān*. Cf. *ma'nân*.

2nd Prs. Pl

115. Nom *wā* D *wā*; M also *tō ḡal*. From Av encl *vā*, with peculiar treatment of *w* (cf 48) Av. *xšma-* coalesced with *ahma-*, and a new pl was formed, as in several other Ir. dialects. D, and in a few cases G, employs *wā* (*wā*) for the sg also, like Prs *šumā*

Gen *wā'khān*, D *wak(h)ān* An analogical form, cf. *mā'khān*.

116. Pronominal Suffixes

1st prs. sg. -um < *-a-mar (Zeb -am etc.).

2nd » » -au, -a < *-a-tū *-a-tai would have resulted in *-ē (Zeb. -ē etc).

3rd » » -ē < *-a-har (Zeb -a, Shgh. -ē).

1st » pl. -an < *-a-nah (Zeb. -en, Wkh., Sar. -an)

2nd » » -ōu, -ō < *-a-wah (Zeb -ev, -av).

3rd » » -an, -ē. -an prob. from the 3 pl. of verbs (Zeb -en, Mj. -at)

1st Prs Sg.

117. -um (-om), -əm, after vowels -m, M also -am.

. Ag. 'xūr-um "I ate", 'xōm-um dhōr "I dreamt", 'dhōr-um "I saw", 'če-um 'qasam xūrō "that I have sworn", 'ân . . . 'qasam-um xūrō "I have sworn", 'γunt-um, -əm γunt D "I found", 'tū kun-əm k'itāb dā M "I gave thee a book"

Acc 'mēran-um te "they will kill me", lar'zēwtōn-um-a "it makes me tremble"

Gen. 'kadam-um "my foot", b'γā-m "my brother", 'bāw-om "my father", 'kākika 'puš-um "my uncle's son", na'muy-om "my husband's sister", 'bar tar-om "to my breast", ha'wāl-e zuri'ka-m-em 'bučhetōn ân "I am seeing the condition of my heart", ma'nân 'nhāmuf-um 'chī "I have forgotten", 'dāl-um "with me", 'dōst tar-am M "in my hand", 'ōsp-am, 'ōsp-om "my horse".

Dat. de'rāk-um dā "give me a grape", k'itāb-um da "give me a book.

2nd Prs. Sg.

118 Generally -au (-aw) before vowels, -a before consonants. Ag. usually -a.

Ag 'xōm-a 'dhōr "thou dreamdest", 'xūr-au "thou atest", -a kur "thou didst", ma 'ōsp-e A'ir-a su'wār 'nhōšt "thou didst mount the horse A", sur'mā (-a-a) . kurō "thou hast put collyrium", la'mēwō-ī-a "thou hast hung it up" The suffix is repeated in ma

ma'nân 'šāgird-a 'ham xu de'hō-au "thou hast also beaten my disciple"

Acc 'aze-m 'dhōr-a "I saw thee yesterday", 'mērem-ate, -a te 'mērem "I shall kill thee".

Gen. 'bāw-a "thy father", ma 'bāw-aw-an na 'ḡunt "they did not find thy father", 'ta-i 'ḡus kun-a "below thy house", 'jīnč-aw-a 'žitōn "thy wife is coming", kâlân-au čār'bi-a "thy clothes are greasy", ma kâlân-aw 'ār "bring thy clothes"

Dat. mā baxšiš-a dahem M "I shall give thee bakhshish"; 'umr-e kama'i-um-a te da'hem "I shall give thee the life of my throat"

3rd Prs Sg.

119. Ag. 'mā kun-ē kv'tāb dā "he gave me a book", 'xūr-ē "he ate", ma mhētar'rān-ē ja'ī "he said to the (his?) grooms"; ha'wī pāla'wān ma 'mun-ē de'hī "this warrior beat me".

Acc. pav'dā-ē kan M "produce it", 'wā kun-ē ja'rem "I shall tell it to you". The acc is not often used. Reg. gu'rīm-ē "I seize (it)" etc. v. 156.

Gen. bi'yāy-ē "his brother", 'bāw kun-ē "to his father", bi'yāy-e 'ghānḍ-ē "his big brother", 'sōr tar-ē 'khār čhēn "they became angry with him".

Dat. 'kī xabar 'dā-ē "who has informed him?"

1st Prs. Pl

120 Ag. 'xūr-an "we ate", -an kur "we did", -an 'šār tar 'dhōp = 'šār tar-an 'dhōr-an "we saw in the town", ma 'bāw-aw-an 'ānt-an "we brought thy father".

Acc 'mēran-an te "they will kill us", 'khān(n)-an te mē'mā ba'ra "somebody will take us as guests (كَأَيُّ نَفْسَةٍ)".

Gen. 'puš-an "our son", bi'yā-n "our brother", hussī'nān-an, hosnān-ān D "all of us"

2nd Prs Pl.

121. Ag. *'xūr-ōu* "you ate". *-ō yōnt* "you found"; unstressed *u* in *'mā kun-u ki'tāb dā* "you gave me a book"

Gen. *bī'yā-ō* "your brother", *bī'yā'rān-ō* "your brothers", *bī'yā-e 'ghānd-ōw-an 'dhôr* "they saw your elder brother", *'huss-ōu, 'huss-u D* "all of you", *kullmān-ōu* "all of you".

Dat *'ja'em-ōu te* "I shall tell it to you (*mēguyim-etān*)" was said to be more correct than *'wā kun-ē 'ja'em*.

3rd Prs. Pl.

122. Ag. *'xūr-an* "they ate", *-an kur* "they did", *hal'lā kur* "they ran", *-an ku'rō čūrān* "the thieves have done", *sōr 'ōsp-an su'wār 'kur-an* "they placed (him) on the horse".

Acc. I have found no instance of this suffix used as an acc.

Gen. *bī'yā-an* "their brother", *dōs nafar-an 'yurča-en* "ten persons of them are hungry", *pav'lān tar-an* "before them". As a partitive gen. usually *-ē kull'nān-ē* "all of them", *žā'nān-ē* "others among them", *har 'khā kun-ē* "to everyone of them", *ma huddī'nān-ē-an 'lōst* "they bound both of them". But *huddī'nān-an . . 'xīs kur* "both of them jumped up", where *-an* is the ag, *sōr-e udā'nān-an mur* "their chief died from them".

Note the formal identity of the suffixes for the 1st and 3rd Prs. Pl. In many cases the context only makes it possible to decide which person is meant.

123 The gen. suffix is placed before the ag. or the dat *ma 'bāw-aw-an 'ānt-an* "we brought thy father", *'umr-e kama'i-om-a te da'hem* "I shall give thee the life of my throat". It is doubtful whether an acc. suffix can be used before the ag., reg. *la'mēwō-ī-a* "thou hast hung it(?) up" cf 163. Generally the acc. of the personal pronoun is used in this case, e.g. *ma 'mun-a 'xūr*, *ma 'mun 'xūr-a* "thou atest me"; but cf. Orm *xwalak-at-am*.

124.

Demonstrative Pronouns.

"This" (Afgh. Prs. <i>ī</i>).		"That" (Afgh. Prs. <i>ū</i>).	
Subst.	Adj.	Subst.	Adj.
Sg.			
Nom. <i>ē</i> (<i>hē</i>).	<i>hē</i> .	<i>ō</i> .	<i>hō</i> , <i>hu</i> .
Ag. <i>ē'dē</i> (<i>ē</i>).	<i>hē</i> .	<i>ū'dē</i> (<i>ō</i>).	<i>hō</i> .
Acc. <i>'mendē</i>	<i>'mendē, hē</i> .	<i>'mundē</i> .	<i>'mundē</i> .
Gen. <i>ē'dān</i> .	<i>hē</i> .	<i>ū'dān</i> .	<i>hō</i> .
Dat. etc. <i>ē'dē kun</i> etc.	<i>hē</i> .	<i>ū'dē kun</i> etc	<i>hō</i> .
Pl			
Nom. <i>ē'ān</i> (<i>ē</i>)	<i>hē</i> .	<i>ō'ān, ū'ān</i> .	<i>hō</i> .
Ag. <i>ē'dānān</i> .	<i>hē</i> .	<i>*ū'dānān</i> .	<i>hō</i> .
Acc. <i>men'dānān</i> .	<i>'mendē</i> .	<i>mun'dānān</i> .*	<i>'mundē</i>
Gen. <i>ē'dānān</i>	<i>hē</i>	<i>ū'dānān</i>	<i>*hō</i> .
Dat etc. <i>ē'dānān kun</i> etc	<i>*hē</i>	<i>ū'dānān kun</i> etc.	<i>*hō</i> .

125 "This very" (Afgh. Prs. *hamī*)."That very" (Afg. Prs. *hamū*).

Subst. (Adj.).	Adj	Subst. (Adj.).	Adj
Sg			
Nom. <i>he'wyak</i>	<i>ha'wī</i> etc.	<i>hō'wyak</i>	<i>hō'wī</i> etc
Ag. <i>e'dhēk</i> .	»	<i>*ū'dhēk</i> .	»
Acc. <i>men'dhēk, he'wyak</i> ¹	»	<i>mun'dhēk</i> ¹ .	»
Gen. <i>edhē'kân</i> .	»	<i>ūdhē'kân</i>	»
Dat. etc. <i>e'dhēk kun</i> etc. ¹	»	<i>ū'dhēk kun</i> ¹ , <i>mun-</i> <i>'dhēk kun</i> etc	»
Pl			
Nom. <i>he'wyakân</i>	»		»
Ag.	»		»
Acc. <i>mendhē'kân</i> .	»		» <i>mun'dhēk</i> .
Gen. <i>edhē'kâna</i>	»		»
Dat etc.	»		»
"This here" <i>ek'viyak</i>		"That there" <i>ōk'viyak</i> .	

¹ Used also as an adj

ē. hē "this".

126. *ē* is usually a subst., and is frequently employed as a personal pronoun 3 sg. *ē ōst 'xartōn* "he was eating", *ē-a 'xartō* D "he is eating", *ē ēhī* "he went", *ē ghaṇḍ-a*, *ō ēi'nō-a* "this one is big, that one is small". Rarely *ē* is used as an adj. instead of *hē*: *ē 'γus* "this house". T employed *ē* as an ag: *ē hō'wī 'pī . . 'lam dā* "she put that milk. ." (cf. 206) M has *ē* as a pl. in *ē 'γala'ba 'ādam-en* "they are many people"; but in this instance the noun, too, is put in the sg

hē is always an adj. and is used in all cases, sg and pl.: *hē 'γus u'dān-a* "this house is his", *hē cūrān* "these thieves", *hē pādśā'i'ka b'yā* "this king's brother", *hē āda'māna-in* M "they belong to these men", *hē 'mullā ja'ri* "this mulla said", *hē sār tar* "in this town", *hē ker 'kī kuṛō* "who has done this work?". D: *hē māniš* "this man", but also *hē tā γos-a* "is this thy house?". In some cases *hē* may be translated with the definite article, v. 78.

The derivation of *ē* and *hē* is uncertain. Av. *aēšō*, *aētat*, and prob. *aēm*, would result in **i*; but gen. sg. m *ahē* (Gath *ahyā*) > *ē*² *h-* has been introduced from *hō*, q.v

Pl. *ē'ān*, T usually *i'ān*, is formed in a regular way from *ē*: *ē'ān xa'ran* "they may eat", *i'ān čata'kēn* "they fled", *i'ān ja'ri* "they said" (as ag.). Note: *i paltā'nā* "these regiments" (XXI, 25).

127. The oblique base is *ēdē* (*e'dē*). *ēdē dhōr* "he saw", *ēdē pen* "with him" (or, as a collective, "with them"), *sōr ē'dē* "over him" Note: *sōr-e ē'dē tar* "to his head" (with *ē'dē* instead of *ē'dān* on account of *tar*, cf 104). *-dē* must be a secondary affix, as old intervocalic dentals are not retained.

Gen. *ē'dān* *hē 'γus e'dān-a* "this house is his", *elm-e ē'dān* "his wisdom", *nez'dīk-e ē'dān* "near him", *ē'dān sōr* "his head". But once *ē'dā* *'mur* "he died"?

ē'dān is formed by adding the gen. suffix *-ān* to *ēdē*. The gen. pl is formed with the pl. suffix *-ān*: *ē'dānān*. It is used not only as a gen.: *hē 'γus e'dānān-a* "this house is theirs", but as an oblique case in general: *ē'dānān pen* "with them", *ē'dānān kuṛ* "they did"

128. *'mendē* is composed of *ma* + *ēdē* with nasalization (v 62). It is used as a subst. *'mendē 'lam dahēman* "let us leave him", *men'dē-an āle'sī* "they seized him", *men'dī (-ē-ē) 'ja'ri* "she said to him". *'mā 'mendē 'dhōrō*, *'mundē-om 'na dhō'rō* "I have seen this one, but not that one". As an adj. in sg. and pl., *'mendē 'ādam-em 'pāntōn* "I know this man", *'mendē 'māl-ē 'āwur* "he brought these goods", *'mendē 'ēx-ē 'ghīt* "he seized this egg", *'mendē butān-ē 'ghīt* "he seized these idols", *'mendē 'huddē bā'lān-ē bur ban'dī* "he captured both these children". Either *'mendē* or *hē* may be used; but *'mendē* is the more frequent form (cf. 201): *'mā 'mendē ādam 'mērman* "we shall kill this man", *'mendē 'ādam-an 'māt* "we killed this man", but *'hē 'ādam-a 'māt* "thou killedest this man", *'mā hē 'ādam-an mātā bōn* "we had killed this man". Note *'mendē pād'sār'ka laška, 'rān-an šī'kas dā* "they defeated the armies of this king", where we should expect **ma ē'dān* (cf. 104). *'mendē ma 'mux-ē 'Mahmad Hanīfa 'dhōr* "M H. saw her face".

We should expect the pl. of *'mendē* to be **men'dān*. Once I heard D. *mā nā mandān lam dahēm* "I do not allow them (*na mēmānam-iš*)". But the Shutul form is *men'dānān*, which has been influenced by *ē'dānān*: *men'dānān-ē 'māt* "he killed them (these)", *'ān men'dānān 'zō dahem* "I shall give them barley".

ō, hō "that"

129 The inflexion of *ō*, *hō* is parallel with that of *ē*, *hē* and has been influenced by it. *hō* is derived from Av. *hāu*, *ō* poss. from *aom* or some other form of the stem **awa-*. It is also possible that Av. *hō* might result in Par. *hō*.

The forms of *ō*, *hō* are employed in a similar way to those of *ē*, *hē*. *ō* is used as a personal pronoun for persons and things a little further removed than those denoted by *ē*: *'ē 'mendē 'kaš koṛ*, *'ō 'mundē; na 'ē dha'ram tar čha'ri*, *na 'ō* "this one (he) grappled with that one (her), and that one (she) grappled with this one (him), neither this one (he) nor that one (she) fell to the ground".

hó: *hó* 'māneš "that man", *'hu p-pōnč-ē ja'rī* "all the four of them said", *'hu γus w'dān-a* "that house is his", *'hu γu'sān udā'nān-a* "those houses are theirs" *ō'ān · ē'ān jōi hēn, ō'ān nā'jōr hēn* "these are well, but those are unwell", *u'ā phārī ā'yēn T* "those came from that side"

130 *'udē*: *'udē ja'rī* M "he (that one) said", *'pēs 'udē* "after that", *dāl 'udē-m ja'rō* "I have said in his presence", *mun'dhēk w'dē kun da* "give that thing to that man (*hamū čiz ba hamū ādam bide*)"

w'dān: *w'dān te'čān* "his eyes", *'āsuq e w'dān* "her lover" *w'dānān 'hu γu'sān w'dānān-a* "those houses are theirs"

131 *'mundē*: *'mundē-m 'dhōr* "I saw him", *'mōnde ka'stī 'dhōr* "he saw that girl", *tū 'mundē 'māneš 'bučhetōn* "do you see this man?" *mun'dānān*: *mun'dānān 'žō da'hem* "I shall give barley to those".

ha'wī "this very", *hō'wī* "that very"

132 Emphatic adjective forms are formed by adding *ī* to *hē*, *hó* *hō + ī > *hōwī*, shortened into *hō'wī*, *ho'wī*. *hē + ī > ha'wī* (rarely *he'wī*) with *w* from *ho'wī*, and unstressed *ē > a*

ha'wī. *ha'wī 'spō Sultān Mah'mūd bīn* "this dog was S M", *ha'wī γus ha'wī ādam'kā* "this house belongs to this man", *ha'wī γu'sān ha'wī āda'mān-a pl*, *ha'wī ker-um ku'jō* "I have done this work", *ha'wī 'zāik'a bān M* "the price of this thing", *ha'wī šār ha'wī 'zā 'mā dhōr M* "I saw this thing in this town", *ha'wī zī'nān* "these saddles".

hō'wī: *hō'wī 'kaštē ā'γō* "that girl has come", *hō'wī 'bāw-ē ja'rī* "that father of his said", *ho'wī ādam'ka jīnč* "the wife of that man", *ho'wī 'dhār tar* "on that hill", *hō'wī dhār'rān* "those hills", *ho'wī za'if o ho'wī 'mullā . . nhaštan* "that woman and that mulla sat down".

he'wyak "this very", *ho'wyak* "that very"

133. Strongly emphatic forms, referring to a recently mentioned word, are formed by adding *-ak* to **hēwī* (*ha'wī*), *hō'wī* (*ho'wī*). *he'wyak* "this very", *ho'wyak* "that very" Cf. Prs. *īnak* "behold here, here is", *ānak* "behold yonder, there is", v. Phillott, § 35, o).

They are generally used as substantives: *he'wyak* *ɣw'lu sargar'dân* *čhō* "this very man has become much distressed", *'hēwyak žu 'sarē 'bas-um te ka'na* "this (just mentioned) [grain] may suffice for me during one year", *'na čē 'hēwyak 'bīte pa'nân ē gu'rī-a* "may he not take this very road again", (adj); *'kārī hō'wyak-a čē 'magam biyār'ân-au ma 'mun 'mēran* "that (other thing) is better, viz. that thy brothers may kill me".

The pl. of *he'wyak* is *hewya'kân*. *hewya'kân ɣw'lu nā'jōr hēn* "these ones are very ill".

Although *he'wyak* is used once as an acc. (v. above), this stem is chiefly found in the nom. On the other hand *ed(e)hēk* (*ēdē + (h)ēk*) is used in the obl. cases only, and the two stems are probably complementary. In the same manner *w'dhēk* is formed from *w'dē*. The inflected forms in *-ân*, *-âna* are used as substantives only.

134. *e'dhēk: 'ân peš e'dhēk 'spō pa'ram* "I shall follow this very dog", *e'dhēk tar-um 'pānt* "I understood for this very reason", *e'dhēk kun* "to this very person", *w'dhēk: w'dhēk 'spō kun* "to this very dog".

The gen. sg. is formed with *-ân*: *edhē'kân*, *wdhē'kân*. *ha'uī āma'ṛā edhē'kân-en* "these apples belong to this very man", *hē ɣus wdhē'kân-a* "this house belongs to that very man".

The gen. pl. is *edhē'kâna* with the same suffix as the gen. pl. of nouns. **edhēkânân*, which would have been parallel with *e'dânân*, was perhaps too heavy a form. *ha'wī āma'ṛā edhēkâna-hen* (or *edhē'kânā*) "these apples belong to these very people".

135. The acc. forms are *men'dhēk* (*mende'hēk*), *mun'dhēk*. *ē jūdu-gar-a, men'dhēk ba'rōr* "he is a sorcerer, take him away", *men'dhēk 'spō-ē čē dhōr* "when he saw that very dog", *men'dhēk 'āmar men'dhēk 'māneš da* "give this very apple to this very man", *'ēdē mun'dhēk 'elm . . xā'nī* "she recited that very charm", *mun'dhēk kun* "to him"; as pl. *-ē mun'dhēk suwā'rân ja'ṛī* "he said to those very horsemen".

A separate acc. pl. exists, however: *men'dhēkân 'xē kan* "unbind these very [hands]", *men'dhēkân 'čāwār phar 'āmar da* "give some apples to these very people".

136 Still more emphatic forms are *ekwiyak* (**ēk* + *hewiyak*?) "this here (*ēn hamī*)", and *ōkwiyak* "that there (*ōn hamū*)".

We also find *ēke men'dhēk 'māneš* "this very man here (*ēn hamīra*)", *ōkū māniš* D "that man", *ḡala'ba 'ōsp-ēn, ēkī ādamī'kū* "there are many horses, they belong to this very man", *'ēkī zā la'mēw* "hang up this very thing", *'ēkē 'murda-e puš'kâ* "this corpse here is thy son's" Cf. the pronominal adverbs *ēk* etc. (150)

Reflexive Pronouns

137 The reflexive pronoun is *xu* (Av *x^vatō*) "own, self". *'xu pen-ē* with himself", *čhēm 'xu wanō-ī* "I went towards herself", *mēn 'xu tar 'dūst čhēn* "they became friends among themselves", *'xu kun-um* "to myself (*ba xud-um*)".

sēbān-e mā'khān žu žu 'phōr 'xu kun-an da "give us our apples, one single apple to each of us", *xu 'sōr-a larzē'wī* "thou didst shake thy head".

ma xu 'sōr is contracted into *max'sōr*, and is used as a single word: *max'sōr-an xa'rāb kur* "they destroyed themselves", *max'sōr nemā'yā ku'rō* "they have shown themselves".

138. The gen. of *xu* is *xu'kân*: *zā'ḡān-e xu'kân* "his own sons", *xu'kân nūka'rān kun* "to his own servants", *xu'kân-um-a* "it is my own (*az xud-i mā-s*)". *sēb-e mā'nān xu'kân-um da* "give me my own apple". But also *xu ḡus* "his own house" etc

Instead of *xu*, *xu'kân* the pronominal suffixes are frequently used: *mā 'ōsp-om 'ḡont* M "I found my horse", *čū'mōr 'har kī ma wa'tan-ē* "everyone shall go to his own country". The same is the case in Prs.

An emphatic form of *xu* is *xuxu* "himself". *A'lī 'ān xu'xu-m-em* "I myself am Ali", *xu'xu-ē* "she herself", *xu'xu-e pāla'wā* "the warrior himself", *tu xu'xāu* "thou thyself", *xu'xu-ē 'tar-ē da 'āḡa* "he himself arrived before her".

Relative Pronouns.

139. The relative pronoun, or particle, is *če* 'har *kī* *če* "every one who", 'har *če* *če* "everything which", 'zā-ē *če* 'laškar *bīn* "whatever army he had", 'hu 'puš-e 'kór-om *če* 'čhī, 'čhī "that blind son of mine who went away, has gone away (for good)", ho'wī za'if *če* 'āšūqe 'Māmad Hanīfān *bīn* "that woman who was the mistress of M. H.", pāla'wān *če* 'nām-ē Zai'γūn *bīn* "a warrior whose name was Z." Without a verb. 'zāi *če* 'bhār o 'māl-e ma'nā 'ham 'bur "[they] also carried away the rest of my burdens and goods".

140. When denoting other cases than nom. *če* is frequently, as is also the case in Prs, supplemented by a demonstrative, or a pronominal suffix: ho'wī 'mullā *če* ja'rō 'bōn-ē "the mulla who (ag) had said"; but also men'dhēk 'mullā-ē, *če* ja'rō bōn *če*. , 'nhānt "[she] made this mulla, who had said that . . . , sit down" Cf also: ma 'šēr *če* 'wā dhu'rō, 'ō ham 'tāb-e ma'nān-a "the lion (acc.) which you have seen, is also in my power" (cf. 104).

če, *či* occurs as a relative in Psht. and not infrequently in Afgh Prs

141. Instead of relative clauses we in some cases find paratactic constructions: 'zū pāla'wā, 'nām-ē 'Šā-e Zari'γka'mar *bī*, 'āya "a warrior whose name was Sh. Z, came", 'γaira Zai'γūn pāla'wā, 'āšūqe w'dān-a, 'ēna-ı te "unless the warrior Z., who is his beloved, brings him", 'har *kī*-an 'γunt, 'mērtan-en "they use to kill everyone they find", 'ker-a ku'rō, 'xūb ker-ā "the work thou hast done is a good work", 'puš-e 'ghānd-ē, Mīr'zā 'nām dēi'ō bōn, 'ō ham rā'hī *čhī* "his eldest brother whose name was M, went away, too".

Interrogative Pronouns

142. *kī* "who?": *kī* *zē* "who is coming?", *kīy* āra 'zī-e Xai'bār "who shall dig the ditch of Kh.?", 'hē ker 'kī ku'rō "who has done this work?", 'kī 'xabar 'dā-ē "who brought the news about it?", 'kī tar "from whom?".

With the substantive verb *ka-* is used. *tūk-ka-i* "who art thou?", *kā* "who is it?", *nām-e tân* (*edhēkân*) *kā* "what is thy (his) name?", *wā ka hēr* "who are you?", *kay-en* "who are they? (*kistand*)".

The gen is *kân*: *kân-a* "whose is it? (*az kist*)", *kân puš* "whose son?", *ka'lam kân-a* "whose is the pen?".

Probably *ka* is the original nom; *kī* is borrr. from Prs, or derived from **kahya* (but cf. *ē* < **ahya*(?), 126). *če* "what?" *ē 'če hāl-a* "what matter is this?", *čē-a* "what is it?", *mu'dā-a 'če-a* "what is thy intention?", *čē ker dērē* "what work hast thou got?".

143 Corresponding to Prs. *kudām* "which?" we find *'khāin*, *khân*. *'khāin 'māneš-a* "which man is it?", *'khāin zā-a* "which thing is it?", *ē 'sōr-e 'khā pālawāni'ka-ā* "the head of which warrior is this? (*ī sar-i kudām pālawāni as*). Cf. *'khānjāi* "whereto, wherefrom" *khân* is probably merely a phonetical variant of *khāin*. Reg. the derivation of *khân* < **kadām* < *katāma-* v. 62.

144. *lā* "how many": *čā 'māneš* "how many men?". Cf. Psht *cō* < Av. *čvaṣ*.

'čeka "how much?": *'bāy-ē 'čekā* "what is its price?". Borrr from Prs *čigadr*, cf. Pash S *'čaka*.

za'nēngī "of what kind?", v. 152

Indefinite Pronouns

145. *khāin* is used as an indefinite pronoun "some, somebody". Cf. the use of *kudām* in Afgh. Prs. (Phillott, § 37, e) *'khāin 'zā-m 'gasa* "something stings me", *'khāin wa'tan-e 'zā tar* "to some other country", *khāeni'kā* "it is somebody's". *khân* occurs in *'haī khân* "everybody" v. 143.

khīn "anybody". *'agar 'khīn bē* "if there is anybody", *'khīn tar-ē* "from anyone of them", *'khīn na 'γunt* "nobody found it", (*hēē*) *khīn na hā* "nobody is there", *'khīn xa'bar na pa'ri-a* "nobody shall become aware of it", *'zā 'khīn-ē tē 'ēnen na 'nara* "nobody else can bring it".

khīn < **kahya* + *nā*, cf. enclitical Av. *nā* (Air. Wb. 1052, s. v.

nar-) with interrogative pronouns. *kām nā* "wen", *kahyācīt nā* "eines jeden".

hēc "anything" (Prs.): *'hēc par'wā na 'dēran* "they have no shame". *'hēc kī*, *'hēc khīn* with *na*. "nobody" Reg *hēc* as adv. v. 152.

146. *'har kī*, "everybody" *ma 'har kī-m khu'jēwtōn* "I am asking everybody", *'har 'khān 'har 'khān-ē 'pādšā bīn* "everyone of them was a king", *'har 'khān kun-ē* "to everyone of them". *'har 'khīn*. *'har 'khīn ē 'chī ra'fik-e zāifi'ka*, *'hāl-ē xa'rāb-a* "whoever becomes a woman's friend, his condition is bad".

'har ē "whatever". *'har ē ka'nān xu ka'nān* "let them do whatever they will do", *'har ē kur*, *'dehen-ē 'na narī* "whatever he did, he could not beat him"

147. *čā* "some" (cf. 144) *'čā 'wē* "some days". Usually *'čāwār*, *M 'čāwar*. *'čāwar 'ōsp* "some horses".

zā "anything": *'zā-ē 'dhēwem* "I want something" < Av. *zāta-* (cf. Voc. s.v)

žā pl. *žā'nān* "another, other". *žā khīn* "anybody else". < **yutāka-* (cf. Voc. s.v.).

felānī "a certain, So-and-So" (proximate), *felāna* (remote) Prs.

148 *hus(s)* "all". *'huss-ōu*, "all of you", *'mā 'huss-an* "all of us", *'hussū-ēr ma 'mun 'čukun 'jantā D* "why do you all beat me?", *'mā kun 'huss kun-an* "to all of us", *'huss-ē-ēn šamsē'rī* "all of them are swordsmen", *za'hēn . . huss* "they all arrived", *ma pairādā'rān 'hussika 'sōr-ē 'čūt kōr* "he cut off the heads of all the guards"

A special pl. form is *hussī'nān 'ōsp mā'khān hussī'nān-an-a* "the horse belongs to all of us" (D. *hussinān-ān-a*), *hussī'nān-ō 'nhīnōr* "sit down all of you".

'huddī, *'huddē* "both": *'huddī kaštē'ān* "both girls", *'hudde bā'lān* "both boys", *hē 'huddē* "both of them", *ho'wī 'hudde čūrān* "both those thieves". Frequently we must translate e.g. *'hudde 'ōspān* "the two horses".

huddī'nān "both": *huddī'nān-an* "both of us", *mā huddī'nān na'γōn 'xareman* "we both eat bread", *mā huddī'nān 'šān 'wēheman 'ōsp gurīman* "let us both go to the town and buy a horse", *ma 'wā*

huddi'nân "you both" (acc.), *ma huddi'nân-ē-an* . . *bur* "they carried both of them", *hōdī'nân-ē D* "har *dū-iš*, *hamū har dū*", *huddi'nāna* (gen.) *'qūwat-ē 'zū bī* "the strength of both was equal". *kulli'nân* "all" = *huddi'nân*: *kulli'nân-an ā'yēman* (*kull-an*) "all of us came", *kulli'nân-ē ā'yēn* "all of them came", *'kull-e wā'khān* "all of you". *'huššē* "all three"

149. *hu-* in *'huddī*, *'huššī* is probably a shortened form of *hus(s)*. The derivation of this word is unknown; but it is not altogether impossible that it may be an irregular, extremely reduced form of **harwisp*, Phl. *harwisp*, Sak. *harbišsa*. Reg. the pl in *-nân* cf 82

Pronominal Adverbs.

Adverbs of Place.

150 *ēk* "here", *ōk*, *uk* "there" (cf. the demonstrative pronouns *ē*, *ō* 124, *ēke* etc 136): *ēk āya bōn* "he had come here", *uk ham xunuk-a* "it is cold here, too".

'ēka "then (*ēna*)", v Voc.

Emphatic forms are *en(e)'hāk* "in this very place (*hamīn*)*ā*)", *un(ə)'hāk* "in that very place (*hamūn*)*ā*)". *en'hākī* "hence (here)", *un'hākī* "thence". Still more emphatic is *ēken'hāk* "in, to this very place" (v. 136).

Less emphatic are *eke'stāk* "here", *oke'stāk* "there" (remote). But *ō'kân ōke'stak* "in that very place (*ōna ūn*)*ā*)".

ukcī M "there"

e'čēnd, *e'cēn'dī* "hence, from this place or time", *w'čēnd*, *u'cēn'dī* "thence, from that place" A kind of pl occurs in *u'cēn'dānī* "from those [hills]" -*čēnd* perhaps contains an element derived from Av *hača* "from" (cf. Soghd *ian*)

pī "on this side", *pū* "on that side" < **patī-aita-*, *-awa-? phyārī* "from this side", *'phārī* "from that side". Poss with abl. *-ī* from **pīhūr* < **pīδōdār* < **patī-aita-tūra-*; **pōhūr* < **pōδōdār* < **patī-awa-tūra-*

kū, *kūī* "where?" (Prs.). *'har kū* "everywhere", *ku'čēnd* "whence?".

'khânjâi "where?, whence?, somewhere", *'hai 'khânjâi* "wherever".
'kâwanô, *'kâwun* "in which direction?, in some direction or other"
 (cf. 102).

wa'khê "up", *wa'ha'nê* M, G, *pa'stô* D "down", v. Voc.

Adverbs of Time.

151 *ba'dê*, emphatic *ba'dhêk* "now" (v. Voc), *'yâi* M "now",
'bete "again".

ka'bî "when", *'har ka'bî* "whenever", *'hêi ka'bî na* "never".

nî "now, to-day", *nî'hêk* M, G, *nî'hak* D "to-day", *nîxa'wân*
 "to-night".

a'ze "yesterday", *a'soruc* M, G, (*a'ze na*) *a'soroc* D "the day be-
 fore yesterday", *ča'soruc* G, *ča'soroc* D "three days ago" (v 110).

sa'bâ "to-morrow", *passa'bâ* M, *'šîruc* G, *sa'bâ na 'šîruc* D "the
 day after to-morrow".

'âsur G, *'âsur* D, *âsur'êk* M "this year", *pa'râsur* G, *pa'râsur* M,
žâsar (?) D "last year", *'žâsar* G "next year"

Adverbs of Manner and Degree.

152 *'hega* "so much".

hêi na "not at all".

îâ "how?, why? (for what reason?)", *'čekun* "why? (with what
 intention?)"

'čeka "how much?" *'čeka d'îrîn* "how far?"

za'nēng "how?, in what manner?"

'hêč čâ na "nowise".

The Particles *te* and *ě*.

153 The particle *te* is very frequently used in connexion with the pronominal suffixes, when the verb is in the aorist. It makes no difference whether the pronominal suffix represents the gen or the acc (dat). The ag., of course, cannot occur in connexion with the aorist. I have not been able to discover the exact shade of meaning that this particle is intended to convey; but it seems to

be slightly emphatic. It is possible that *te* is derived from the enclitic pronoun 2 sg. **tar*. Cf. the pronominal suffix *-a*; but the *t* may have been preserved in this particle, which was treated as an independent, even if enclitic, word. Semasiologically the development of an enclitic pronoun 2 sg., a *dativus ethicus*, into a general emphatic particle is possible. Cf. Psht. *dē, dī*, Orm. *dī* (EVP sv)

154 Examples. 1) The pron. suff. represents an acc or dat. 'mēran-an *te* "they will kill us", žū 'sēb-a *te da'hem* (or *da'hem-a te*) "I shall give thee an apple", 'nīm-e pādšā'hī-m-a *te da'hem* "I shall give thee half my kingdom", 'tō kun-ē *te da'hem* "I shall give it to thee", 'khāṭ 'zā-m *te 'gasa* "something bites me", pha'rātem-ē *te* "I sell it", 'čekun-ē *te da'hē* "why dost thou give it?"

2) The pron. suff. represents a gen. *ma* 'bāw-a *te mērem*, lī'bāw-a *te ka'nem* "I shall kill thy father, and make thee fatherless", 'jān-um *te sunīm* "I shall wash my body", 'jīnē-au *te 'khōr phera* "thy wife will turn into a donkey", 'berkhutō-en *če ō'spān-a te 'haran-ē* "I fear that thy horses will be lost", 'dāda-m *te ma 'mun mēra* "my father will kill me", xu'xu-m *te xa'rem* "I shall eat (it) myself", huddī'nān-an *te 'nhīneman* "both of us shall sit down", xī'yu'rōk kun-um *te* "to my nephew", ja'rem dāl 'xā-m *te* "I shall say in the presence of my husband", 'šund tar-an *te de'hem ān* "I shall strike thy mouth", gī'rīm *te 'khān 'jāi para* "where wilt thou go from my embrace?", 'bī 'Mahmad Ha'nīfa 'yār-om *te 'šār tar 'na param* "I will not go to the town without my friend M.H." etc.

155 In many sentences of exactly the same type as those given above *te* is not used:

'xaren-ē (*te*) 'na narem "I cannot eat it", 'če 'ān-a *da'hem?* 'umr-e kama'i-um-a *te da'hem* "what shall I give thee? I shall give thee the life of my throat", 'mērem-ē "I shall kill him", aga 'ēnen-ē 'na narem, xu xa'rem *te* "if I cannot bring it, I shall certainly eat it", ho'wī kūtāb-um *da, če gu'rīm-ē* "give me that book that I may take it", 'yax ka'nem *če mēran-au* "I shall call them, that they may kill thee", 'ān ka'nem 'tārīfe te'chān-ā "I shall praise thy eyes", 'ān-ē pa 'bhār gu'rīm "I shall buy it", 'tā *če Zar'yūn 'bāw pen-ē*

be'žen 'na ěnem, wa'tan tar-ē 'na param "as long as I do not bring Z. bound together with her father, I shall not go home".

156. ě. This particle, too, is used in connexion with a verb in the aorist, without any appreciable change of meaning. In many cases it is difficult to distinguish this ě from the pronominal suffix 3 sg.

Eg. mērem-ē might be translated "I shall kill him". But the same -ē is found after intransitive verbs 'merem-ě "I shall die", 'param-e "I shall go", 'khūfem-ē "I shall cough". It is not always attached to the verb: 'āne žīm (آيم T) "I shall come", 'ān-e ma 'tō ja'nem D "I shall kill thee", 'ān-e pa'ram "I shall go", 'nī 'wyār-e 'ān pa'ram "I shall go to night", ma 'tō-ē kha'nan "they will laugh at you", 'mā-e ma 'tō 'janiman D "we shall kill thee", 'žē, ěe ma 'tō -e 'gap ja'nem "come, let me say a word to thee", 'ō-e ma 'tō 'zā-e 'žā pherēwa "he will turn thee into something else"

But frequently without ě: 'mā o 'tū 'paraman "let you and I go" (but ān o tū-e . . . 'paraman).

It is possible that this particle may, after all, be etymologically identical with the pronominal suffix 3 sg., employed as a dativus ethicus (cf. 153)

Verbs.

Verbal Nouns and Participles.

Verbal Nouns.

157. The infinitive or verbal noun is formed by adding -ō, usually to the 'preterite stem. Cf. the infinitives in -ak, -uk in Orm., Ishk. etc.

Eg. 'rhīntō-ē γυ'lū-m kur "I did much weeping (wept much) for her", 'čhō-au ra'wā 'nā "thy going is not suitable (thou oughtest not to go)", ma'lāmat ku'rō ba'kār 'nā "there is no need to make reproaches", 'čimō-au žerēž'i'kā "thy walk is like a partridge's". With a preposition or postposition da 'dehō čha'ī "he started fighting (dar zadan uftād)", da na'γōn 'zūrō čhēn "they started eating bread", 'sōr na'γōn xu'rō hōst "he was eating bread", 'ker

ku'rô tar 'mundē-m 'dhôr "when I had finished my work, I saw him", *'zâ 'xūřô tar pa'rîz-em* "I abstain from eating anything"

The verbal noun is sometimes put in gen.: *'xâš-e 'jînc bə'rôikā* "a desire to take a wife (*xâš-i zan burdan*)", *be'nū-e udhē'kā mātōi'ka* "an intention to kill that one".

But from the pres stem *ba me'rô-au te da'hem* "I give thee over to be killed", *bu'čhō-e 'yûrika* "seeing the friend (*dīdan i yâr*)".

158. Another verbal noun, ending in *-en (-in)* is used only in connexion with *nar-* "to be able". The *e* renders a direct derivation from a verbal noun in *-ana-* difficult.

'xaren-ē (te) 'na narem, nā-m narē xaren M "I cannot eat it", *'jang ka'nen-ē narē* "canst thou fight him?", *'ē yūš xa'râp-a, 'xaren-ē te 'na narē* "this meat is bad, thou canst not eat it", *'ēnen-ē te 'na nara* "he cannot bring it", *-â 'dūčen 'nartôn* "he can milk", *'mā-ıman ja'ren na 'nartan M* "we cannot speak", *-um ja'ren na na'rî* "I could not speak", *'tū 'čâ 'žîn na na'rî* "why couldst thou not come?".

Participles

159. The present participle ends in *-en (-in)*, with *-n- < *-nt-*. It is chiefly used in connexion with verbs of motion: *'hala ka'nen 'âya* "he came running", *xušwax'tî ka'nen u 'khanen . . . 'âya* "he came making merry and laughing", *men'dânân gu'rîn-â 'dhâr tar 'whēwetôn* "taking these with him he goes to the hills", *ber'khen ber'khen (ru'hen ru'hen) 'âya* "he came fearing (weeping) continually", *de'hen de'hen 'šārî ma 'bôr ka'nôr* "drive him out of the town beating him continually", *'ruč ba 'ruč wa'khē če'men 'whētôn* "he walks, growing higher day by day (*rûz ba rûz kalân šuda mēra*)", *bî'ıam 'nhîn 'khanen* "sit down peacefully, laughing (*xanda kada*)", *'zân mun'dhēk 'kaštē 'bâw pen-ē be'žen na 'ēnem* "so long as I do not bring that girl binding (having bound) her together with her father (*basta karda*)", *xu'xu-ē ra'fiq pen-ē 'arš kanen 'bē* "may she be enjoying herself with her lover".

In some of the examples above the Par. participle in *-en*

'khîn 'na 'hâ, mâ'lâ ya'lâ-a, 'xâwand-an 'na hâ "nobody is present, the beasts are let loose, and their master is not present". Sometimes the auxiliary 3 sg. is omitted: 'dhôy-ê 'e žû 'šer-e 'nar "he saw that it was a male lion" Note also: šam'šer-ê ham 'dôst tar har'wâla-kor A'lî "with the sword in his hand A struck a blow at him", sêlâ'bân-an luč 'Āyēn "they came with drawn swords"

In Pash. S we find *a*, *â* used indiscriminately

169 *sî* expresses existence, with regard to inanimate things 'gū tar-au 'spō hâ "there is a louse in thy ear", but 'gū tar-au 'gard sî "there is dust in thy ear"; 'har 'mēwa xu ai 'uk ferimân-a, šaftâ'lū u 'sēw nâšpâ'ti sî, aŋ'gūr u be'hî ham ferimâ sî "all kinds of fruit are plentiful there, there are apricots and apples and pears, grapes and quinces, too, are there in plenty".

sî is bor. from Pash. S *šî*, (< *sete*), with substitution of *s* for the palatal *š* (v. 68). Derivatives of *sete* are frequent in Dardic languages (v Report, 72), and it is more probable that *sî* is bor. from Pash., than that it should be derived from Av *saētē*, with semasiological influence from Pash

170 A present form *bītōn* from the root *bî-* occurs once *šu mē'hiy-â 'tî 'bītōn* "the mulberries last for three months"

Aorist.

171	Sg 1 Prs	<i>bīm</i> "I may, shall be"	Pl.	<i>bīman</i>
	» 2 »	<i>bī</i>	»	<i>bī'ôr.</i>
	» 3 »	<i>bē</i>	»	<i>bēn.</i>

172 This form is used in the same sense as Prs. *bāšam. nâ'jôr bīm* "I shall be ill", *tū 'chō, 'ân-e en'hak bīm* "go thou, I shall stay here"; *'puš-e 'tân 'mur, tu xu'xâ-w ja'nō bī* "thy son died, thou thyself wilt remain alive"; *A'lî ja'nō bē* "if A. is alive", *'aga 'mu kun bi'yâ bē, 'kârî bē* "if there shall be a brother for me (if I shall have a brother), let him be good"; *'khîn na bē ma 'γus* "let nobody be at home". For further details reg the use of the aorist v 191

For the personal terminations v 189 Regarding the derivation of *bē-* (v 185b)

Imperative

173. Sg 2 Prs *bē*, Pl 2 Prs *bē'ōr* (*bī'ōr*) G, *bōr* T. *'čub bē* "be silent".

Subjunctive.

174. *na 'bādā* (*ma 'bādā*), *na bādāi* "let it not be, lest", *borr* from Prs. *mabādā*

Past Tense and Imperfect

175 Sg 1 Prs. *'hastam*, *bēm* "I was" Pl. *'hastaman*, *'bēman*.

» 2 » *'hasta*, *bē*. » *'hastahēr*, *bēr*

» 3 » *'hōst*, *bīn* (*bī*), *bōn*. » *'hastan*, *bēn*.

176. Acc. to G there is no difference in meaning between *'ān nā'jōr 'hastam* and *'ān nā'jōr bēm* "I was ill"; *nā'jōr 'hōst* = *nā'jōr bīn* etc Cf. also: *'zāu čē 'laškar-ē bīn* (*bēn*) "all the soldiers he had"; but *'zāu čē 'ōsp(ān)* . . *'hōst* "all the horses he had".

'hastam is, however, usually a durative imperfect: "I dwelt, existed, was in a certain state". *'tū na 'hasta 'yus tar-au* "thou wast not in thy house", *'rhizō 'hastam* "I was lying down", *'nhastō 'hastam* "I was sitting" (v 197), *žū bā'ló-e kut'tō 'hōst* "there was a lame boy", *čha'rō 'hōst* "he was ill (had fallen ill)" (v below)

bēm etc in *žū 'ādam bīn* "there was a man", *'ān 'kal bēm* "I was bald-headed", *'āhena 'khān-e 'žāika bīn* "the mirror belonged to somebody else", *Sul'tān 'Māmūd 'pādsā bīn*, *'dī 'ōsp 'dērō bōn*, *'žūrka 'nām-ē 'Tāphōnē bīn* "Sultan M was a king, he had two horses, the name of the one was Gh."

3 sg. *bōn* is used in forming the pluperfect of intransitive verbs (v 212), cf. *'čha'rō bōn* "he had fallen" (v. *čha'rō 'hōst* above) Once I heard: *'ē 'Haidar bō* "he was H"

177. *'hastam* is probably derived from **hasta-*, past part. of Av *had-* "to sit down". In Av. this verb does not occur without preverbs; but cf. Orm. *hanyēk* (*hayēk*) "to remain, abide, dwell, be seated", which Grierson derives from *had-*. For the personal terminations v. 189

bēm etc < *bī* (Av. *būta-*) + *hēm* etc. 3 sg *bī(n)* with unexplained -*n* (cf. -*tōn* 193). But cf. also Pash. S *bīn*: *ya 'sāya 'ādam-žēka'lū bīn* "this sister was a cannibal", *dō brūi bīn* "there were two brothers". *bō(n)* < Av. *bavat*, or, more prob., < **būtaka-* (originally a perfect?).

178. The preterite (formally a pluperfect) of *ši* (169) is *sō bōn*, pl. *sē bēn*: 'aze ma'nū 'γus tar 'hēc na'γōn na 'sō bōn "yesterday there was no bread in my house"; 'hu bandū'xāna tar da'rūn tar-ē bu'tān 'sē bēn "there were some idols inside that prison"

"To Become"

Aorist.

179. *pa'ram* "I become" (originally "I go"), the inflexion is given 188. *pa'ram 'ān xa'lās* "I shall become free", *'čāk paran* they [may] become fat"

čēm (v 181) was said to be used as an aorist also, corresponding to Prs *šawam*: *nā'jōr čēm* = *nā'jōr bīm* (v. 172). Once only I heard *čhē* "go" used as a 2 sg aorist with imperative force (v 191 c); in all other cases *čēm* etc. were used as preterites.

Imperative.

180. Sg. 2 Prs. *ču* (*čhō*, *čhā*), also *para*; Pl. 2 Prs. *ču'mōr*.

Past Tense

181. Sg. 1 Prs. *čēm*, *cēm* D "I became (I went)" Pl. *'čēman*

» 2 » *čhē*

» *čhēr*

» 3 » *čhī*.

» *čhēn*

The *ē* is very narrow before a nasal, and sometimes I heard *čhīm*, *čhīn* *čhī* < **čiyuta-*, cf. *'čā bīwār čhē* "why didst thou become frightened?", *xa'rāb čhēn* "they became bad", *čār'bī čhī* "became greasy". Reg. the formation of the passive with *čēm* v. 160.

Perfect

182. 3 sg. *čhō ma'hōk gu'rīn čhō* "the moon has been eclipsed"; *'kōr čhō* "he has become blind"; *žū haž'dār pav'dā čhō* "a dragon has appeared"

Perfect subjunctive in *'magam mardum'kā 'nhāmōr 'čhó bē* "perhaps people may have forgotten".

Pluperfect.

183. Sg. 1 Prs. *'čhē bēm* "I had become (I had gone)", 3 Prs. *'čhó bōn*, Pl. 1 Prs. *'čhē bēman*, cf 212

Sg. 3. Prs. *'čhō hōst* in *'hōst čār'bī 'čhō* "it had become greasy [and remained so]".

The Finite Verb.

184. The Par. verb has two stems, — an aorist stem and a past stem. From either of these groups of tenses are formed

From the aorist stem the following tenses and moods are formed:

I. Direct from the aorist stem:

The Imperative.

The Aorist.

II. From the aorist stem + *-tōn*:

The Present.

The Imperfect

From the past stem are formed:

I. Direct from the past stem

The Past Tense.

Past Optative.

II. From the past stem + *-ō*.

The Perfect

The Pluperfect.

Perfect and Pluperfect Subjunctive

The Aorist Stem.

185. The aorist stem is identical with the imperative 2 sg. The great majority of aorist stems end in a consonant, e.g. *bar-* "to carry", *mer-* "to die", *mēr-* "to kill", *āyu'nēw-* "to dress" etc. A few, irregular stems end in a vowel: *'para-* "to go, become", *'gurē-* "to seize", *žē-* "to come", *bē-* "to be, become", *su'nī-* "to wash",

nī "to go out", *thā* "to shave", *ušte* "to rise". The imperative of *čhēm* "I become" (?), v. 179, is *čhu* etc (v. 180)

From the historical point of view we can distinguish stems in *-a-*, *-ya-*, *-aya-* and *-āya-*. The various classes of athematic verbs had probably become thematic in late Anc Ir.

a) Stems in *-a-*: *ār* "to bring" (**ā-bara-*), *bar* "to carry" (Av. *bara-*), *jan* "to kill" (Av. *jana-*), *xar* "to eat" (Av. *xʷara-*), *har* "to be lost" (**hara-*), *līs* "to lick" (**laiza-*, v. 70, cf. Av. *raēz-*), *paʹrič* "to shake a sieve" (**pari-waiča-*, Av. *vaēča-*), *γār* "to rain" (Av. *vāra-*), *thā* "to shave" (**tāša-*, Av. *tāš-*, *taša-*), *ruh* "to weep" (**ruda-*, Av. *uruša-*), *yuh* "to throw" (**wida-*), *γurʷz-ēw* "to pour out" (**wi-hyza-*, Av. *hərəza-*), *harw* "to hear" (Av. *haurva-*), *γun* "to find" (Av. *vnda-*), *āʷun* "to dress" (**ā-gunda-*), *kan* "to do" (**kyna-*, Av. *kərənaw-*), *nhin* "to sit down" (**ni-hīdna-*?), *dah* "to give" (**dada-*, Av. *dadā-*)

b) Stems in *-ya-*: *mer* "to die" (Av. *mirya-*), *rhīz* "to lie down" (**fra-razya-*), *thī* "to burn" (**tafya-*), *ūzeh* "to remain" (**awa-zahya-*?), *bež* "to bind" (**badya-*?), *ter* "to drink" (**trya-*?) *deh* "to beat" is prob. a lw. (v. Voc); *bē* "to be", (Av. *buya-*?)

c) Stems in *-aya-*: *ēn* "to bring" (**ā-naya-*), *ūn* "to lead, bring down" (**awa-naya-*), *mēr* "to kill" (**māraya-*), *pēh* "to cook" (**pāčaya-*), *rhēz* "to build, prepare" (**fra-rāzaya-*), *rēm* "to turn round" (**rāmaya-*), *dūč* "to milk" (**daučaya-*?), *dēr* "to hold" (Av. *dāraya-*), *nhēn* "to make to sit down" (**ni-hādnaya-*?), *gēh* "to copulate", *menth* "to smear" (**manthaya-*), *derz* "to take on one's back" (Av. *dərəzaya-*), *ušt* "to rise" (Av. *ustaya-*), *phīs* "to sow" (**pršaya-*?), the causatives in *-ēw* (**āpayā-*, cf. 219), *suʷnī* "to wash" (Av. *snaya-*), *nī* "to go out" (**mšaya-*?). Some of the verbs in *-ē* are probably secondary, analogical formations.

c) Stems in *-āya-*: *guʷrē* "to seize" (Av. *gēurvāya-*, cf. 44 sqq), *žē* "to come" (**ā-yāya-*?).

d) A few aorist stems are derived from past participles: *phaʹrāt* "to sell" (**parā-waxta-*), *ner* "to take out" (**ni-byta-*?). Cf. *jar*-G, T "to speak", but *jar*-M.

e) *para* "to go, become" is probably borr. from Pash.

Imperative.

186 The imperative 2 sg is identical with the aorist stem. But note *ču* (*čhō, čhā*) "go" (**čyawa*?), *ušte* 'rise'. *dah* "give", *deh* "beat" are usually pronounced *dā, dē*. Note *'gurē, gu'rē* "seize, take".

The termination of the imperative 2 pl is *-ōr* (cf. 189): *ka'nōr* "do", *da'hōr* "give", *be'žōr* "bind", *mē'rōr* "kill", *ē'nōr* "bring", *ba'rōr* "carry", *ālu'sōr* "seize". Note *žōr* "come", *u'stōr* "rise", *bōr* "be" (also *bē'ōr*, v. 173). The plurals of *'para, su'nī, 'gurē* are not known to me. *ču'mōr* "go, become" is irregular.

The prohibitive particle is *na*: *'na kan* "do not do", *'na 'berkh* "do not fear", *'na para* "do not go, become", *'na ču'mōr* "do not go, become" (pl).

A polite command is frequently expressed by the aorist 2 sg. or pl. (cf. 191 c)

Aorist.

187. The regular paradigm of the aorist, which applies to the great majority of verbs, is as follows:

Sing 1. <i>'merem</i> "I die" ¹ .	Plur <i>'merīman</i> .
2. <i>'merē</i> .	<i>me'rēr</i> (<i>me'rīr</i> M)
3. <i>'mera</i> .	<i>'meran</i> .

Similary D

Sing 1 <i>janem</i> "I kill".	Plur <i>janīman</i>
2 <i>janē</i>	<i>janhēr</i> .
3. <i>jana</i>	<i>janan</i> .

188 Irregular verbs are:

Sg 1 Prs. *'param* "I go" (بر) Pl *'paraman* (*'pareman*) (برمن, برهمن)

» 2 » *pa'ra* (بر, بَر)

» 3 » *pa'rī* (بري) » *pa'ran* (برن)

Sg. 1 Prs. *gu'rīm* "I seize". Pl. *gur'īman*.

» 2 » *gu'rī*. » *gu'rēr*.

» 3 » *gu'rī*.

¹ The accent is not fixed, *me'rēm, me'ran* etc are frequently heard. But in Prs. script always *مرم* etc *زهم* *zahem* "I arrive" *زهم* *zahēm* "I arrived". Regarding *-em, -im* etc. v. 189

Sg 1 Prs. <i>žim</i> "I come"	Pl. <i>žīman</i>
» 2 » <i>žī.</i>	» <i>žīr.</i>
» 3 » <i>žē</i>	» <i>žēn.</i>

Regarding *bīm* "I shall be" v 171. The conjugation of *su'nīm* "I wash", *nīm* "I go out" is not known to me

189. Personal Terminations. The 1. sg is derived from *-ami*, not from *-āmi* (cf. Meillet, MSL. XXII, 220 sqq.). The types *'mērem* "I kill" and *'merem* "I die" are developed regularly from **mārayami*, **mī'yami*; *gu'rīm* etc. from **grbāyami* (cf. 37), *su'nīm* from **snāyami*. In **bārami* the second *a* must have retained its quality long enough to prevent the change of the stressed *á* into *ō* (v. 26), but we should expect **barum*. *-em* must have been introduced from the stems in *-aya-* and *-ya-*. *pa'ram* is borrr from Pash *S param*, and this fact may explain the irregular termination *-am*. Other verbs borrr. from Pash. are, however, conjugated in the regular way. Note *thāem* "I shave", *'uštem* "I rise".

The 2. sg. *-ē* is derived from *-ayahi* (*'mērē* < **mārayahi*). The *-ē* of *'barē* is analogical, as **bārahi* could scarcely result in this form (v. 42) *žī*, *gu'rī* < *āyāyahi*, *grbāyahi* with *ī-* umlaut? (But unstressed *-ayahi* > *-ē*?) *pa'ra* is irregular.

The 3. sg. *-a* < *-ati* (*'bara* < *bāratī*). *'mēra* is an analogical form. **mārayatī* would result in **'mērē*, a form which would be identical with the 2 sg. In the irregular verb *gu'rīm* the coalescence of the 2. and 3. sg. was tolerated; *pa'rī* is probably formed on the analogy of *gu'rī*. But *žē* cannot be derived direct from **āyāyahi*, if *žī* 2 sg., *gu'rī* 2 and 3 sg. are regular forms

1 pl. **'mērem* < **mārayama* was distinguished from the 1 sg. by the addition of the pronominal suffix 1. pl. *-an* (v 116)¹ Similarly in Talish (a Caspian dialect) 1. sg. *-m*, 1. pl. *-mūn*. In several other Ir. dialects the *-n* of the pronominal suffix has simply replaced the **-m* of the 1. pl. Some Pash. dialects, but not those

¹ If the original form had been *-ayāma* or *-ayū'nahi* we should have Par *-īm*, a form which would prob. have been retained. But Psht. 1 sg *-m*, 1. pl *-ū* (< *-āma*), Shgh. 1. sg *um*, 1. pl *-ām* (< *-āma*? We should expect *-ām*).

bordering upon Par., present a similar form. This is, however, restricted to the subjunctive, the 1. pl. indicative *-as*, *-aṣ* (*-anz*) < *-āmasi* being in itself sufficiently different from 1. sg. *-am*. E.g. Pash of Nirlam *'āyakas* "we eat", but *'āigeman* "let us eat". Probably there is no direct connexion between the Par. and the Pash forms. — Reg. *-ma* for *-man* v. 24. The *-n* of the 3. pl. is never omitted, as *-a* would be identical with the termination of the 3. sg.

2. pl. *-ēr* (imperative *-ōr*). This termination is difficult to explain. Probably the terminations of the 3. sg. and the 2. pl. act. coalesced phonetically (cf. Turfan Phl *-ēd* 3. sg. and 2. pl.) and recourse had to be had to some other termination. A similar development has taken place in several Dardic languages, cf. e.g. Pash S 2. pl. *-unda*, Khow. *-m*. The only explanation I am able to suggest regarding the Par. terminations is that *-ēr* is derived from *-ayadwam*, *-ōr* from *-adwam* (cf. Av imperative and optative medium *-adwam*, *-ayaḍwam*, *-ōḍwam*). Regarding the phonetical possibility of *-dw-* resulting in *-r*. v. 57. *gu'rīēr* with *ī* from *gu'rīm(an)* etc.

3. pl. *žēn* < **āyāyanti*, *mēran* < **mūrndand* < **mārayanti* (stress infl. by **mārayati*)?

190. The Par. aorist is derived from the old Ir. present, an uncompounded tense. But all the other tenses are compound forms, and this fact has to some extent influenced the formation of the aorist as well.

janhēr D "you kill" seems to be compounded with *hēr* "you are", cf. also *gu'rīēr* *'āran* "they bring", *'paraman* "we go" are written برمن, آران, which shows that these forms are felt, more or less, to be compounds. Sometimes the personal termination is separated from the stem of the verb: *'ān-em ma 'tō 'dhē* M = *'ān ma 'tō 'dehem* "I (shall) beat thee" (cf. Zeb *āz-im deh* "I beat"), *'nā-m na'rē xa'ren* "I cannot eat it"; *mun'dī (-ē-ē) 'ēnen na'rē* "canst thou bring it?"; *'khānžāy-em te wese'je* "where shall I send it?", *tū-ē mo mun jāna* D = *tū mo mun jānē* "thou killest me"; *ma xā'ān-an 'pand dhā* "they may give advice to their husbands". In

the last example *dhā* may, however, be sg instead of pl, and *-an* may be the possessive pron suff 3 pl. In *'mā-ān-a te 'mērīm*, *'mā-ān-a mērīm-a te M* = *'mērīman-a te* "I (we) kill thee" the *-an* of the 1 pl is separated from the rest of the verb

The personal termination is repeated in: *'māy-an ma 'wā de'heṃan M* "I (we) shall beat you"; *'mā-īma 'nhīneman* "we shall sit down"; *'ān-em ma 'tō u'stēwem* "I shall make thee rise"; *'ān-em 'γušt rupa'i gu'rīm* "I shall buy it for twenty rupees".

Note *yā 'tū merē*, *yā 'ān* "either thou or I must die".

Not infrequently the sg. of verbs is used instead of the pl, cf 83.

191. The aorist is used.

a) As a future. *ba'dē na xa'rem, pē'sthēra-ē xa'rem* "I shall not eat it now, I shall eat it later on", *'bīte ka'nem* "I shall do it again", *'ān men'dānān 'zō da'hem, 'bīte pa'ram, mun'dānān da'hem* "I shall give barley to these people, then I shall go and give it to those", *'kīy āra 'zī-e Xa'ibār* "who shall dig the canal of Kh? (*kī mēārad jōy-e Xaibar*)".

b) As a subjunctive in dependent sentences: *ba'dē 'šār we'hēm ċe 'ōsp gu'rīm* "now I shall go to town to buy a horse (*ālī šār mērūm, asp bigūrum*)", *ma 'mun na 'mērē, 'huš kā* "take care that thou doest not kill me", (cf c); *'har ċe ka'nān xu 'kantan-en* "they are doing whatever they [wish to] do"; *'mun 'dhīraṇ 'mā'ū 'dērō, 'Haidar 'bāw-a bē, ma 'tō žu 'kaštē 'dēha* "thou hadst a mother like me, and H is thy father, and [yet] a girl can beat thee?".

c) In polite commands, as in Prs: *'na kanē* = *'na kan* "do not do", *'huš kanē* "listen"; *'bōr-au 'xē kanē* "open thy door (*darwāza wāz kunī*)"; *'para hō'wī 'kamar tar, 'ēnē xu žu haž'dār* "go to that rock and bring a dragon here", *'hēc na 'berkhē* "do not fear at all", *'che, ċe za'hē men'dhēk 'ēlm 'xānē* "go, and when thou arrivest, recite this charm", *un'hak 'hāzer 'žir* "be present there", *āl'sēr* "seize", *'na parī* "may he not become".

'dērem "I hold, have" is used as a present, just as Prs. *dānam* No present form **dērtōn-em* occurs.

Aorist Subjunctive

192. The subjunctive force of the aorist is sometimes emphasized by the addition of *-ā*. In my material this form occurs only in the 3 sg. of the verbs *gurē-* "to seize" and *pa'ra-* "to go, become". *'na-i ċe 'sār pary-a* "lest she may be wounded"; *ċe la'skar pav'dā pa'rī-a*, *'jaŋg ka'nen-ē na'rē* "if the army appears, canst thou fight it?", *'na ċe 'hewyak bite pa'nūn-ē gu'rī-a 'kāvun pa'rī-a* "[I hope that] he may not again take this road and go somewhere (*na kī hamī rāra bāz bigira, kudām taraf burawa*)".

A similar form exists in Zeb. (Grierson, *Ishk.* p. 53), and in some Dardic languages.

Another kind of subjunctive occurs once: *ka'nen bē* "he may do(?) (*karda bāša*)"

Present.

193. The present is formed by adding the present of the verb substantive to the pres. part. in *-tōn* (v. 161).

This participle is formed from the aorist stem, e.g. *kan-tōn* "doing", pl. *kan-tan*, *gu'rītōn* "seizing". The *-n* is frequently dropped: *kantō*, *kantā*, in D regularly *kantō̄*, *kantā*. Usually the first syllable is stressed, but forms like *kan'tōn* do also occur.

A voiced final consonant of the present stem becomes unvoiced before the *t* (v. 24) *bež-* "to bind", pres *beštōn*, *rhāz-* "to fly" *rhāstōn*. A euphonic *e*, *i* is inserted, where a difficult group of consonants would result: *bučhetōn* "seeing" *harwetōn* "hearing", *čaketōn* "dripping", *γuhitōn* "throwing" (but *dhaitōn* "giving". *dah*), *ruhētōn*, *rhōitōn* "weeping", *zahitōn*, *zhaitōn* "arriving", *berkhetōn* "fearing" etc. The verbs in *-ēw-* do not usually have a euphonic *i*. *pherēwtōn* "turning" etc, but *čarēwtōn*, *čarēwitōn* "grazing" etc. Note D *γafitō* "weaving".

With *-tō(n)* etc. we must compare the present forms in NW. Pash. dialects, e.g. Pash Sh *hanto-yem* "I am killing" Par. D *ḡanto-hēm* etc. The Par. form must have been borr from Pash at

a time when the inflexional type: sg. -ō, pl. -a (v. 26, 82) was still frequent. Generally the Ir. languages form the durative present by means of particles, not by means of a participle. Regarding the derivation of Pash. -to etc. v. Rep p. 91.

194. The regular paradigm is as follows:

Sg. 1. Prs. 'ân-em 'xartōn G "I am eating".	Pl. 'mā-īman 'xartān
» 2. » 'tū-ē 'xartōn	» 'wā-ēr 'xartān.
» 3. » 'ō-ē 'xartōn.	» ō'ân-en 'xartān.
(Sg 1. Prs. ān-em xartō D.	Pl.
» 2. » tū-ē xartō.	» wā-ēr xartā.
» 3. » ē-a xartō.	» -ēn xartā)

Also: 'ân 'xartōn-em, 'xartō hēm, D ān xartō hēm etc.

195. Examples: 1. sg. 'pāntō hēm, 'ân-em 'pāntōn "I know", 'jartōn-em "I am saying", 'ân-em~suntō(n) "I am washing", 'ân-em (mā-em) 'jartōn M, 'jartō hēm D "I am saying", 'ân-em mā 'tō bōcetō D "I am seeing thee"; 2. sg. 'tū-ē . . 'dhartōn "thou art giving"; 3. sg. 'māneš-â 'dūdetōn "the man is milking", 'buĵa weġgertō "the goat is bleating", 'mērtōn-ē-a "he is killing him", 'whēwetōn-a "he is moving"; 1 pl. 'mā-īman 'buĥitan "we are seeing", 'khanta-īman M, 'khantan-īman G "we are laughing", 'mā-īman 'pāntōn (sic) M "we understand"; 2. pl. 'wā-ir 'jartān M "you are saying"; 3 pl 'mērtan-en "they are killing", hē mānešān- ēn xartū D "these men are eating", 'hudde kaštē'ân-en . . whētōn (sic!) "both girls are going".

With double personal suffix: 'ân-em 'berkhitō-em "I am fearing", 'spō-a 'jafetō-a "the dog is barking". Without any personal suffix: 'mā ĵu'wāb 'dhaitan M "we are giving an answer".

196 The present has a frequentative and durative force: 'mērtan-en "they usually kill (mekušand)"; mā 'har kī-m khu'jēwtōn, 'jartōn-â "everyone, whom I ask, says"; wi'yâr 'jinč-aw-â 'žitōn "thy wife usually comes every night"; 'harčē čē 'ġāra 'xudrat-e xu'ddāyān 'ġārtōn-a "however much it snows it snows (: usually snows) according to the will of God", 'har kī čē tar'yāk-e bēd pāna, dha'rēwtōn-e-a "he spares everyone who knows the bēd-antidote";

'bālō-e 'nō-â 'žitōn "the young boy is coming". Cf. the numerous examples of the present in the tale XII, e.g. *rha'γām-â čē 'čhemtōn* "when spring comes".

Note, *mā pōnč ruč ēk-eman* "we have been here for five days".

'*nhaštō hēm* "I am sitting" is used as a present

Imperfect.

197. The imperfect is formed by adding the imperfect of the verb substantive to the pres. part. Generally the form *astam* etc., not *hastam* is used.

Eg *'kantōn astam* "I was doing (*mēkadām*)", *a'stan 'bartan* "they were carrying".

The imperfect is frequentative and durative like the present: *ōst 'dhaitōn* "he used to give (*mēdāt*)"; *ma 'māneš ōst 'spō phe'rēwtōn* "she used to turn men into dogs"; *ōst 'whētōn, 'ārtōn, pha'rātetōn, 'xartōn* "he used to go, bring it, sell it, and eat [what he bought for the money]"; *'hē na'γōn-pe'čāk, az 'ān čē 'zūrī-ē hōst zhaitōn, der'zī* "the baker took as much as he was able to carry on his back", *Sub'tān 'Māmūdān xōm-ōst na 'bartōn* "[she said that] Sultan M. would not fall asleep" (but, considered as a single event: *hōwī xa'wān 'xōm-ē 'na bur* "that night he did not fall asleep"); *na'γōn ōst 'xartōn* "he was eating the bread" (but *sōr na'γōn xū'řō hōst* "he was occupied in eating the bread", *na'γōn-ē 'xū* "he ate the bread").

'*nhaštō hastam* means "I was sitting", '*rhīzō hastam* "I was lying down". Cf. 176.

The Past Stem.

198. The past stems can be divided into regular, or weak stems in -ī, and irregular, or strong stems, which are formed in various ways.¹ The pret. stem in -ī is connected with, and probably borrows

¹ Among the verbs which occur in my materials 39 have strong preterite stems, 95 weak stems (of these 33 are causatives in -ēw-) The preterite stems of 19 verbs are unknown to me, but the majority of these verbs are prob. weak.

from the Prs. pret stem in *-īd*.¹ E.g. *ber'khī* "feared", *guda'rī* "passed", *asta'rī* "smeared" etc. All verbs in *-ēw-* have weak preterites: *uštēwī* "raised" etc.

199. The strong preterite stems can be divided in several groups according to the Ir. forms from which they are derived.

- I. a) Ir. **-āta-*: *dā* "gave", *su'nā* "washed", *u'stā* "rose", *ū'zā* "remained", **zā* "born" (perf. *zā'wō*).
- b) Ir. **-ata-*. *jō* "killed", *'āya* "came", *na'γō* "went out".
- c) Ir. **-āta-*. *čhī* "went", *bī(n)* "was" (From the modern Par. point of view these verbs are weak).
- II. a) Ir. **-γta-*: *bur* "carried", *'āwur* "brought", *kuγ* "did", *mur* "died", *xūr* "ate". *ja'rī* G, T, D (*ja'rī* M, *jōr* G once) is weak, but has got its *r* from a strong participle.
- b) Ir. **-γsta-*. *dhōr* "saw", *thōr* "drank", *nōt* "drew out", *hu'pāt* "dug" are secondary formations from *ner*, *hu'pēr* (lw.), cf. 65.
- III. a) Ir. **-asta-*. *bōst* "bound", *nhōst* "sat down" (cf. 68) *rhāst* "built" (*rhēz-*), *gōst* "bit" (*gas-*) are secondary formations
- b) Ir. **-usta-*. *ā'γust* "dressed"
- c) Ir. **-ista-*: *γušt* "threw".
- d) Ir. **-išta-*. *lušt* "licked"
- IV. a) Ir. **-ušta-*. *rūt* "swept".
- b) Ir. **-aršta-*. *hōt* "heard" (a secondary formation instead of **hur* < **hṛta-*).
- c) Ir. **-γfta-*: *ghūt* "seized".
- d) Ir. **-arxta-*. *māt* "killed". Cf. the present stem *pha'rāt-* "to buy" (**parā-waxta-*).
- V. a) Ir. **-nīta-*: *ānt* "brought", *ūnt* "brought down"
- b) Ir. **-ndīta-*. *γunt* "found"
- c) Ir. **-ulna-* + *t* *rhīnt* "wept". In a similar way *nhānt* "set down", *rhānt* "turned round" (note *rh-*), *pānt* "knew" have been formed from *nhēn-*, *rēm-*, *pān-*.
- VI. a) Ir. **-axwa-*. *phōk* "cooked".
- b) Ir. **-uška-*. *hušk* "dried".

¹ Also Mj *-īy* (*xād-*, *xādīy* "to laugh" etc) may be borr.

200 Besides *hôt* "heard" we find a weak stem *har'wi*. In several cases the weak stem has been preferred because the strong preterite stem either coalesced phonetically with that of another verb, or became too far removed from the aorist stem. Thus the strong preterite stem of *derz-* "to take on the back" would have been **dhôr* (cf. *dhôr* "saw"), of *tār* "to split" **thôr* (cf. *thôr* "drank"), Av. *vista-* "found" would have resulted in **γust* (cf. *γust* "threw") etc. Accordingly *der'zī*, *tā'rī*, *γunt* were preferred. The regular past stem of *γaf-* "to weave" would have been **ūt* (**ūd*), of *rhīz-* "to lie down" **rhōšt* etc. Such aberrant forms have only been tolerated in a small number of verbs, most of which are frequently used.

201. In the past tenses a pronominal subject is put in the nom. or the ag. T prefers the nom.: *'mun ma tō 'dhōra bōn* G "I had seen him", *mōn ma tō dhōr* D "I saw thee", *'mā 'mundē 'dhōrō* M "I have seen him"; but *'ân xu 'mundē 'dehō bō* T "I had beaten him", *ō sail kor* T "he regarded". Cf. 112.

The object is nearly always put in the acc. *'wā ma 'mun 'dhōr* "did you see me?", *'mā ma b'yā-e wā'khān dhōr* "we saw your brother", *'jīnč-ē ma Sul'tān 'Māmūd na 'dhōr* "his wife did not see Sultan M."; *'mendē 'âdam-an 'mât* "we killed this man" (but also *'hē 'âdam-an mât*)

Past Tense.

202. Intransitive verbs. As in most other modern Ir. languages the conjugation of intransitive verbs differs from that of transitives in the past tenses, with the exception of the imperfect.

The past tense of intransitive verbs is in most cases formed by adding the present of the verb substantive to the past stem of the verb. The verb substantive is never separated from the past stem.

203. The paradigm of weak verbs, which form the great majority of the intransitives, is as follows:

Sg	1.	Prs.	<i>za'hēm</i>	"I arrived".	Pl.	<i>za'hēman</i>
	»	2.	»	<i>za'hē.</i>		» <i>za'hēr.</i>
	»	3.	»	<i>za'hī.</i>		» <i>za'hēn</i>

The strong verbs present some peculiar forms

Sing	1. <i>âγēm</i> "I came".	<i>naγ'γēm</i> "I went out".	<i>û'zâēm</i> "I remained", (<i>û'stâēm</i> "I rose").
»	2. <i>âγē</i>	<i>naγ'γē.</i>	<i>û'zâ(h)ē</i>
»	3. <i>âγa.</i>	<i>naγ'γô.</i>	<i>û'zâ</i> (<i>û'stâ</i> "I rose")
Plur.	1. <i>âγēman</i>		(<i>û'stâēman</i>)
»	2. <i>âγēr</i> (<i>âγēr</i>)		
»	3. <i>âγēn</i>	<i>naγ'γēn(-ôn?)</i>	(<i>û'stâēn</i>).
Reg.	<i>chēm</i> and <i>bēm</i> v 175, 181.		

nhōšt "sat down" is inflected as follows (cf. *hastam* 175):

Sing.	1. <i>'nhaštam.</i>	Plur. <i>'nhaštiman.</i>
»	2. <i>'nhaštē</i>	»
»	3. <i>nhōšt.</i>	» <i>'nhaštan.</i>

But also, with transitive construction, 2. sg. -a *nhōšt*. From *mer-* "to die" 1. sg. *'mur-um*, 3. sg. *mur*, 3. pl. *mur-an* From *ruh-* "to weep" *rhint-um* (but notice that the corresponding Psht. verb *žarəl* is also constructed as a transitive in the past tenses). Regarding the forms of 1. and 2. prs. cf. 208.

204 Transitive Verbs. The past tense of transitive verbs is identical with the past stem. The subject is expressed by a pronoun in the agent case, a pronominal suffix, or, in the 3rd person, a noun (frequently with the addition of a pronominal suffix). The position of the pronominal suffix is optional as is the case e.g. in Shgh.

E.g. *'xūr-um*, -um *'xūr*, *mun 'xūr* G (T *ân 'xūr*, M frequently *'mâ 'xūr*) *'mun . . . -um 'xūr* "I ate"; *'mun ha'wî 'ker kur*, *ha'wî 'ker-um kur* G "I did this work" (**ha'wî 'ker 'kur-um* was said to be incorrect; but cf. *'xūr-um*, *'bur-um*, *'ghīt-um*, *su'nâ-əm* etc); *har'wî-m*, *'mun har'wî* "I heard"; -əm *γunt* D "I found"; *môn, tū 'dhōr* D "I saw, thou sawest", *jō-m* "I killed" In -um *kur^a*, -um *bur^a* (Phonograph) the *a* has no morphological significance.

With double suffix: *ma 'bâw-aw-an 'ânt-an* "they brought thy father", -an *'dhōr-an* "they saw".

The object is generally put in the acc., v. 201.

205. The past tense usually refers to a single action. 'ân 'čhēm, na'γōn ōst 'xartōn, 'ân ham un'hak 'nhaštam, 'mun ham 'xu pen-ē na'γōn 'xūr, na'γōn-an čē xūr, na'γōn xara'mân, w'stâeman, huddi'nân-an 'aγēman "[when] I came, he was eating, I, too, sat down there, and also ate the bread together with him, when we had eaten, and had finished eating, we rose, and both came here", 'ân čē 'čhēm, sōi na'γōn xūrō hōst; na'γōn-ē un'hak 'lam dâ, 'mun pen w'stâ, 'āya "when I came, he was engaged in eating; he put the bread aside there, rose together with me, and came [here]", w'yâr ham un'hāk rhî'zî "he lay down for the night there", 'thârî čē 'āhû ha'rî "he saw the stag disappearing"

The past tense has, however, a durative meaning when the verb itself is durative 'tū da 'wâ'γâr čhē, 'tō wâ'γa'rî "thou didst start dancing, and thou didst dance [for a long while]", ēdē 'γulū 'γîr wâ'γa'rî "she danced for a long while". In some other instances, too, a durative past tense occurs čōr 'ruč'ân bî'huš čha'γēm "I have been lying unconscious for four days"; 'tū kaštî'ka dō'stî čha'rē, 'čōr 'ruč bî'huš ūzâhē, . 'čōr 'ruč bî'huš čha'rē "thou didst fall (wast felled) by the hand of a girl; for four days thou didst remain unconscious, for four days thou didst lie unconscious"; 'hōd 'wyâr, 'hōt 'ruč xu'xu-m 'bâw pen-a 'jang kor "I myself did fight with thy father for four nights and four days", 'dōz 'ruč . ma 'γus 'nhōšt "he sat down (stayed) at home for ten days". In some cases we should prefer to translate the preterite by a perfect. rha'γâm čhî "spring has come" Cf 210

The past tense is used in the sense of a futurum exactum. 'har čē čē 'mun ja'rî, 'tū 'kan "do thou whatever I shall tell you"; 'aga 'nâ-w ham na'rî, 'har 'ker čē 'ân ja'rî, jar 'narem-ē "even if thou art not (wilt not be) able to do it, whatever I shall say, thou must say. I can do it".

Past Optative

206. A kind of optative past occurs in some instances na-m 'kuγ bā "would that I had not done it (na mēkadom)"; xu'dâē na 'kuγ bā 'hast-au "would that God had not created thy existence".

Perfect.

207 The perfect base is formed by adding *-ō(-a)*, usually stressed, to the past stem. Before this *-ō* an *-ō* ($< a$) of the preceding syllable becomes *-a-* (cf 26). *ha'tō*. *hōt* "heard", *bq'stō*; *bōst* "bound", *na'tō*. *nōt* "took out", D *pa'kō*. *pōk* "cooked". But *dhō'rō*, *dhurō* "saw"

A final *-ī* or *-a* of the past stem is elided before the *-ō*. *ha'rō* "has been lost". *ha'rī* "was lost", *cha'rō* "has fallen" *cha'rī* "fell", *ā'γō* (ā'γō) "has come" *ā'γα* "came". After a final *-ā* of the past stem a euphonic *-w-* is inserted: *dā'wō* "has given". *dā* "gave".

This *-ō* is derived from **-aka-*. With Par *-um kuṛ* "I did", *-um ku'rō* "I have done" cf. Prs *kardam*, *karda-am*.

Regarding the special forms assumed by the perfect base in the pluperfect v 212

208. Intransitive Verbs Cf the formation of the past tense of intransitives (202). In my material the perfect of intransitive verbs rarely occurs except in the 3 sg and pl *mu'rō* "he has died", *ūzā'wō* "he has been left behind", *guda'rō* "he has passed", *cha'rō-ēn* (not **cha'rō-ēn*, v 212) "they have fallen" etc. The absence of other forms is difficult to explain. Is it possible to assume that the 1. and 2. prs. perfect have coalesced phonetically with the corresponding forms of the past tense? Once I heard *ihāzē-um* "I have flown", cf *dar w'zāhē* "dar mānda-ī" (perf).

In one case a transitive verb has been treated as an intransitive (with a passive meaning): *ha'wī dō'stān-om* *če* *'bastō-en*, *mendhē'kān* *'xē kan* "untie these hands of mine, which have been bound" (or read *'bastō-an* "they have bound"?).

209. Transitive Verbs The same rules which apply to the formation of the past tense of transitive verbs (v. 204), apply to the formation of the perfect. 1 sg *xū'rō-m*, *-um* *'xū'rō*, *'mun* (T *ān*, M *mā*, D *mon*) *'xū'rō*, M *'mā* *'xū'rō-m* "I have eaten", 2. sg. *-a ku'rō*, *-a ku'rō tū*, *ku'rō-au* etc. "thou hast done", etc.

210. The perfect is chiefly used in the same way as in English. *ha'wī 'ker-om ku'rō* "I have done this work (*kada am*)", *'rōng-a phērō lāla'zār* "thy colour has become [like that of] a tulip-bed", *žū 'jāy-om 'lam dā'wō* "I have put it somewhere", *'mā žū na'γō 'dhēwī, za'if-an na dhē'wō* M "I (we) asked for a loaf of bread, I have not asked for the woman"; *'bade b'ya-e pādšā'ka 'čhī, ma 'šēr-ē āl'šō, 'čēr-ē ku'rō, 'nesp-ē 'ghātō, āwu'rō*. Mende *'šēr am 'bur dāl 'pādšā* "now the king's brother came, he has caught the lion and cut it up, he has taken half of it and brought it here. He also brought the [whole] lion to the king".

The perfect is used after a past tense in dependent clauses with *če*, where we would prefer the pluperfect *'thā'ī če 'he k-kal 'yalaba 'sāheb-e 'sūrat čhō* "he saw that the bald boy had become very beautiful" Note. *'čhī če kačōi'kân-ē bu'rō* "he went to(?) carry away the furze"

In *ma 'bāw-ē 'dhur če dhā'ī am hupātōi, 'sōr-ē ham 'γōš ku'rōi* etc "he [looked at] his father and saw that his beard had been pulled out, and that his head, too, was shaved" I am inclined to think that we have to deal with a passive form, and that *hupātōi* is not to be explained as *hupātō-ē* "he (the elder brother) has pulled out" etc. Cf also *'čhī če kačōi'kân-ē bu'rō* (v. above) *thē'wōi* " . . and they had been put fire to" In this example an active construction does not seem possible. Cf 163.

'nhaštō, 'nhaštō-a means "he is sitting (. he has sat down)" Note *ta'mām-e kaštē'ā 'nhaštō* "all the girls are sitting" (but in the written text نسین **nhaštēn*)

Pluperfect

211. The pluperfect is formed by adding the preterite of the verb substantive to the perfect base in one of its various forms

212. Intransitive Verbs Weak verbs have *-ō* in the 3. sg, but *-ē* in all other persons Strong verbs have *-a* in all persons

Sg 1. *čha'rē bēm* "I had fallen" *'āγa bēm* "I had come"

» 2 *čha'rē bē.*

'āγa bē

» 3. *čha'rō bōn*

'āγa bōn.

Pl. 1. <i>čha'rē bēman</i>	<i>'āya bēman</i>
» 2. <i>čha'rē bēr</i>	<i>'āya bēr</i>
» 3. <i>čha'rē bēn</i>	<i>'āya bēn.</i>

Similarly *čhē bēm* "I had gone (become)", *čhō bōn*, *čhē bēman*, *'dērē bēm* "I had", *'dērō bōn*, *'mura bē* "thou hadst died", *'mura bōn* etc

The difference between *-ō* and *-a* must be due to a shifting of the accent (*'āya* < **āgataka-*, *ā'yō* etc. **āgātakahya*, cf. 45, g), but I cannot explain the forms in *-ē*. Cf. 208.

213. *hastam* (v. 175) is used as an auxiliary with a durative force, denoting the lasting result of an event or action.

E.g. *čha'rē bēm* "I had fallen", but *čha'rē hastam* "I had fallen ill, was ill", *su'wār 'nhaštō bōn* "he had mounted a horse", but *'nhašta hastam* "I was sitting". The distinction is not absolute: *tū 'nhašta bē* means "thou wast sitting" Cf. *'rhizō hastam* "I had lain down, was lying down", *kā'lā-ē hōst čārbi čhō* "her dress had become greasy, was greasy"

214. Transitive Verbs. The pluperfect of transitive verbs is based on the 3 sg of the intransitive ones. The subject is expressed in the same way as in other past tenses of transitive verbs. The weak verbs have *-ō*, the strong verbs *-a*.

mun ja'rō bōn "I had said"; *Zar'yūn de'hō bōn* "Z had beaten"; *'mendē 'spō-e pad'dō ph'rēwō bōn* "she had turned him into a black dog". But note *wange'wē 'bōn-um* "I had eaten" (incorrect for *wange'wō*?).

'mun 'xūra bōn G, *'ān 'xūra bōn* T, *-um 'xūra bōn*, *'xūra 'bōn-um* "I had eaten", *'kury-ē 'dā bōn* "he had given a hen"; *mā hē ādam-an māta bōn* "we had killed this man", *a'ze 'mun mā 'tō 'dhōra bōn* "I had seen thee yesterday"

215 Regarding the use of the pluperfect v. the concluding sentences of IX. Cf. also *'čhī ho'wī 'jaŋgal tarī*, *čē 'jaŋg-ē 'kura bō* "he went to that jungle where he had fought", *'tū sōr 'mun tar 'khār na čhā*, *čē 'mun 'zū 'rūč suwā'rī Subtān Māmū'dān dhōra bōn*, *te'čhān-e ha'wī espōr'ka-m ba te'čhān-e Subtān Māmū'dān 'dhōr* "do not be angry with me; but (because) one day I saw (had seen)

Sultan M. riding, and [now] I saw the eyes of this dog in the eyes of Sultan M (: of Sultan M. in the eyes of this dog", 'čor 'ruč tar tū 'mura bē, rōng-au ɣala'ba 'zīt phe'rō "thou hast (hadst) been dead for four days, and thy colour has become very pale"

Perfect and Pluperfect Subjunctive

216 The perfect subjunctive of transitive verbs is formed from the perfect base by adding *bē*, aorist 3 sg. of the verb substantive *magam mardumē'kā nhāmōr čhō bē* "people will certainly have forgotten [me]"; *'xāeš agar 'dērō bē* "if he should wish", *'jgar-əm 'xūn kor, na'i če 'xešem ku'rō be, zur-e 'mō tar 'dard ku'rō bē* "I am distressed, [fearing] that he may have got angry with me, and that his heart may be offended with me".

A pluperfect subjunctive occurs in *'tū 'aze 'āɣa bē, 'mun 'dā bē* "if thou hadst come yesterday, I should have given [it]".

I have not found any such forms of intransitive verbs, but it is quite possible that they occur. The form we should expect would be. **ān čhō bīm* "I will have gone" etc.

Causative Verbs

217 A number of Par verbs are derived from ancient causatives in **-aya-* (v. 185, c), but in a few cases only the original contrast between these causatives and simple verbs is preserved: *'mērem* "I kill" *'merem* "I die", *rhēz-* "to (lay down), build, prepare". *rhīz-* "to lie down", etc.

218. The living causative suffix is *-ēw-* *phe'rēw-* "to make to turn" *pher-* "to turn", *ber'khēw-* "to frighten" *berkh-* "to fear", *āɣu'nēw-* "to dress somebody else, to make to dress" *ā'ɣun-* "to dress" etc. These causatives are very numerous. In some cases the causative form only seems to be existing *wan'gēw-* "to eat", *khe'rēw-* "to pick" (but v. Voc), *mē'lēw-* "to plough" *ē'čēw-* "to put, throw" is possibly derived from a stem in **-ābaya-* (v. Voc).

The causative in *-ēw-* is of Ind origin, cf Psht., Orm. *-aw-*, Minj *-ōv-*, Yd. *-iw-*, Wkh *-iūw-*. The Par form must have been borrowed very early, *-āpaya-* resulting in *-ēw-*.

Compound Verbs.

219. Compound nominal verbs occur, but are far from being so numerous as in Prs. or Psht.

With *kan-* "to do". *ha'lai kan-* "to run" *aw'bâzi kan-* "to swim", *gul kan-* "to extinguish", *'fâza kan-* "to yawn", *ta'wassum kan-* "to smile", *'rhîntô kan-* = *ruh-* "to weep", *'khânas kan-* "to bellow" etc.

With *dah-* "to give". *lam dah-* "to place", *'dhâw dah-* "to run", *bâng dah-* "to crow".

With *deh-* "to beat" *nâra deh-* "to cry out".

Cf also (*ma'nân*) *a'wê-m-a* "I remember", *a'wê-m çhî* "I forgot", *'atsa-m âγa* "I sneezed", *'âwâ 'yarw bîn* "the water was boiling" but *'yarwetô* "is boiling").

Apart from the ancient compounds with preverbs (v. 77), adverbial compounds are rare: *dar 'âγa* "entered (*darâmad*)", *dar w'zâhê* "thou hast been left behind (*dar mândaî*)".

Prepositions and Prepositional Expressions.

220. The majority of the prepositions are of Prs. origin.

az "from", Prs. *az 'hukm-e 'tân bê'rûn* "outside, away from thy command".

ba "at, in", Prs. *ba 'waxt-e 'šâm* "at evening tide", *ba xu 'zur* "in his own heart".

ba'γair az "except". Prs. *ba'γair az A'li Hai'dâr* "except A. H.". *ba ham'râ-i* "together with, by help of". Prs.

bî "without". Prs. *bî 'tô* "without thee".

'bâd az "after", Prs. *'bâd az 'êdê* = *'pêš 'êdê* "after this, afterwards".

da "at, to", Prs. *da 'bâw-om* "to my father, at my father's", *da Xu'dâ* "before God".

dâl "in the presence of, with". *dâl-um* "with me", *dâl 'pâdšâ* "in the presence of the king".

dâl tar "in the presence of, with". *'dâl tar-ê, dâl 'êde tar* "with him".

dâ'li "from the presence of". *dâ'li-m* "from me".

dum'bâl tar-e "behind", Prs. *dum'bâl tar-e mâ'khân* "behind, after us".

da'rûn-e "within, inside", Prs. *da'rûn-e 'γus (tar)* "inside the house", *da'rûn-e γu'si* "from the interior of the house".

da'rûn tar "inside", Prs. *'hôt ka'lâ da'rûn tar* "inside seven castles"

'hēwaz-e "instead of". *'hēwaz-e 'tân sôri'ka* "instead of thy head".

ma "into, in". *ma 'γus* "into the house, at home", *ma'bôr* "outside". V. 87.

mhak "to, straight to, at". *mhak 'fark tar-ē* "straight at the top of his head".

mên "in, among" *mên γa'nîr* "in the field", *mên Au'γân* "among the Afghans", *mên-e bôr* "in the doorway", *mên 'xu tar* "from each other".

misl-e "like". Prs *misl-e tû* "like thee"

nez'dîk-e "near", Prs *nez'dîk-e ma 'γusika 'âγa* "he came near to the house".

pa "at, for". *pa bhâi gur-ē* "to buy", *pa wa'khē* "upwards".

pēš-e "before", Prs *pēš-e 'bôr-au* "before, at thy door".

pēš "behind". *pēš ô'spân* "behind, after the horses", *pēš 'tô tar* "after thee".

pēš'čhan "behind, after". *pēš'čhan-ē* "behind him".

rux ba "towards", Prs. *'rux ba 'γus-ē* "towards his house".

sô(r) "on, on the top of". *sô 'dhâr* "on the top of the hill", *sô 'mēz* "on the table", *ma 'sôr-a* "on account of thee (*sar-i tû*)" = *sôr tô*

sôr tar "to, on" *'sôr tar-ē* "to him"

ta-i "under", Prs. *'ta-i 'žû 'lêf* "under one blanket".

tâ "until, as far as", Prs. *tâ 'zânû* "as far as the knee".

tâ ba "until, as far as", Prs. *tâ ba 'zânû*, *tâ ba sa'hâr* "until the morning".

tar "before". *tar-ē* "before him". Note: *ha'wî 'γus tar udhē'kân-a* "this is his house (*î xâna az hamû-s*)".

ta'rî "before, to" *ta'rî mun* "before me", *'jāngal ta'rî* "to the jungle".

'tartar "in front of, before" 'tartar-ē "in front of him", 'tartar-e zū 'ādam "in front of a man".

ze "from", Prs ze 'ešq-e 'tān "from love of thee".

zēr, zīr "under", Prs. 'zīr-e 'dōst-an "under our hand, in our power".

Conjunctions.

če "that" etc

221. Like Prs *kī*, only to a still greater extent, Par. *če* is used to introduce all kinds of subordinate clauses

a) Substantive Clauses: 'dhōr-um če 'yār-om 'āya "I saw my friend coming", 'dhōr-um če 'kaštē 'āyō "I saw that the girl had come", 'dhōr-ē če 'su-e w'dān 'mura bō "she saw that her daughter-in-law had died", 'dhōr-ē če haž'dār mu'rō "she saw that the dragon had died", 'pānt-om če ho'wī ju'wān 'kaštē bīn or 'kaštē-a "I understood that this youth was a girl".

'Jīn-ē ja'rī če: tō-ē du'rūy 'jartōn "his wife said that he was lying"; but also ja'rī: . 'ān-em du'rūy 'jartōn, "he said ' . . I am lying'", v'sārat kor če 'khū kan "[the dog] made a sign that he should lift [him] up", ha'rān ū'zā če: 'ē 'ēi serr-a "he remained astonished [wondering]. 'What mystery is this?'"

b) After verbs of hoping, wishing and fearing.

'zur-an čhī če 'zēn 'yus wanō "they wanted to come home". Without če mā u'mēd-an-a sa'bā 'ōsp 'yuniman "we hope to find a horse to-morrow". M berkhito-em če merem-ē "I fear that I shall die", če hē ādam-ē mera "that this man will die", če wā-i merīr " . . that you will die", če ōsp-om te kara-i " . . that my horse will be lost", če hē ādam mēren pa'rī " . . that this man may be killed", mēren čhī " . . has been killed", D berkhātu-im tū mo mun jānē "I fear that thou wilt kill me", če ōkū mānīš mo mun jāna "that that man will kill me" But with *na* and positive meaning M berkhito-em če mēren na parī "I fear that he will be killed", G 'ān-em 'berkhito-em če 'mēren 'na pa'rī, 'berkhito-em, 'na če nā'jōr

'paraman "I fear that we may become ill". Note *berkhetōn-em* 'na jara "I fear that he will not say" with negative meaning

c) Final Clauses *'ān pa'ram pēs ō'spān ċe 'na haran* "I shall go after the horses, that they may not be lost", *hawī alafī dhēwī ċe xara* "he wanted this grass in order to eat it" Without *ċe mā lāyaq na-man tu ma mun puš jartūn (guri)* "I am not worthy that thou shouldst call me {take me as} thy son"

d) Causal Clauses *'chā, ċe . . . žū haž'dār pav'dā ċhō* "come, because a dragon has appeared"

e) Temporal Clauses. *rha'γām-a ċe 'chemtōn* "when spring comes", *hawī 'waxtī ċe tū 'pādsā ċhē* "from the time when thou becamest a king"

f) Relative Clauses V 139

g) Conditional Clauses. *sa'bā ham ċe 'žī, žū ċhata'i-a te dahem* "if thou comest to-morrow, I shall give thee one rupee", *ċe 'khānjāi 'laškar pav'dā pa'rī-a, 'jaŋg ka'nen-ē na'rē* "if an army appears somewhere, canst thou fight it?" Regarding conditional clauses with *agar* v. below

agar "if".

222 In conditional clauses that may be realized, the verb is frequently put in the past tense in the protasis and in the aorist in the apodosis (cf Phillott, § 128, e) *agar na'rīm, sa'bā žīm, agar 'na-m na'rī, 'na-ē žīm* "if I can, I shall come to-morrow, if I cannot, I shall not come" (v. 205, but *aga 'mēren-ē 'na narem, xu xa'rem te* "if I cannot kill it, I shall certainly eat it"), *aga tū ōsp γunt, mā baxsīš-a dahem M* "if thou findest the horse, I shall give thee a bukhshish". Cf. also *aga ōsp-e mā harī, tū pavlā ē kan M* "if my horse is lost, thou must find it", *agar mā ċāwar ōsp dhōr, pursān-eman kanta, ċe kân-ēn* "if we see some horses, we ask to whom they belong", *'agar 'phōr γu'lū 'dērō bōn, ō xu'kân hāse'lī γu'lū 'āwura 'bōn, 'pāntōn ċe* "if he has much grain, and his field has yielded much, he understands that . . .".

Without *agar žā gāi γu'sī narγē, 'mērem-au te* "if thou goest out of the house a second time, I shall kill thee".

With the aorist tense in the protasis: *agar sâl če kima'ti bē*, . . . *â . . . guza'rân-an chemitōn* "if it is a year of dearth, we live . . .", *agar 'khîn če 'xâeš-e 'jīnč bā'rōika 'dērō bē*, . . . *â 'kantōn* "if anybody should wish to take a wife, he makes . . ."; *aga 'mu kun bī'yâ bē*, *'kârī bē* "if I shall have a brother, may he be good" Also in conditional clauses, the conditions of which are not realized: *'tū a'ze 'āya bē*, *mun žū čhata'i dâ bē* "if thou hadst come yesterday, I would have given thee one rupee".

TEXTS AND TRANSLATIONS.

I

Standard Sentences (LSI). (M)

220. 'nām-i 'tān 'kā? "What is thy name?"
221. 'umr-i ha'wī 'ōspik'a cā sāp-ā? "How old is this horse?"
222. 'ečen zā Šutul 'čeka dərīn-a? "How far is it from here to Shutul?"
223. tān 'bāwik'a 'γus 'cā 'puš hēn? "How many sons are there in thy father's house?"
224. nī'hēk pa'nān-e dərīn cēm. "I have walked a long way today".
225. kākika 'puš-um xī ho'wī ādam'ika 'jīn'j ghīt. "The son of my uncle is married to the sister of that man".
226. 'zīn-e 'ōsp-e čhatō'k'a ma 'γus sī. "In the house is the saddle of the white horse".
227. 'zīn 'put-ar-e 'ōspik'a 'lām da. "Put the saddle upon the back of the horse"
228. w'dā 'puš-am γala'ba dehī. "I have beaten his son much".
229. hē 'ādam sō 'dhār-a 'māl ča'rēwetūn. "This man is grazing cattle on the top of the hill".
230. hē 'ādam sō'wār 'zēr-i tī 'nhašto. "This man is sitting on a horse under the tree".
231. bi'γā-i 'xī tar-ē 'ghāṇḍ-a. "His brother is taller than his sister".
232. ha'wī 'zāik'a bār dī wo 'rhūž rupa'i-a. "The price of this thing is two rupees and a half",

233. 'bāw-om 'čīnō 'γus tar 'nhaštō-a "My father lives in the small house"

234. ha'wī rupa'i 'udē lō da. "Give this rupee to him".

235. udhē'kâ tar rupa'iâ 'gurē "Take the rupees from him".

236. 'mōnde xūb 'deh, 'bāž guri 'munde beš. "Beat him well and bind him with a rope".

237. ho'wī čā'i 'āwo ner. "Draw water from the well"

238. da'māi čhō. "Walk before me".

239. kân 'puš-a pēš 'tū tar 'wēhō? "Whose boy comes behind thee?"

240. 'kī tar-a ha'wī 'zâ 'ghitō? "From whom didst thou buy that?"

241. žu dukân'dâr-e deâtī. "From a shopkeeper of the village".

II

A Dialogue (G)

A. 'Tū 'khânjâi ē? "From where art thou?"

B. Ân Čutu'li-em "I am from Shutul"

A. Tū čv'kun â'γē? "Why hast thou come?"

B. 'Ân 'nūkan-em "I am a soldier"

A. 'Mōn kun sau'γât na 'āwur? "Hast thou not brought me a present?"

B. Ân 'tu kun 'če sau'γât ârēm? Ma'nâ 'sât tar sau'γât 'na sī čē 'tū kōn 'ârem. "What present should I bring thee? In my village there is no present which I can bring thee"

A. 'Mun kon 'pišt-e ka'būt yâ 'chaččō' âr, 'ân-ē xa'rēm "Bring me blue or white mulberry-flour, and I will eat it".

B. 'Ârem-ē "I will bring it".

III.

The Prodigal Son (M)

Žū ādam dī puš dērō būn Puš-e čīnō bāw kun-ē jarī.
One man two son(s) having was Son little father to-his said.

"*Ai bâw, hawî māl-a taxsîm kan ma kân¹ hisâb da.*"
 "O father, that property-thine' division make, me to share give"

Bâw māl-e xukâ taxsîm kur, zâyân-e xukâ kun-ê
 Father property his-own division made sons his-own to-he
dâ. Câ ruč pēsč(h)ân puš-e čînō-ê mālân-ê jam
 gave Some day(s) afterwards son little-his possessions-his collected

kur, mulk-e dərīn tar rawân č(h)î Okči māl-e xukân-ê
 made, country far to going went There property his-own-he

bībāki gum kur. Waxti č hawî mālân hawî bālō-e
 completely lost made. Time when those possessions that son

čînō-ê gum kurū, hē mulk tar kūtī saxti č(h)î,
 little-his lost had made, this country in famine hard became,
 [*hawî bālō hawî mālân hawî watan tar harēwī, qātī uštā*]
 [that boy those possessions that land in spent, famine arose,]

hē bālō ɣurča č(h)î Tārtar-e žū ādam-e mutabar č(h)î,
 this boy hungry became In-front-of one man rich he-went,

nūkar č(h)î Hō ādam xukân ɣanīr tar-ē rāhī kur, ɣarō,
 servant became. That man own field to-him going made, sheep

čārēwa. Hē bālō d(h)ēwī čī hawī gīāi ɣarwēka
 he-shall-graze. This boy wished that that grass-of the sheep (gen.')

xārtūn, hawī alafī dhēwī čē xara [Hawī bālō ba
 is eating that grass he-wished that he-may-eat. [That boy to

xu zər ɣarī "Hē gīā ɣarō xartūn, mā xareman]
 his-own heart said "This grass the-sheep is-eating, we may-eat.]

K(h)īn udē kun zā na dā Sōr tar-ē žū mūi hušī
 Anyone him to anything not gave. Head to-his one hair of-sense

âɣa, ɣarī: "Da bâw-om čâwar mazdūr hēn, ɣalaba-in
 came, he-said "With father-my some servant(s) are, much-they-are

¹ = *mu(n) kun* or *mākhân*?

naṣōn xartān, sīr č(h)ēn, walēkin mā enehāk yurčagī
bread eating, satisfied they become, but we here from-hunger

mereman. Mā ušteman, da bāw-om am param, mundē jarem:
are-dying. We will-rise, to father-my also I-will-go, (to)him I-will-say.

‘Mā da Xudā, da tū gunā kurū-m. Mā lāyaq na-ıman,
‘We with God, with thou sin have-done-I. We worthy not-are,

tu ma mun puš gurī. Ma mā mæzl-ı žū muzdūr gure’”.
thou me son callest (takest). Us like one servant take’”.

Wapešt uštā, da bāw-e xukān č(h)ī. Bāw-ē dərini
Again he rose, to father his-own he-went Father-his from-afar

mende dhōr, zəṛ-ē thī, da hē bālō-ē hala kor, dōst
him saw, heart-his burnt, to this boy-his running made, hand

mandō tar-ē andāzi, mundi mux-ē mači kor. Puš bāw kun jārī:
neck on-his laid, him-he face-his kiss made Son father to said.

“Aı bāw, mā da Xudāı, da tū gunagār-ıman; mā lāyaq na-ıman,
“O father we with God, with thee sinner(s)-are we worthy not-are,

tu ma mun puš jartūn.” Bāw xukān nūkarān kun farmāsi:
thou me son (art) calling.” Son his-own servants to commanded.

“Kālā xub ārūr, mundē âṣunēwūr, aṣṣušt’ar-ē aṣṣuštari
“Dress good bring-you, him dress-you, finger on-his ring

kanūr, pā tar-ē kausarū kanūr. Naṣōn xarıman, xušwaydī
make-you, foot on-his shoe make-you. Bread let-us-eat, merriment

kanıman, čā puš-an mura bün, badē janwē č(h)ū; haró
let-us-make, because son-our dead was, now alive has-become, lost

bün, badē-om ḡont. Pēšte xušwaydı-an kor
was, now I found. Then merriment they made

Bad(h)ēk puš-e ḡhāṇḍ mē ṣanır hūst. Nazdik-e ma ṣusıka āṣa
Now son big in field was. Near to-the-house he-came.

Ē γax-an hót, xušwaγdī-an kor, bard-an dar kūp kor,
He voice-their heard, happiness-they made, song-they singing made,

hawī γax gū kun-ē āγa [hót] *Ē* žū nūkar sadā-ē
that voice ear to-his came [he heard]. He one servant calling-he

k(h)ojī: “Xušwaγdī čī-kā kantān²” Nūkar jarī če.
asked. “Merriment what-for (they) are-making?” Servant said that:

“Bryā-i tāt āγa, bāw-a γalaba naγōn dā.” *Ē* bālō
“Brother thine came, father-thy much bread gave.” This boy

xaḡa č(h)ī, ma γus na č(h)ī. Bāw-ē ma bōr naγō,
angry became, in house not went. Father-his outdoor emerged,

γalaba minnat kor Bālō bāw kun jarī. “Buč(h), γalaba sāl
much entreating made. Boy father to said: “See, many year(s)

mā xizmat-e tā kantān, hēč gašt az hukm-i tāt bērūn
we service thine are-making, any time from command thine outside

na č(h)imān. Hēč kabī tū žū ešten mā kun na dā, če mā
not we-went Any time thou one kid us to not gave, that we

dōst o rafīq pen xarīman, xušwaxt parōman Badē
friend(s) and comrade(s) with may-eat, happy we-may-become. Now

hawī puš-e tāt āγō, hawī kančanī pen māl-e tāt-ē gum
that son thine has come, those harlot(s) with property thine-he lost

kurū, tū udē kun γalaba naγōn dā.” Bāw-ē juwāp-ē
has-made, thou him to much bread gave.” Father-his answer-him

jarī. “Aγ puš, tū mudām dāl-um hē, harči čī māk(h)ān-a,
gave: “O son, thou always with-me art, whatever that ours -is,

tāt-a. Walē munāsib-a če xušwaγdī kanīman, čā bryā-i
thine-is. But necessary-is that merriment we-make, because brother

tāt muḡa būn, jamwē č(h)ī, harō būn, badē pardā čhī.
thine dead was alive became, lost was, now appeared became.

IV

Anecdotes

LSI X, p 244. Örmürî, Spec 2 (M)

Sul'tâ 'Māmad žu 'gašt žu dīwān ko ja'rī: "Zer-i tātān-a
 Sultān Mahmud one time one madman to said: "Heart thine-is
 'če 'dhēwetun?" *Ja'rī* če. "Zer-i ma'nān-a γa'rōika 'dum
 what wanting?" He-said that. "Heart mine-is sheep's tail
 'dhēwetun" *Sul'tā* te'č(h)ān pen-ē ma 'žū 'ādam nī'sān 'dā če
 wanting" Sultān eyes with-his to one man sign gave that.
 "Udē kun žu 'zardak 'dā" *Žu* 'zardak-a (:ē?) 'āwura būn, ho'ī
 "Him to one carrot give." One carrot-he brought had, that
 dīwān 'xūr 'Sar-i 'xud-ē 'šūr kor-ē, 'khanī *Sul'tā*
 madman ate. Head his-own-he shaking made-he, he-laughed. Sultān
 mundē ja'rī. "Čā-ī 'khāntūn?" *Žu* wāp-ē ja'rī "Ha'wē
 to-him said. "Why-art-thou laughing?" Answer-he said "That
 'kēr tar-em 'khāntūn, ha'wī 'waxtī čī 'tū 'pādšā č(h)ē,
 matter from-I-am laughing, that time-from that thou king becamest,
 ha'wī 'dumba-i γa'rōika čār'bū na 'dēra "
 that tail of-sheep fat not has "

(Phon, G: *Sul'tān* 'Māmūd žū 'gašt žū dīwān kun ja'rī: «Zurī
 'tāna čī dēhētōn?» *Ja'rī* če «Zurī ma'nāna γa'rōika 'dum dēhētōn?»
Sul'tān te'čhān penē ma 'žū 'ādam nī'sān dā če. «Udē 'kun žū 'zardak
 dā » *Žu* 'zardakē 'āwura bōn, ho'vī dīwān 'xūr, 'Sóre xu'khanē 'šūr ku
 (nōt) 'khanī *Sul'tān* 'mundē ja'rī: «Čā-ī 'khāntōn?» *Žu* wāp(-p)ē ja'rī.
 «Ha'wē 'kēr tarem 'khāntōn, ho'vī 'waxtī čī 'tō 'pādšā čhī, ha'vī dum-
 bai γa'rōika čār'bū na 'dēra.»¹

¹ In these transcriptions from the phonograph I have, for practical reasons used *a*, *ā*, not *a*, *ā*.

LSI. X, p. 245. Ōrmurī, Spec. 3. (M).

Žū 'ādam bīn, laṅgō'ta-i fa'qīr 'ghīt, čata'kī. Fa'qīr
 One man was, turban-of mendicant seized, ran-away. Mendicant
 č(h)ī, ka'bi'stān tar 'nhōšt 'Mundē fə'lānī ja'rī: "Čā ēg
 went, cemetery in sat-down To-him someone said: "Why here
 'nhaštō hē? Hē 'ādam 'bāxča tar č(h)ī." Fa'qīr ju'wāb
 sitting art-thou? This man garden to went." Mendicant answer
 dā: "Āxīr ē 'ēg žē"
 gave: "Ultimately he here will-come."

(Phon., G: Žū 'ādam bīn, laṅgō'tāi fa'qīr 'ghīt, čata'kī. Fa'qīr
 qabrī'stān tar n'hōšt. 'Mundē fə'lānī ja'rī. «Čā eke'stak n'hastē?
 Hē 'ādam 'bāxča tar č(h)ī.» Fa'qīr ju'wāb dā: «Āxīr 'ēg žē»

LSI. X, p. 246. Ōrmurī, Spec. 4. (M).

Žū 'ādam bī'aγl č(h)ī, sū pa'nān-ē žū 'āhēn (ā'īna) 'γunt. Da
 One man stupid went, on road-he one mirror found. In
 'umr-e xu'kān-ē 'hēc 'āhēn na 'dhō'a būn. Ğala'ba xuš'hāl č(h)ī,
 life his-own-he any mirror not seen had Very happy he-became,
 'khanī. 'Mendē ē'dān xi'γāl buγ: "Ā'hēna 'k(h)ān-i 'žāika
 he-laughed. Him of-this thought carried: "Mirror somebody else's
 bīn, hē 'ādam čē 'dhōr, 'xāwand-e āēne'k'a bīn" 'Sōr-e
 was, this man whom he-saw, owner of-mirror was." Head
 xu'kān-ē 'šūr-ē kor, 'ude ja'rī: "Hē 'zū 'māl-i 'tān-a;
 his-own-his shaking-he made, he said "This thing property thine-is
 'mā ma 'tō 'lām dāman." Wa'pēš ra'nī, une'hāk-ē 'lām dā,
 we to thee left will-make. Back he-went, there-he left-it made,
 ra'wān č(h)ī
 going went

LSI. X, p 464. Wakhī, Spec 2. (M).

Žū dī'wāna da dar'wāza-i dāulatmandi'ka 'āya, 'zā-ē
 One madman at door of-rich-man came something-he
 'dhēwī Da'rūn-e 'yusī 'yax na'γō ċe "Za'if ma
 asked-for Within of-house-from voice emerged that Woman in
 'yus na 'hā" 'Mendē dī'wāna ja'rī: "Mā zu na'γō 'dhēwī,
 house not is" To him madman said. "We one bread asked-for,
 za'if-an na dhē'wō, ċe 'hēkezm ju'wāb da'hā"
 woman-we not have-asked-for, that such answer he-should-give"

LSI X, p 464. Wakhī, Spec 3 (M)

Žū ha'kīm'ji karbe'stān tar gu'zar koṛ, 'mux-ē rūw'māl pen ūta'fī
 One doctor graveyard to passing did, face-he scarf with he-covered.
 Žū ra'fiq-ē 'ude tar k(h)ō'ji; "Hē 'ċe sa'lap-a²" 'Hē
 One comrade-his him from asked. "This what reason-is?" This
 ha'kīm ja'rī. "Xalk tar xarbi'stān tar šar'menda-ēm; 'dārū
 doctor said. "People from graveyard in ashamed-I-am; medicine
 tar-e mā'khān 'huss 'mur"
 from our all died."

(Phon G.: Žū ha'kīm'ji kabri'stān tar gu'zar kōṛ, 'muxē rūw'māl
 pen ūtā'fī Žū ra'fikē 'ude tar k(h)ō'ji. «Hē ċī 'sabapāā²» 'Hē ha'kīm
 ja'rī: «Xalk tar kabri'stān¹ tar šar'mundaēm 'Dāru tarē mā'khān
 'hus mur.»

¹ First kabri°

V. (T).

Žū pala'wâ bī, 'nām-ē Ha'nīfa bī, 'ō yu'sī naṣ'γō, 'šī 'māneš-e xu'kân ham'râ ghīt. Hu 'čōr-ē 'čhē še'kâr ko Žū mai'dân tar'ī za'hēn, žerēš, kabū'tār še'kâr-an koṣ, 'zâe ce 'kury-e 'dhârī pai'lân tar-an 'âya de'hī-an Ṭulū še'kâr-an kor, ma â'hū-an hum yu'lū dhī, ma 'husse-an žū 'jâi 'jam kor, 'zuṣ-an 'čhī, ce žēn yus-wa'nō

Bī'xabar 'gaṛd o yu'bâr pai'dâ čhī, bī'xabar mēn gaṛ'dī čhil 'nafar pai'dâ čhī, 'žū-ē 'tartar-ē 'âya, žâ'nân-ē a'peš dha'rēn Ĵa'ṛī ce. «Tu 'kaī, ce 'âγē ma'nâ še'kârjâi tar?» Ĵa'ṛī. «'Ān-em pala'wân, nām-un Hanī'fâ.» Ĵa'ṛī «Tu nām-a 'jaṣ, ce 'tu kka-ē?» Ĵa'ṛī ce «'Ān-em Zai'γōn.» Huddī'nân-ē gufte'gū čhī 'Ē mun'dē ba šam'sēr 'dhī, 'ō men'dē, huddī'nân-ē 'jang koṣ. Ha'wī ka'stē, ce 'nām-ē Zai'γōn bī, ō. yala'ba (yu'lū) pala'wân-e zūr'âwâr bī Žū 'naiza-ē man'dō tar-e 'Māmad Hanī'fân-ē de'hī. 'Ē sōr ō'spī čha'ṛī dha'ram tar 'Čōr 'ruč bī'huš 'ūzâ. 'Āya ce 'sōr-ē ka'tâ, 'dhoṣ-ē ce 'hēž ja'nō 'na hâ, ra'gân-ē mu'rō, az kârī'gī 'sōr-ē ju'dâ na koṣ.

V.

There was a warrior whose name was Hanifa, he went out from home and took three of his own men with him. They all four went shooting. They came to a plain and shot partridges and pigeons, whatever kinds of mountain-birds appeared before them, they killed¹. They made a good bag, they killed many deer also and collected all of them in one place. Then they had a mind to go home.

Suddenly dustclouds rose, and suddenly out of the dust forty persons appeared, one of them went in front, and the rest kept back. She (: the one who went in front) said: "Who are you who have come to my shooting-ground?" He said: "I am a warrior, and my name is Hanifa." Then he said. "Tell me your name Who are you?" She answered: "I am Zaighun." They started quarrelling. He struck her with his sword, and she him², they both fought. This girl whose name was Zaighun, was a very mighty warrior. She thrust a spear at Mahmad Hanifas neck. He fell from his horse to the ground. He remained unconscious for four days. She came to cut off his head, but she saw that he was not alive at all, all his veins being dead, and on account of his beauty she did not sever his head

¹ čizi az muryi kōh ce ba pēšwâ (dūčār)-išân âmat, zadan.

² i ūa zad, ū ira.

'Huddē a'muika pu'sân-ē, çe ham'râ-ē bēn, hal'lâ koṛ ha'wī pala'wân wa'nō. Pala'wâ 'dhōṛ, çe 'huddi bâ'lâ 'âṣē, ma 'huddi'nân-e bâ'lâna zū 'dōst pen ho'wī ka'stî-pala'wân âli'sî, ma 'huddi bâ'lân ho'wī pala'wân zū 'dōst pen 'bōst, ma 'huddi'nân-ē 'tar-ē 'yušt, 'chēn dâl 'pâdšâ çe 'bâw-e ho'wī palawânî'kâ. 'Bâw-ē ja-ṛî: «'Tû-ē 'câ ba še'kâr 'whētōn? Žâ 'gâi çe 'chē 'mērem-â te » 'Mendē pala'wâ 'bur-ē, 'zū ṣus tar ban'dî koṛ, çe: "Žâ 'gâi 'hē bîsar'yâ 'na ka'nē!"

Mende 'lam daheman, 'bade sōr ha'wī 'âdamî 'gurîman, çe Zai'yōn 'dehō bō. 'Čōr ruč 'bâd çe ē ba 'huš âṣa, jâ'î uštâ, 'pî wo 'pū xu'kâ thâ'rî, 'dhoṛ-ē çe 'huddē bâ'lâna 'na hen 'Elm-e ēdân 'âṣa, çe ha'wī pala'wân ma 'mun-ē de'hî, 'mende 'huddē bâ'lân-ē bur ban'dî Muṣ'bel ṣu'lâm-ē 'ham ma 'dâl-ē 'âṣa, 'šukur-ē koṛ çe: «'Tu ham 'janō chē, čōr 'ruč tar tu 'mura bē, 'rōng-au ṣala'ba 'zît phe'rō.» 'Huddi'nân-ē 'râi chēn ṣus wa'nō.

'Mâma-i 'dhōṛ çe 'puš-om 'âṣa. Pai'lân tar-e pušî'ka-i 'âṣa, ma 'puš-ē thâ'rî, çe 'rōng-ē ṣala'ba 'zîtō-a, ja'ṛî: «Čâ 'rōng-e tân 'zîtō-a?» 'Ja'ṛî: «Ō 'mâma, 'čî 'jaṛtō? Ma 'mân zū 'rūzî guda'rō 'sōrî-m, çe

Both his cousins, who accompanied him, came running towards this warrior (the girl¹). She saw the two boys coming, and that warrior-maid seized both of the boys with one hand, bound them both with one hand, and drove them in front of her; they went to the king who was the father of that warrior-maid. Her father said: "Why do you go out shooting? If you go out another time, I shall kill you." Then he took this warrior and imprisoned her in a house [saying]: "Do not show such disobedience another time!"

Let us leave her and turn now to the man whom Zaighun had struck. Four days afterwards, when he recovered consciousness, he rose from the place, looked about him in all directions, and saw that the two boys were not there. Then he understood that this warrior had struck him and had carried both the boys away as prisoners. His slave Muqbil came to him and thanked God [saying]: "You have come back to life, for four days you were dead, and your colour had turned very pale." They both started homewards.

His mother saw that her son was coming. She came forward towards her son, she saw that his colour was very yellow, and she said: "Why is your colour so pale?" He answered. "Oh mother, what words are

¹ *ba taraf-i duxtar*

'na khuĵ. » 'Mâci ĵa'ri ĉe. « 'Ĉe rūz guda'rō? Ĵaĵ dāl 'mān! » Ĵa'ri ĉe. « 'Ān 'ĉhē bēm zū mai'dān tarī, zū ĵo'wān pen-om 'ĵang kor 'Magam 'pānt-om, ĉe hō'wī ĵo'wān 'kaštē bī » 'Mâci ĵa'ri ĉe « 'Za'nēng-a 'pāt, ĉe 'kaštē bīn? » 'Mahmad Ha'nūfa ĵa'ri « 'Ed'hēk tar-om 'pānt, ĉe ta'mām-e ĵāni'ka-ı tā 'zānū sō 'ōsp lar'zī, 'pānt-om ĉe 'kaštē-a Wa'lē zū 'zarb-e 'saxt-ē mā 'mun 'dhī. 'Ĉōr 'ruĉ ān bī'huš ĉa'rēm, 'huš-om 'āya, ĉe na 'ō hā, 'na a'mūika pu'sān-om, 'na ĉil so'wārī, ĉe xu 'pen-ē 'hōst. Hai'rān ū'zāēm, ĉe 'ān za'nēng ka'nem? Nā-i'lāĵ rux ba 'yus ā'yēm. »

'Mâci 'tāna dā ĉe: « 'Tū kaštē'ka dō'stī ĉa'rē, ĉōr ruĉ bī'huš ū'zālē, 'na-em 'pāntōn, ĉe 'ō za'nēngī 'kaštē bīn, ĉe ma 'tō-ē 'dhī ĉōr 'ruĉ bī'huš ĉa'rē 'Mun 'dhīraŋ 'mâci 'dērō bī; 'Haidar 'bāw-a bē, ma 'tō zū 'kaštē 'dēha! 'Hōd 'wyâr, 'hōt 'ruĉ xu'xu-m 'bāw-pen-a 'ĵang kor, 'har ĉe-nun 'kor, 'āxir-ē ma 'mun dhī. 'Mun ham 'bite men'dhēk 'bāw-au 'ghīt, ma 'tō zū 'kaštē 'dhī? Ba 'khāin 'sōr-au 'āyē? » 'Puš-ē ĵa'ī

these (· what do you say)? A day [of ill-luck] has passed over my head, do not ask." His mother said: "What day [of ill-luck] has passed? Tell me!" He answered: "I had come to a plain, and [there] a youth fought with me. But I understood that that youth were a girl." His mother said: "How did you understand that she were a girl?" Mahmad Hanifa said: "I understood it for this reason that the whole of her body, down to her knees, trembled on the horse, then I understood that she were a girl. But she struck me a hard blow. I fell down [and lay] senseless for four days; when I awoke she was not there, nor the sons of my uncle, nor the forty horsemen who were with her. I remained perplexed as to what I should do, and, being helpless, I came home."

His mother rallied him [and said]: "You fell by the hand of a girl, and for four days you remained senseless; I do not understand what kind of girl she could be, who could strike you [in such a way that] you fell [and lay there] for four days. Can you have a mother like me¹ and can Haidar be your father, and yet a girl can beat you? I myself fought for seven nights and seven days with your father; but whatever I did, he finally beat me. Then I took this father of yours, but a girl has beaten you! What has become of your head?"²

¹ *musl-i mā mādar dāsta bāši.*

² *ba kudām sar it āmadī* "to which head of yours have you come?"

če «'Bas kan, 'mâči, če ma'nân 'zof tar-au 'âr andâ'zî! 'Tû če mâ'ci-m-ê, he'zail 'tâna ina 'mun 'dâ, 'zâ 'mardum-un te mu'dâm 'tâna dhâ.»

'Mendê 'yulâm-ê če 'xu pen-ê 'hōst 'ghīt-ê, dâl mâ'ci ma bōr nar'yō Ma Muq'bel 'yulâm-e xu'kân-ê 'ja'ri če. «Ma 'ōsp-om 'zag 'zīn kan, če hē 'tānāi če ma 'mun 'mâči-m dâ'wō, 'zâ 'tâyat 'na 'dērem, če eke'stak dha'rem » 'Kasam-ê 'xūr če «'Zân mun'dhēk 'kaštē 'bâw pen-ê be'žen na 'ēnem, 'zâ 'wil-ê 'hē wa'tan tar 'na 'zīm.» 'Hawī 'kasam-ê 'xūr, râ'hī chī.

Mâ'ci'ka 'zur tar-ê wa'hī če: «Ma 'puš-om 'tâna 'dâ, 'na če he'wyak 'bite pa'nân-ê gu'rī-a, 'kâwun pa'rī-a » Ma ka'nizân-ê wese'jī če: «Ču'mōr, 'Mahmad Ha'nifaâ 'yus tar, au'hâl-ê 'mun kun â'rōr, če ma 'yus 'hâ yâ 'na » Ē'yân chēn, a'pešt â'yēn, 'ja'ri če «Ma 'yus-ê 'na hōst?» 'Ja'ri-an če: «Nâ » 'Ja'ri če «Ču'mōr, 'har khân 'jâiy-au 'yōnt, au'hâl-ê 'mu kun 'zak â'rōr!» Ē'dânân če ta'mâm lu'rī, 'hēc au'hâl-ē-an 'na 'yunt, kan'izân dâl bī'bī-an â'yēn, 'ja'ri-an če. «Mâ ta'mâm lu'rī, 'nâ 'yunt.» Ē'dân 'elm za'hī če. «Ba hō'vī 'tâna-e

Her son said: "Stop, mother! You have thrown fire into my heart. If you, who are my mother, have jeered at me in this way, then other people will always jeer at me."

He took the slave who was with him and went out of his mother's house. He said to his slave Muqbil: "Saddle my horse quickly, because, on account of my mother's jeers, I have no strength left to stay here." He took an oath [saying]: "As long as I do not bring that girl bound together with her father, I shall not come again to this country." He took this oath and departed

His mother's heart turned towards him [and she thought]: "I have mocked my son, so that he will not again take this road, but will go in some [other] direction¹" She ordered her maids [saying]: "Go to Mahmad Hanifa's house, and bring me tidings of him, whether he is at home or not" They went, and came back. She said. "Was he not at home?" They answered "He was not." She said: "Go, and wherever you find him, bring me tidings of him quickly." When the maids had searched everywhere, and had not found out anything about him, they came back to his mother and said: "We have searched overywhere, but have not found him." She understood that he had taken to the road on account of her rallying, and had gone forth to

¹ na ki hamī rāra bāz bigira, kudām taraf burawa

ma'nân pa'nân-ē 'ghitō, 'bite un'hāk čhō » Ma kanī'zân-ē ĵa'ri čē.
«Ma'nân 'ōsp ham 'zīn ka'nōr, čē 'peš 'puš-om te 'ān ham pa'ram.
Čē 'Haidar-ē xa'bar pa'ri, ĵu'wāb-e u'dā 'ā 'čē da'hem?»

'Žū pa'nân ku 'puš-ē 'čhī, 'žū pa'nân kū 'māci 'čhī. Ha'wī 'māma-ē
'puš tar-ē ho'wī 'jaŋgal tar, čē šekār'jāl 'bīn, 'zag za'hī Un'hāk
čē 'māci za'hī, 'dhoṛ-ē čē 'bite ho'wī 'kaštē 'āyō, 'čhil su'wār xu
'pen-ē 'hā Ma bī'bī čē 'dhōr, nəz'dik-e ē'dān 'āya, ho'wī 'kaštē-e
pala'wān, čē 'Mamad Ha'nifa-ē 'dhōra bōn, khuje'wī čē «'Tū 'ka-i, čē
ma'nân šekār'jāl tar ā'yē?» Ĵa'ri «'Ān-em, Bi'bī 'Hanifa 'nām-um-a »

Ē'dān 'nām-ē čē 'pānt, 'sōr tar-ē 'āya, žū šam'sēr-ē 'sōr-e e'dē tar
ha'wāla koṛ, dō 'yušt 'sōr tar-ē ma'ci, 'mende 'kaiw buṛ Ē 'ōsp-e
ē'dān 'tūnd bī, 'hai koṛ 'phāri 'bite 'āya 'Bite 'huš 'sōr tar-ē 'āya,
šam'sēr-ē ham ha'wāla koṛ, 'hu čōr 'pā-i ōspi'ka-i ka'tī 'Ōsp-ē čha'tī,
'yax-ē koṛ čē «Mu'kān (= mun kun) 'ōsp 'raw 'ārōr, čē 'ōsp-e
ma'nân-ē 'dhī » Ēde kun-an 'ōsp 'āwuṛ, su'wār čhī

Bī'xabar sa'dā nar'yō, nəz'dik 'āya, čē 'Mahmad Ha'nifa ĵe'law-e
ōspi'ka-i māmā'ka-i a'pešt āt, xu'xu-i 'jaŋgal-tar a'pā čhī Ĵa'ri čē.

that place again. She said to her maids: "Saddle my horse also, that I, too, may go and search for him. If Haidar becomes aware of it, what answer shall I give him?"

Her son went by one road, and his mother went by another road. His mother came quickly before her son to the forest where the shooting-ground was. When she arrived there, she saw that the girl had come again, and forty horsemen were with her. When this warrior-maid, whom Mahmad Hanifa had seen, saw his mother, she approached her and said. "Who are you, who have come to my shooting-ground?" She said. "It is I, Bibi Hanifa is my name."

When she caught her name, the warrior-maid went towards her, struck her on the head with her sword, cut two fingers' [breadth] into her head, and she (Bibi Hanifa) became senseless. Her horse was swift, it ran and came back from the other side. She regained consciousness, then she, too, struck the girl with her sword, and cut off all four of her horse's feet. Her horse fell, and she shouted: "Bring me a horse quickly, because he has struck my horse." They brought her a horse, and she mounted it.

Suddenly a cry was heard; she (Zaighun) approached the place where Mahmad Hanifa was standing ready to fight, having led his

«Tū 'ka-i?» Ĵa'ri: «'Ān-em 'Mahmad Ha'nīfa » Ĵa'ri: «'Ān xu 'mundē 'dehō bō, ō za'nēng ĵa'nō na'γō?» Ĵa'ri. «Ma 'mun Xu'dāi dha'rēwī, 'aga 'tū 'badē ma'nān ča'gī xa'lās čhē, ya'kin-om čē pala'wān-ē » Huddi'nān-ē šam'sēr ba šam'sēr čhēn Zai'γōn sam'sēr-ē ha'wāla-ē koṛ 'Mahmad Ha'nīfa ko. 'Mahmad Ha'nīfa šam'sēr-ē 'rat kor, 'heč-ē 'na la'gī. Huddi'nān-ē 'mēn ba 'mēn čhē, 'ē 'mendē 'kaš koī, 'ō 'mundē¹. Na 'ē dha'ram tar čha'ri, na 'ō; huddi'nāna 'qūwat-ē 'zū bī 'Māma-i 'dhōṛ čē: «'Mahmad Ha'nīfa 'hājes ži 'kāl-a, 'na-i čē 'deha-i.» 'Ō 'sōr-ē 'luč koṛ, 'rux ba Xu'dāi čha'ri čē. «Qūwat'dār tar ma 'puš-om dha'rē[w]! 'Ān 'tō kun su'pāriš-om ku'ṛō.» Wa'khē Xu'dāi tar sa'dā āya čē. «Čhā, ma 'puš-a 'jar, čē huddi'nān-ē su'wār pa'ran, 'ē u'dān 'mēnī 'āliša, 'ō ē'dān 'mēnī, qū'wat kanan, ka'māl-e ma'nān 'paṛi kan!»

Awālīna āli'sō, ma 'Mahmad Hanīfān mē'nī 'ghīt-ē, čē 'har čē 'qūwat kōṛ, 'qūwat-ē 'ker 'na koṛ, ĵā'i hež ĵu'kēwen na na'ri, 'ōsp-ē

mother's horse back by the bridle.² She asked: "Who are you?" He answered "I am Mahmad Hanīfa." She said: "But I had smitten him, how is it that he has escaped alive?" He answered: "God protected me; but if you escape now from my clutches, I shall know that you are indeed a warrior." They both started fighting with their swords. Zaighun aimed a blow at Mahmad Hanīfa with her sword, but he parried it, and it did not hit him. They both fought, holding each other in a tight embrace, she pulling at him, and he at her. Neither she nor he fell to the ground; the strength of both was equal.

Then his mother saw: "Mahmad Hanīfa is becoming exhausted, now he must flee(?). lest she beat him."³ She uncovered her head, fell down facing God [and said]: "Save my son from the powerful one, I have entrusted him to thee." And there came a voice from God above. "Go and tell thy son that they shall both mount their horses; he shall seize her by the waist, and she him, and they shall try their strength. Then behold my perfection."

She grappled him first and seized him by the waist; but however much she exerted herself, her strength was of no avail; she could not move him from the spot, and his horse stuck in the mud up to the

¹ We should expect: ē' mundē . . . ō 'mendē.

² «brought back the bridle of his mother's horse»

³ qūwat iš kam ast, ājes āmad, hālī kāl iš ast, nar ke bezana.

am 'tâ ba zâ'nû 'šû tar ma'čī. Ĵa'ŕī čē: «'Badē 'tū 'qūwat-a kōr, ma'nân 'nūbat-a.» Ĵa'ŕī. «Ma'nân mē'nī 'āleš 'har čē 'qūwat 'dēre 'kan'» 'Dōst-ē de'hī, kamar'band-ē Zaiyū'nân-ē 'ālešī 'qūwat-ē kōr Žū 'wīl sōr 'ōspī hu'pât, âz'mân wanō-ē wa'khē 'yušt, ba'râbar ba si'târa čhī

'Mâma-i 'âya dâl 'puš-ē, ĵa'ŕī čē: «'Huš kan, men'dē dha'ram tar na 'lam dai (= dahe), čē 'čhara, 'nai čē 'šâr 'parya. 'Ān 'yax-e ĵai'bī 'hōt čē 'Ē 'tân 'Ĵinč-a'» 'Mahmad Ha'nīfa māmā'ka 'gap-ē ka'būl kōr, âz'mân wanō-i 'thârī, čē wa'khēi wa'hen 'âya. 'Hawerang sō 'dōst-ē dha'rēwī, ka'rârehā-ē ma 'dharam-ē 'ūnt Bur'ka kašte'ka mu'xī du'rīn čhī, men'dē ma 'mux-ē 'Mahmad Ha'nīfa dhoŕ, 'āšux-ē 'čhī, ma 'šu 'ruč eke'stak 'Mahmad Ha'nīfa bī'huš čha'ŕī; 'bâdaz 'šu 'ruč 'bâd ba 'huš 'âya

'Mâma-i 'yax kōr, ĵa'ŕī čē «Dâl 'mun 'zē'» 'Mâma-i 'hala kanen 'âya, ĵa'ŕī: «Men'dī-om maha'qam be'žem, 'mendē 'gure, 'čâ 'yus wa'nō, čē-om 'qasam 'xūpō, 'tâ čē 'bâw-ē be'žen na 'ēnem, wa'tan tar-ē na 'žim.» 'Mâma-i 'čhī rux ba 'yus, pala'wân 'čhī rux ba 'bâw-e kašti'kā

knees. Then he said: "Now you have tried your strength, and it is my turn." She answered "Seize me by the waist, and use all the strength you have." He stretched out his hand and seized Zaighun's belt, and tried his strength. Suddenly he dragged her from the horse, and threw her high up towards the sky, she went straight towards the stars.

His mother came to her son and said: "Take care, don't let her fall down to the ground, lest she be hurt. I have heard a hidden voice saying that she is your wife" Mahmad Hanifa obeyed his mother's words, and looking towards the sky [he saw] that she was whirling down. He held her in this way with his hands, and let her slowly down to the ground. The veil slipped away from the girl's face, and Mahmad Hanifa saw her face. He fell in love with her, and, falling down, lay senseless on the spot for three days. After three days he regained consciousness.

Then his mother spoke, saying: "Come to me." He came running to his mother and said: "I shall bind her firmly, do you take her and go home. I have sworn not do come home, till I can bring her father bound with me." His mother went homewards, and the warrior (Mahmad Hanifa) sought the girl's father.

Žū 'mēhī 'bād za'hī wa'tan tar-e bāwi'ka-i Žū 'wīl šam'sēr-ē 'nōt, da de'hō čha'ri, ɣala'ba-i u'ri. Sa'hār če čhī, e'dān pai'lān tar-an 'hōt 'čā hō'pāt, ma 'hōt 'čā-n xaš'pūs kor. Ū'ā 'phāri 'āɣēn, pala'wān 'phyāri 'čhī. 'Osp-ē zū 'wīl heŋ'gas kor, šī kam'čīn-ē 'dehī, na rhā'zī Ba čōrom'gī 'ōsp 'xīst kor, 'xī čā'i rhā'zī, āxa'ri tar-ē 'čha'ri, mēn 'čā tar 'Thāri-an, če pāla'wā mēn 'čā čha'ri, zū 'wīl ma 'laškar 'ɣax-ē kor. 'Laškar 'zā-ē če 'bīn 'āɣa dāl 'Aram 'Šā. Ĵa'ri če. «'Zā-i če 'hēr, 'ger ɣu'hōr, ba 'zarb-e 'gīrika-i mē'rōr!» Ī'ā 'zā-i če 'bēn, 'gīr-an 'ɣōšt, 'čā 'tha' čhī az 'gīr Ī'ān Ĵa'ri če «'Badē mur, mu'žōr, 'pareman 'šār wanō!» Ī'ā 'čhēn 'šār wanō, ma 'ōsp-ē-an āle'si-an

Ma 'zū 'pādšā pen-ē ha'wī pala'wā 'jaŋg 'kura bōn 'Nām-e ho'wī pādšāi'ka Mī'āt bīn, 'edē pen-ē bī'ɣādar-xānda'gī 'ghīta bōn. 'Ē 'āɣa sōr 'čā.

'Mendē 'qessa 'lam daheman, sōr ho'wī kašte'i du'bāra 'gurīman. Ho'wī kašti, če 'Mahmad Hanī'fān 'māči pen 'rux ba 'ɣus 'čhō bōn, zū mai'dān tar-ē 'čhō bōn, če ɣāphu'nē 'saxt čhī Žū 'wīl Ĵe'hān 'ga'rd ɣu'bār āli'sī, 'mendē 'Bībī Ha'nīfa ɣāphu'nē 'khū kor, 'bu'ē,

One month later he arrived in her father's land. At once he drew his sword, started fighting and slew many. When the morning came, they dug seven wells in front of him and covered them. They came from one side, and the warrior advanced from the other side. Suddenly his horse neighed, and he whipped it three times; but it did not move. The fourth time the horse leapt, flew over the six wells, but fell into the seventh. They saw that the warrior had fallen into the well, and he (Aram Shah) at once called the army. The whole army came to Aram Shah.¹ He said. "Throw stones all of you, and kill him with stone-pelting." All of them threw stones, and the well was filled with stones. Then they said "Now he is dead, come, let us go to the town." They went to the town, and seized his horse.

This warrior had [formerly] fought with a certain king. The name of this king was Miat, and he had entered blood-brotherhood with him. He came to the well.

Let us leave this tale and revert to the girl. When this girl, who had gone home with Mahmad Hanīfa's mother, had come to a certain plain, a strong wind arose. Suddenly clouds of dust covered the world, and the wind lifted Bībī Hanīfa up, carried her away, and

¹ the father of Zaighun.

'adel ma 'γus-ē zahē'wī 'Thārī čē. «'Ā bī'xabar 'γus tar-em, xu'kâ wa'tan tar za'hēm.» 'Dhuṭ-ē, čē ha'wī 'kaštē čē 'nām-ē Zai'γūn bī, 'ē ne 'hâ Hē huddi'nân 'zū ma 'zâi tar ju'dâ čha'rēn.

Ha'wī ka'stika, čē dō'stân-ē 'bastō bīn, 'thārī čē ha'zâr su'wâr nâz'dik 'âγēn Ho'wī ha'zâr nafari'ka žū (žū-ē) pād'sâi'ka 'puš bīn 'Ō γala'ba pala'wân bīn, ma e'dân 'mux-ē čē 'dhōr, 'ō 'âsux čhī Žū 'wil-ē mun'dhēk suwârân ja'rī. «Ču'mōr, 'halka ka'nōr, âli'sōr, dâl 'mun-ē 'ēnōr!» 'Čhēn, âli'sī-an, 'mendē-an 'ânt. Jā'rī čē. «Men'dē ba'rōr ma'nân 'jâi tar » 'Mendē 'kašte-an zahē'wī 'jâi tar-ē.

Jādū'garī pai'dâ čhī, pala'wân ja'rī čē. «'Ai jādū'gar, čē 'heč čâ 'nu pen 'nâ 'rhistōn, maha'bat-ē 'hēc 'na sī » Jā'rī čē. «'Kir-ē te 'nī wyār 'rhēzem » 'Āγa dâl ho'wī 'kaštē, čē 'nām-ē Zai'γōn bīn, 'ēde kun-ē 'pē γar'wēwī, ja'rī. «'Mendē tū 'ther! 'Param-e, ma pād'sâi'ka 'puš ham-ē 'dahem » 'Ē ja'rī «'Ān-ē 'na xarem » 'Ē ho'wī 'pī gap'âr tar 'lam dâ, ho'wī 'kattō zâifi'ka, čē jâ'dū ōst 'kantōn, e'dân 'xōm-ē buṭ 'Ē 'xōm tar-ē dhoṭ čē. «Dī 'âdam 'âγēn, ma 'mun-en ha'wī 'âr tar 'thēwtan.» Za'if ja'rī čē «Ma 'mun 'čâ mēn 'âr 'thēwtan?» Jā'rī čē «'Tū jâ'dūgar-ē. 'Čhâ, dō'stân-e ho'wī Zai'γōnâ la'sēw!»

brought her straight home. She saw that she was suddenly at home, and had arrived in her own land. She saw also that the girl whose name was Zaighun, was not there. These two had been separated from one another.

The girl, whose hands he had bound, saw one thousand horsemen approaching. One of these thousand horsemen was a prince. He was a great warrior, and when he saw her face, he fell in love with her. At once he said to those horsemen "Go, run, seize her and bring her to me." They went and seized her and brought her to him. He said. "Take her to my place." They brought this girl to his place.

A sorceress appeared and the warrior said. "O sorceress, she will in nowise be with me, she has no love [for me]." [The sorceress] said: "I shall arrange this affair to-night." She went to the girl whose name was Zaighun, she boiled milk for her and said: "Drink this. I shall go and give some to the prince also." The girl said: "I will not drink it." She placed the milk on the fireplace, and the old woman who practised sorcery had a dream. In this dream she saw two men coming, who burned her in this fire. The woman said:

Ē 'chī dāl Zai'γōn, 'sōr-ē dāl 'pāi 'ūnt, ĵa'ri če. «Har gu'nāi če 'kuřō'm, tū, Zai'γōn, 'baxš'» Ĵa'ri. «Ma 'tō-əm 'bax'sī.» Ĵa'ri «Ha'wi dō'stān-om če 'bastō-en, men'dhēkān 'xē kan'» Ha'wi za'if-e ka'ṭ'ṭō 'chī, 'arra sū'hān 'āwuř-ē, ma ē'dān dō'stān-ē xa'lās kor. Ĵa'ri če. «Šam'sēr 'dērē?» Ĵa'ri. «'Dērēm» Ĵa'ri če: «'Ōsp-e 'kārī ham 'dērē?» Ĵa'ri «'Dērēm.» 'Meude 'ōsp u šam'sēr-ē pāla'wān Zai'γūn kun 'āwuř. Ē 'mēm 'bōst, ma 'ōsp-ē-an 'zīn koř, 'mōza 'pā-i kor, se'lāwa ma'ṭ'ṭō tar-ē 'γōšt, sōr 'ōsp su'wār 'chī. 'Chī ba 'jang, bī'xabar 'chī, ma pairadā'rān-ē 'dhoř, mendā'nān-ē 'māt

'Zā 'paltan xa'bar 'chī, 'zū wil 'huss-ē sōr pala'wā, če 'nām-ē Zai'γūn bī ha'lā koř. Ē 'mē tar-an da de'hō 'cha'ri, γala'ba-i 'māt, 'bāki 'mānda 'zā-i šī'kast 'xūr. Eke'stak mul'lā-i 'nhāt, táb-e ha'wi Zai'γū'nā 'chēn. Ečēn'dī rā'i 'chī a'pešt bāwi'ka 'ĵāi wanō. 'Dōs 'rūč 'bād za'hī bāwi'ka wa'tan tar-ē.

'Dhōr-ē, če 'mardum γala'ba zu 'ĵāi 'ĵam hā. Ĵa'ri, ma zu'i khu-'ĵēwī če. «'Ē 'če 'hāl-a?» Ĵa'ri, če: «'Mahmad Hanī'fā mēn 'čāh

"Why do you burn me in the fire?" They answered: "You are a sorceress, go, untie the hands of Zaighun."

She went to Zaighun, threw herself at her feet and said: "O Zaighun, forgive me whatever I have sinned against you." Zaighun answered "I have forgiven you." She (also) said: "Untie these my hands which are bound." The old woman went away and fetched a saw and a file and released her hands. She asked: "Have you got a sword?" [The old woman] answered "Yes." She asked: "Have you got a good horse also?" She answered: "I have." She brought the sword and the horse to Zaighun. She girdled her waist, they saddled her horse, she put shoes on her feet and a sword round her neck. She mounted the horse, and went to fight. Suddenly she went and when she saw the guards she killed them.

The rest of the army became aware of this, they at once ran towards the warrior whose name was Zaighun. She started fighting amongst them and killed many of them; the remaining survivors(!) of them were defeated. She appointed a mulla there, and they came into the power of Zaighun. Thence she went back towards her father's place. Ten days later she arrived in her father's land.

She saw that many people were assembled in one place. She spoke and asked one of them: "What is this?". He answered: "They

'yoštō Be'nâ-e ude'kâ mâtōi'ka 'dēran.» Ečēn'dī ma šam'sēr-ē nōt, ha'la-i kor, mēn tar-an dar 'āya, da de'hō čaṛi Men'dânân-ē ma ya'la'ba'gī mât, 'bâkī 'mânda 'zâ-i čaṭa'kī. Men'dânân-ē 'rūf kanen bur. Mēn 'arg dar 'āyēn, 'bōr-e argi'kâ-n 'dâ.

Žu 'wīl 'Mahmad Ha'nīfa a'wē 'āya čē. «Mun'dhēk 'khâin-ē na 'mēra!» A'pēz ra'mī, 'āya sō 'čāh, čē 'Mahmad Ha'nīfa 'čharō bōn, 'dhōr-ē, čē 'janō hâ, 'na mu'rō. 'Mahmad Hanī'fa čā'hī 'yax koṛ čē: «Ma'gam Zai'γūn 'yâr-e ma'nân-ē, ma 'mun mēn čā'hī 'neṛ!» Ka'mand-ē se'par tar bōst, se'par-ē mēn 'čā 'yošt. Ja'ri: «Sōr e'dhēk 'nhīn, čē 'neṛem-āu.» 'Tē sō se'par 'nhōst, 'har čē 'qūwat-ē kur, 'neṛen 'na narī. 'Čāhī 'yax koṛ čē: «Muγ'bīl γu'lām-um 'ham hâ, 'mundē ham 'yax ka'!»

Ma γu'lām-ē 'yax kor, γu'lām-ē 'āya, huddi'nân-ē 'qūwat koṛ, men'dhē-an 'čāhī 'nōt, 'sail-an koṛ, čē pā'nân-ē xâr buj'jula'kī čhēn. E'dân 'daṛd-e ya'la'ba'gī koṛ, ja'ri čē «Ma 'mun en'hāk zā'hī 'lam da'hōr, 'wâ ču'mōr!» 'Mendē-an 'lam dâ, 'huddī 'čhēn. Bī'xabar

have thrown Mahmad Hanifa into a well, and intend to kill him." Then she drew her sword, ran and entered amongst them, and started fighting. She killed plenty of them, and the rest of them fled. Pursuing them she carried them away(?). They entered the castle, and shut the gate of the castle.

Suddenly she remembered Mahmad Hanifa [fearing] that someone might kill him. She went back and came to the well into which Mahmad Hanifa had fallen. She saw that he was alive and not dead. Mahmad Hanifa spoke from the well: "Assuredly, Zaighun, you are my friend, draw me out of the well." She tied a balter to a shield, threw the shield down into the well and said: "Sit down on it, and I will pull you out." He sat down on the shield, but however much she exerted herself, she could not pull him out. He shouted from the well: "There is my slave Muqbil, call him."

She called his slave, he came, they both tried with all their might, and pulled him out of the well. They saw that his feet were torn from the ankles and down. He was in great pain, and said: "Leave me here alone, and go your way." They left him, and both went away. Suddenly some fairies appeared and fell in love with Mahmad

pa'riā, pai'dā chēn, 'Mahmad Hanīfān 'āšux bēn Men'dē-an 'khū
koṛ, 'buṛ-an peš 'hōt paṛ'da-i Kūikāfi'kā Pā'nān-e e'dān 'jōr
chēn

'Mendē peš paṛ'da-i Kūi'kāf 'lam daheman, 'sōr pala'wān Zai'γū'nī
'gurima". Če 'āṡa sōr 'cāh, 'dhōṛ-ē čē 'Mahmad Hanī'fa 'na hā. 'Ē
ṡala'ba 'rhīnt, sē'lāba 'nōṭ čē ma-x'sōr 'mēra 'Mendē ṡalaba 'mennat-an
koṛ čē «Ma-x'sōr čē'kun 'mērtōn?» Ečen'di ma Muṡ-bil-ē ṡa'ṛi čē
«'Muš, 'paraman watan wanō, ma'gam ṡuniman-ē » Muṡ'bīl 'tar-ē
'dā, Zai'γūn pešča'n-ē, 'šār-e Ma'dīna wanō 'chēn 'Zu mmēhī 'bād
za'hēn ma Ma'dīna, 'sōr karbe'stānānī 'apačē 'na čhī čē «'Qasam-um
'xūrō, 'bī 'Mahmad Hanī'fa 'yār-um te mēn 'šār 'na param »

Muṡ'bīl ṡu'lām-ē čē 'Mahmad Hanī'fān pen 'hōst, čhī, ma 'mardum-ē
xa'bar koṛ, ṡa'ṛi čē «'Ēken'hāk Zai'γūn 'āṡō, har 'čī-m 'ṡartō, mē šār
nā 'zītō.» ṡa'ṛi čē «'Bī 'Mahmad Ha'nīfa 'yār-om te 'šār tar 'na pa'ram »
ṡa'ṛi-an čē «'Mahmad Ha'nīfa 'kū hā?» ṡa'ṛi čē «'Ān-em 'ham na
'pāntōn, ha'rēwō-m »

Hanifa. They lifted him up and carried him behind the seven curtains of Kohikaf. His feet became healed.

Let us leave him behind the curtains of Kohikaf and return to the warrior Zaighun. When she came [back] to the well, she saw that Mahmad Hanifa was not there. She wept bitterly and drew her sword to kill herself. They entreated her very earnestly and said. "Why should you kill yourself?" "Then she said to Muqbil. "Come, let us go to our country, perhaps we may catch him." Muqbil went before and Zaighun behind, and they went towards the city of Medina. One month later they arrived at Medina, but did not proceed further than to the graveyards, because she had sworn not to enter the town without her friend Mahmad Hanifa.

His slave Muqbil, who was with Mahmad Hanifa¹, went and told the people and said: "Zaighun has come here; but whatever I say, she will not enter the town. She said that she would not enter the town without her friend Mahmad Hanifa." They said. "Where is Mahmad Hanifa?" He answered: "I do not know either; I have lost him."

¹ This statement is inconsistent with what has just been said about the fate of Mahmad Hanifa. Or *hōst* = 'used to be'?

'Haidar 'nāra dhī, 'zâe çe 'mardum bîn 'jam çhên, ja'ri. 'Çâ 'nāra-e bat'kār-a dhī? » Ja'ri: «'Puš-um ha'rō» Ja'ri çe «'Kī 'xabar 'dâ-ē?» Ja'ri «Xu Zai'γūn 'âγō » Nemâz-ē 'xâni, 'dōst ba du'wâ çhī, ja'ri. «'Xu'dâyâ, 'puš-e ma'nâ 'kū hâ?» 'Taibī sa'dâ 'âya: «'Puš-e 'tân peš 'hōt pa'rdâ-e Kūi'kâf hâ; 'çaira Zai'γūn pāla'wâ 'âsuq-e u'dân-a 'ēna-i te, 'zâ 'khīn-ē te 'ēnen 'na nara»

Eçen'dī 'mēn-e Zai'γūn'ân-an 'bōst, 'Mahmad Hanī'fân 'nām-an sō Zai'γūn 'lam dâ, du'wâ-n dâ, râ'hī çhī, mēn dī'wâ za'hī, e'dânâ pen-ē 'çalaba jang koṛ, 'tâb-ē ku'r-an Eçen'dī rux'sat çhī, 'çhī, sō daryâi za'hī, hē daryâ tar-ē max'sōr 'gaḍ kōṛ. 'Zu mē'hī 'bâd 'hū bar-e daryâi'kâ za'hī, nez'dik-e 'paḍa-i Kūhikāfi'ka za'hī Uçen'dī u'stâ 'çhī, peš Kūhī'kâf tar za'hī, 'dhōr-ē çe: 'Yâr-om en'hâk hâ. Ba'çal-ka'šī-an koṛ.

Uçen'dī râ'hī çhên, â'γēn sōr karbe'stân-e 'Baqea za'hên; karbe'stân-e 'Baqea nez'dik-e šâri'kâ-n bîn. 'Bite eke'stak 'Mahmad Hanī'fâ a'wē 'âya çe: «'Ân qa'sam 'xūra bôn, 'tâ çe ma Zai'γūn 'bâw pen-ē be'žen 'na ē'nem, wa'tan tar-ē 'na pa'ram »

Haidar uttered a cry, and all the men who were there, assembled and said: "Why did you utter this ill-omened outcry?" He said: "My son is lost." They asked "Who has told you so?" He said. "Zaighun herself has come" He recited a prayer and raised his hands in supplication and said: "O God, where is my son?" A hidden voice was heard. "Thy son is behind the seven curtains of Kohikaf; unless the warrior-maid Zaighun, who loves him, will bring him, nobody else can bring him."

Then they girdled the waist of Zaighun and gave her the name of Mahmad Hanīfa¹ They prayed and went away, they arrived amongst the demons, fought much with them, and subdued them. Then she took leave of them and went away. She came to a river and plunged into it. One month later she reached the farther shore of the river, and came close to the curtains of Kohikaf. She rose from there and penetrated behind Kohikaf, and saw that her friend was there. They embraced

Then they set off and came to the graveyard of Baqea. The graveyard of Baqea was close to their town. There Mahmad Hanīfa remembered again that he had sworn not to enter his [own] country, till he brought Zaighun bound together with her father.

¹ nām-i M. H sar-i az Z mândan.

Ma 'laškar-ē rux'sat kōṛ, 'xuxu-ē ham 'Mahmad Hanī'fa ma 'γus wanō na čhī, čā čē: «'Ān qa'sam 'xūrō, tā čē Zai'γūn 'bāw pen-ē be'žen 'na ē'nem, γus wa'nō-ē na 'žim » Ečen'dī ja'rī wo rā'hī čhī ba 'jang, pēs'chan-ē 'bāw-ē ham rā'hī čhī, za'hī 'Aram Šā'ā 'jāi tar, čē Zaiγū'nān 'bāw bēn

Eke'stak-ē šam'sēr 'nōṭ, da 'jang a'pā čhī. 'Phār 'laškar-e 'Aram Šā'ā 'āya, phyārī 'ē čhī. Da 'jang ča'spī, as ka'rārī de'hī, čē γū'lu-ē 'māt, ečen'dī i'sāb-ē 'khīn na 'γōnt 'Aram 'Šā šī'kast 'xūr, učen'dī čaṭa'kī byāyi'ka wa'tan tar-ē 'Ō ham un'hāk 'pādšā bīn, 'hōd bi'yā 'Aram Šā 'dērō bōn, har 'khān-ē 'har 'mulk tar 'pādšā bīn. 'Āxer ul 'amr ma 'hōt bi'yā-i šī'kas dā

VI (T).

'Mahmad Hanī'fa 'Sāheb 'žu ruč 'γus tar 'nhaštō hōst, ha'wā-e šekāri'ka 'sōr tar-ē 'āya Ma 'ōsp-ē 'zīn koṛ, su'wār čhī Čhī, 'čōr duba'ra-i Ma'dīnaika čhī'mī, heč šekār-ē na koṛ. Rā'hī čhī žu jaŋ'gal

He took leave of the army, but Mahmad Hanifa did not himself go home, because he had sworn not to come home, till he could bring Zaighun bound together with her father. Then he spoke and went out to fight. His father also started after him, and they came to the place of Aram Shah, who was the father of Zaighun.

There he drew his sword and stood up to fight. From one side came the army of Aram Shah, and he came from the other side. He got embroiled in the fight, he fought without stopping¹ and killed many, and nobody knew their number. Aram Shah was defeated and fled from there to his brother's country. The brother was also king of that country; Aram Shah had seven brothers, and each of them was king of some country. But finally he (M. H.) defeated his seven brothers.

VI.

One day Mahmad Hanifa Sahib was sitting in his house, and a desire to go out shooting seized him. He saddled his horse, and rode away. He went, rode four times round Medina, but did not have any shooting. He went away to a jungle; partridges appeared, and he killed

¹ *aska'rārī* "az *karār*".

tar, pai'lântar-ê 'zirež 'âya, ma 'zirež-ê de'hî, 'bōdana 'âya, men'di ham de'hî, zū 'šēr âya, ma 'šēr-ê ham dē'hî.

Zū 'âhū pai'dâ 'chî, 'dumb-e 'âhūka âle'sî, 'khū-i koṛ, ma 'hak dha'ram tar-ê 'dhî. Zâ 'âhū pai'dâ 'chî, 'ē 'dālî čaṭa'kî, 'dumb-e ē'dân-ê âle'sî. 'Har če peš'chan-ê 'hala-ê koṛ, âle'sen 'na-i na'rî. 'Thârî če 'âhū harî, učen'dî a'pež ramî, 'aṛa sōr šekâr'jâi tar. Ma 'zai če sai'dân bēn, ma 'huss-ê 'jam koṛ, 'bhâr-ê ē'čewî, be'nâ-i če ma 'huss-ê 'dherza

'Thârî če 'cōr duba'ra-i 'laškar pai'dâ 'chî. 'Laškar zâ-ê a'pešt ū'zâ, zū pala'wâ, 'nâm-ê 'sâ-e Zarīnka'mar bî, 'âya nez'dik-e Mahmad Hanî'fâ, 'ja'ri če. «'Āi 'kantō ma'nâ šikâr'jâi tar?» 'Ja'ri. «'Ē xu'kâ šikâr'jâ-om-a, 'tân câ bē?» 'Ja'ri. «'Nâm-a 'kâ?» 'Ja'ri. «'Nâm-um Mahmad Hanî'fa, 'rūzî 'zitōn-em ân šî'kâr. 'Tu 'nâm-a 'jaṛ, 'nâm-a 'kâ?» 'Ja'ri. «'Nâm-e ma'nân 'Šâ-e Zarīnka'mar. «Huddi'nân-ē gufti'gū chēn 'phyārî 'ē šam'sēr nōt, 'phârî 'ō. Huddi'nân-ē 'jang koṛ 'Mahmad Hanî'fa 'hâjes 'âya, 'jelau-e ōspi'ka 'yus wanō 'rhânt, be'nâ-e čaṭakōi'ka-i koṛ če «'Hē pāla'wâ 'yala'ba qūwat'dâr-a, ma 'mun ē ham 'mēra.»

them; quails appeared, and he killed them too; a lion appeared, and he killed the lion too.

A deer appeared; he seized its tail, lifted it up, and struck it hard against the ground. Another deer appeared, and ran away from him, he wanted to seize it by the tail. But however fast he rode after it, he could not seize it. He saw the deer disappear, then he turned and came back to the shooting-ground. He collected whatever game was there, made a bundle of it and intended to take it all on his back.

Then he saw that an army had appeared on all four sides¹. Leaving the rest of his army behind a warrior whose name was Shah-i Zarinkamar approached Mahmad Hanifa and said: "What are you doing in my shooting-ground?" He answered: "This is my own shooting-ground, how can it be yours?" He asked: "What is your name?" He answered: "My name is Mahmad Hanifa I come out shooting every day. Tell me your name. What is your name?" The other answered: "My name is Shah-i Zarinkamar." They both started quarrelling, one drew his sword on the one side, the other on the other side. They both fought. Mahmad Hanifa became exhausted, turned the bridle of his horse towards home and sought to flee, thinking: "This warrior is very powerful and he will kill me, too".

¹ Lit. "the four sides of an army (*čār pēr-i laškar*)."

'Dâli čata'kī, peš'čhan-ē 'Šâ-e Zariṅka'mar 'ōsp ham dhâwē'wī nez'dīk za'hī Dī 'pâ'e ōspi'ka-i âle'sī, 'rust-ē koṛ dhara'mī, 'sōr tar-ē wa'hēwī, dē'hī mhag dha'ram tar. 'Ōsp-ē 'rīza 'rīza čhī dha'ram tar

'Mahmad Hanīfa sō 'zīnī wa'khē rhâ'zī, 'phâri zia'mâ 'dōst-ē šam'sēr tar buṛ, ha'wâla-i koṛ ma'hak 'fark tar-e 'Šâ-e Zariṅkamari'ka. 'Šâ-e Zariṅka'mar 'du nīm čhī, zū nīm-ē 'pī čha'ṛī, 'zu nīm-ē 'pū čha'ṛī. 'Sōr-ē 'čurṭ koṛ, ma 'sōr-ē 'ghit, 'čhī Ma 'sōr-ē ma wa'tan-e xu'kâ tar-ē zahē'wī, 'sōr-ē 'mix tar âwe'zân-ē kōṛ sō 'bōr

Ečen'di 'bâw-ē xa'bar čhī, 'bâw-ē ja'ṛī čē. «'Hē ker 'kī ku'ṛō?» 'Heč khīn dāl 'Alī gap 'na jōṛ, ḡala'ba 'qhar-ē šū'ṛī. «'Har kī ha'wī ker ku'ṛō, 'raw ja'ṛa čē 'ē sōr-e 'khâ pālawāni'ka â » 'Mahmad Hanīfâ Sâheb jâ'ī u'stâ, ja'ṛī «Yâ 'dâdâ, ha'wī ker 'ân ku'ṛō » Jâ'ṛī. «'Gap jaṛ čē za'nēng-a kurō »

Jâ'ṛī čē. «'Ā 'čhē bēm še'kâr Bī'xabar 'laškar pai'dâ čhī, zâ 'laškar a'pež dha'ri, zū pāla'wân a'pače 'âya 'mēnī laškari'ka-i, ja'ṛī 'Ĉâ-ē tū 'zītōn 'hē maryu'zâr tar?' Jâ'ṛī. 'Hē maryu'zâr xu'kân-om-a '

He fled from him, but Shah-i Zarinkamar also spurred his horse and gained upon him. He seized two feet of his horse, lifted it up from the earth, swung it round his head, and struck it hard against the ground. The horse was smashed to pieces against the ground

Mahmad Hanifa flew high up from the saddle, and, coming from the other side, put his hand on his sword and aimed a blow at Shah-i Zarinkamar's temples. Shah-i Zarinkamar split into two halves, one half of him falling on this side and one half on that side. Mahmad Hanifa cut off his head, took it, and went away. He brought the head to his own country, and hung it up on a peg over the gate

Then his father heard about it and said "Who has done this deed?" Nobody said a word to Alī, and he became very angry and said. "Whoever has done this deed, shall tell me quickly what warrior's head this is." Mahmad Hanīfa Sahīb rose and said. "O father, I have done this deed." His father said: "Tell me how you have done it"

Mahmad Hanifa answered "I had gone out shooting. Suddenly an army appeared; the rest of the army kept back; but one warrior emerged from the middle of his army and asked. 'Why do you come to this field.' I answered that the field was my own. We both started quarrelling, he striking at me with his sword, and I at him. I saw that

Huddi'nân-an guftə'gūi kor, 'ō šam'sēr 'mun kun de'hī, â šam'sēr 'ude ku. 'Dhōf-om çe 'ō ʔalaba qūwat'dār bīn, čaʔa'kēm çe 'žīm ʔuz-wa'nō. Dī 'pâ-i ōspika'i-m-ē âle'sī, 'sōr tar-ē 'daur dâ, de'hī dha'ram tar, 'ōsp-om 'riza 'riza čhī. Sō 'zīnī â wa'khē rhâ'zēm, 'phârī žīa'mâ šam'sēr-om 'nōt, de'hī mhak 'fark tar-ē Šam'sēr-om 'du nisp-ē koʔ, 'sōr-ē-om ʔu'dâ kor, ma 'ōsp-ē-om su'wâr nhōšt, 'kala ân 'âwuʔō.» 'Bâw-ē hu'wâšī «'Žâ gâi šekâr 'na čhâ, çe mâ'khân duš'man ʔu'lū hâ »

'Dōz ruč 'Mahmad Hanī'fa Sâheb ma 'ʔus nhōšt, çe 'dâda-i nesi'yat kura bō 'Bâdaz dōz 'ruč 'iŝq sōr tar-ē 'âʔa šekâri'ka çe «'Ân pa'ram, šekâr kanem » 'Bâf tar-ē pa'ʔuʔ, mâ'čī tar-ē 'ham pa'ʔuʔ, 'mardum 'xabar 'heč na čhī.

U'stâ-ē, čhī šekâr, 'ōsp-e ab'laq 'Šâ-e Zariŋkama'râ su'wâr-ē 'nhōšt, 'hai ku'ʔō čhī 'Čhī duba'ra-i Madīna'kâ čhī'mī. 'Tâphunē čhī, 'gard u'stâ, pa'nân-e ʔusi'ka-i ha'rēwī 'Ōsp-ē hō'wī 'ʔangal tar â'muxta bī, 'dhâw-ē dâ, 'čhī hō'wī 'ʔangal tar çe â'muxta bī

'Gard, ʔu'bâr 'pū čhī, 'dhōf-ē çe . «'Ân ha'wī 'ʔangal tar 'bete â'ʔēm »

he was very powerful, and I fled, trying to get home. He seized two feet of my horse, swung it over his head, struck it against the ground, and the horse went to pieces. I was thrown high up from the saddle, and, coming down on the other side, drew my sword and hit him on the temples. My sword cut him in two halves, I severed his head, mounted his horse and have brought the head." His father scolded him and said: "Don't go out shooting another time, because we have many enemies"

For ten days Mahmad Hanifa Sahib stayed at home, as his father had advised him to do. After ten days he was overcome by his love of shooting, [and he thought] "I will go shooting." He concealed it from his father, and he concealed it from his mother, too, and people did not suspect anything.

He rose and went out shooting. He mounted the piebald horse of Shah-i Zarinkamar, whipped it and rode off. He went and rode round Medina. The wind blew and the dust rose, and he lost his way home. His horse knew that forest well, so it cantered and went to the forest that it knew.

The dust-storm abated and he saw that he had come again to the same forest. He looked about him, and suddenly an army appeared

'Thārī, bī'xabar čār dubarā'ī 'laškar paidā čhī. 'Ē da 'jang čha'ī, men'dē-an āle'sī 'bur-an dāl 'pādšā.

'Pādšā 'hukm-e mātōi'ka koṛ, jallātān-ē dhē'wī. Jāl'lātān-ē āyē dāl 'pādšā, ja'ī čē: «Čī 'jaṭō ma 'mā?» Ja'ī: «Men'dhēk 'Mahmad Hanī'fa 'mērōr!» Jallātān šam'sēr-an 'rust koṛ, čē 'dehan mak 'fark tar-e 'Mahmad Hanī'fā. Ba 'hukm-e Xu'dā 'bāzū-ē ha'wā tar hušk, 'har čē kuṛ 'dehen-ē 'nā na'ī. Ja'ī: «'Ē jādū'gar-a, men'dhēk ba'rōr, bandī kanōr.»

'Mende-an buṛ, bandī'xāna tar-an 'yušt. Ja'ī: «'Lam-ē da'hōr čē ba 'xārī wu 'zārī 'mera. 'Nīm-e naṇōni'ka da'hōr čē az yurčā'gī ha'lāk 'parī-a » Hu bandī'xāna tar da'rūntar-ē bu'tān 'sē bēn, 'mende bu'tān-ē 'ghīt, 'huss-ē xār koṛ. Paira'dār āya dāl 'pādšā, ja'ī: «'Hē ban'dī ma 'butān huss 'xār koṛ.» 'Pādšā ja'ī «Čū'mōr, ē'nōr-ē!»

'Mahmad Hanī'fa dāl 'pādšā 'bur-an. 'Hugm-ē koṛ: «Te'čhān-ē 'kānō kanōr » 'Har čē-an 'koṛ, te'čhān-ē 'nā na'ī 'kānō ka'nen Ja'ī. «Ē jādū'gar-a » Pēš'čhan-ē pādšāi'ka 'kāset āya, ja'ī čē: «'Muš,

from all four sides. He started fighting, but they caught him and brought him to the king.

The king commanded that he should be killed, and summoned the executioners. The executioners appeared before the king and said: "What do you command us?" The king said: "Kill this Mahmad Hanīfa!" The executioners lifted their swords to strike Mahmad Hanīfa on the temples. But by the command of God their arms withered, and however they tried, they were unable to strike him. The king said: "He is a sorcerer, take him away and imprison him."

They took him away and threw him into the prison. The king said: "Leave him, that he may die in pain and distress. Give him half a loaf that he may perish from hunger." Inside the prison there were some idols. He took the idols and smashed them all. The guard came to the king and said: "This prisoner has smashed all the idols." The king said: "Go and fetch him!"

They brought Mahmad Hanīfa before the king. He ordered: "Blind his eyes!" However they tried, they could not blind his eyes. The king said that he was a sorcerer. A messenger arrived in the presence of the king and said: "Come, let us go, a certain king is giving a feast." The whole of the army rose and went to the feast in the other king's place.

'parama, felâna 'pâdšâ mē'mânî dēra! » 'Zâē çe 'laškar-ē bîn (bēn) u'stâen o čhēn mē'mânî 'žâ pâdšâi'ka 'jâi tar

Ta'mîm 'pâdšâ bîn, žu 'dut-ē 'dērō bôn. 'Dut-ē ham ḡala'ba 'sâheb-e muxi'kâ bîn, 'fakat 'rūč dhirang 'mux-ē bîn. 'Sō 'Mahmad Hanī'fa 'Sâheb 'âšūq čhî Bandi'xâna tar ho'wî 'kaštē 'čhî, bandi'xâna tar za'hî 'kaštē. Paira'dârâ kun-ē hal'wâ dâ, hal'wâ tar-ē 'dârū-e bi'hušî 'gaḡ koḡ, pairadârâ kun-ē 'baxš koḡ, pairadârâ 'xūr, ma pairadârân 'hussika 'sōr-ē 'čurṭ koḡ, 'čhî dâl 'Mahmad Hanī'fa, ja'rî. «'Â sōr 'tō 'âšūq-em.»

'Mahmad Hanī'fa Sâheb ja'rî çe: «Ma'nâ 'dōst o pâ'nân zan'jîr-a» Ja'rî: «Ma zan'jîrân 'â ka'tem.» 'Čhî, 'arra su'hân-ē âwur-ē, ma zan'jîrân-ē 'arra koḡ 'Mahmad Hanī'fa'ân 'dōst o 'pâi. 'Ē ma 'bōr nar'γō. 'Mahmad Hanī'fa 'Sâheb ja'rî. «'Mu kun 'ōsp 'ēn, ḡalaba 'ōsp-e 'kârî bē, ba 'qūwat 'bē, çe 'ân pâla'wân-em.»

'Kaštē čhî, mē ka'mand dar 'âḡa, 'sail-ē kuḡ ma ō'spâ, žū 'ōsp-e 'kârî ânt 'Mahmad Hanī'fa Sâheb 'thârî çe 'ōsp-ē ham 'kârî-a, ja'rî: 'Čhâ, 'mu kun šam'sēr âr, 'ḡurz âr, 'naiza âr, drē'sî âr, 'mōza âr! » Ma 'huss-ē hē 'kaštē âwur, ja'rî: «'Čhâ, ma 'čhel ka'nîz-i 'žâ-au ham 'ḡurē, çe 'paraman çe 'kbîn 'xabar 'na pa'rî-a». Su'wâr čhēn,

It was King Tamim(?), and he had a daughter His daughter had a very beautiful face, which was as radiant as the sun. She fell in love with Mahmad Hanifa Sahib. The girl went to the prison and arrived there. She gave the guards some sweets, and she had mixed some narcotic drug with the sweets. She gave them to the guards, who ate them; then she cut off the heads of all the guards, went to Mahmad Hanifa and said: "I am in love with you."

Mahmad Hanifa Sahib said "My hands and feet are chained." She said: "I shall cut the chains." She went and fetched a saw and a file, and cut the chains of Mahmad Hanifa's hands and feet. [Mahmad Hanifa(?)] came out and said: "Bring me a horse! Let it be a very good horse, and a strong one, because I am a warrior"

The girl went and entered the stable and looked at the horses. She brought him a good horse. Mahmad Hanifa saw that the horse was good and said: "Go, and bring me a sword, a mace, a spear, a dress and shoes!" The girl brought all these things, and he said: "Take your forty other girls with you too, and let us go, that nobody may

'zâi çe 'ôsp-e pâdsâi'kâ hōst, xa'zâna tar çe dau'lat sō bōn, sō bhângi-rân-ê 'bhâr koṛ. Eçen'di râhi çhên

Žu 'bâlō-e kuṭ'ṭō¹ hōst, 'ede kun ūbālī 'âya, men'di na 'mâta bōn Ma žu 'qâter 'bâlō su'wâr nhōst, 'xabar-ê za'hēwi 'pâdsâ kun çe. «Ho'wī ban'di ma 'dut-aw-ê 'ghīt, 'chī, xa'zâna 'ham-ê buṛ, 'zâi çe ô'spân hōst, ma ô'spân-ê ham buṛ.»

'Laškar-e 'hē pâdsâi'ka o 'hu pâdsâi'ka žu 'jâi çhī, sōr 'Mahmad Hanī'fa Sâheb â'yēn. 'Mahmad Hanī'fa 'thârī çe žu 'laškar 'âya Žu 'pušta belan'di bīn, ha'wī 'mâl u za'if, dau'lât ma 'huss-ê un'hāk buṛ, 'lam-ê dâ

Xu'xu-ê uz'gī 'jang tar, da 'dehō čha'ri. Ha'zâr 'nafar-ê 'mât, ḡala'ba 'mânda čhī, 'jangī čhī dâl ho'wī za'if, ja'ri «'Â ḡala'ba 'mânda čhēm.» Hô'wī za'if çe 'âšūq-e Mahmad Hanī'fâ bīn ja'ri çe. «'Ân-e pa'ram 'jang tar.» 'Ôsp-ê su'wâr nhōst, pušta'i uz'gī, 'chī 'jang tar

'Bâw-ê 'thârī çe. «'Dut-e ma'nâ 'jang tar 'âḡō » 'Bâw-ê ja'ri. «'Čâ 'hē ker-a koṛ? Ma 'mun-an dâl 'mardum šarmē'wī 'Tū Mahmad

be aware of it" They mounted all the horses belonging to the king; and all the riches that were in his treasury they loaded on the beasts of burden. Then they departed.

There was one lame boy [among the guards], whom she had not killed, because she thought it would be a sin. The boy mounted a mule, brought the news to the king [and said]: "That prisoner has taken your daughter and is gone. He has also carried away the treasure and all the horses which were at hand."

The armies of this king and that king assembled in one place, and went against Mahmad Hanifa. He saw that an army was arriving. There was a high plateau, to which he brought the cattle and the women and all the riches, and left them there.

He went down to the battle himself and plunged into the fray. He killed a thousand men and became very tired. Then he retired from the battle and went to the woman and said "I am getting very tired." This woman, who was Mahmad Hanifa's mistress, said "I shall enter the battle." So she mounted her horse, descended from the plateau, and entered the battle.

Her father saw that his daughter had entered the battle. He said: "Why have you done this? You have disgraced me before the people.

¹ First lang

Hanī'fa Sâheb kun 'âšūq čhē, mardu'mân-â ma 'mun 'tâna 'dhaitōn »
 'Dut-ē ja'ri če. «Pež 'gap na čhīm. 'Xub-um ku'rō, ha'zâr tu 'dâda
 tar guda'rēm, 'Mahmad Hanī'fa tar 'na, 'jân-um te sar'badal-e
 'Mahmad Hanī'fa'ân kanem.» 'Bâw-ē ja'ri. «Âle'sôr-ē 'mendē 'dut-e
 ma'nân »

Laška'rân sôr e'dē ham 'hallâ-n koṛ, 'ē ham 'jang tar dar 'âya,
 ma 'šast 'nafar-ē 'mât 'Âxer-ē ma pâla'wân če 'nâm-ē Hal'qama bîn
 ja'ri. «'Čhâ, ma 'dut-om 'âleš, 'ēn-ē! 'Nīm-e pâdšâ'hī-m-a te da'hem »

Hal'qama 'ōsp-ē su'wâr čhī, se'lâba ghīt, râ'hī čhī, za'hī jang-'jâi
 tar Ma ka'sti dhē'wī, ja'ri. «'Čâ 'he ker-a ku'rō?» Ja'ri. «'Xub-um
 ku'rō, mu'dâ-a 'če-a? 'Ân 'tō tar ham guda'rēm, 'Mahmad Hanī'fa
 tar 'na.»

Huddi'nân-ē 'jang koṛ, men'dē ka'sti âle'si, 'bōst-ē, 'bur-ē dâl
 'pâdšâ 'Pâdšâ 'hukm-e čōrmīxi'ka koṛ. 'Mendē-an čōr'mīx koṛ.
 'Mahmad Hanī'fa xa'bar čhī če. «Ma ma'nân ra'fīq-an bur.» 'Mahmad
 Hanī'fa 'jang tar čhī

'Bâw-ē 'γus tar 'xōm dhuṛ če Ma'nâ 'puš mēn ba'lâ tar čha'ṛō.

You have become the mistress of Mahmad Hanifa, and people are mock-
 ing me." His daughter said: "Do not listen to rumours. I have done
 well, and I am better than a thousand fathers like you, but not than
 Mahmad Hanifa, and I will give my life to save him." Her father
 said: "Seize this daughter of mine "

The soldiers rushed at her, but she also entered the battle and killed
 sixty men. Finally the king said to a warrior, whose name was Hal-
 qama: "Go and seize my daughter and bring her here. [If you do,]
 I will give you half my kingdom "

Halqama mounted his horse, seized his sword and departed. He
 came to the battlefield, sought out the girl and said to her: "Why
 have you done this work?" She answered: "I have done well, what
 do you want? I am better than you, too, but not than Mahmad Ha-
 nifa "

They both fought; he caught the girl, bound her and brought her
 to the king. The king ordered that she should be impaled. Then they
 impaled her. When Mahmad Hanifa heard that they had carried off
 his comrade, he entered the battle [again].

His father saw in a dream at home, that disaster had befallen his
 son. He rose from his dream and cried aloud. All the people assembled

'Xōmī u'stā, žū nā'ra-i de'hī. 'Zāi če 'mardum bīn 'jam čhēn, ja'rī: «Čā nā'ra-i bad'kāra de'hī?» 'Ja'rī: «'Puš-e ma'nā mē balā čha'ṛō » 'Ja'rī. «Ma 'Duldul-om ē'nōr!» 'Duldul-ē-an 'ānt, 'zin-an koṛ, čel o 'čōr par'kāla e'rāq-ē ghīt, rā'hī čhī. 'Jabra'īl 'rag-e dharami'ka ba 'hukm-e Xu'dāyā 'kaš-ē koṛ, pa'nā ya'nōkō čhī.

Šā-e Mar'dān za'hī, 'dhuṛ-ē če 'puš-ē 'jang tar 'hā 'Puš-ē če ma 'bāw-ē 'dhōṛ, ya'la'ba xuš'waxt čhī, 'pušt-e pā'nān-e bāwi'ka čha'rī. 'Bāw-ē uštē'wī, 'sōr-ē ma'čī koṛ Du'bāra mē la'škar Mahmād Hanī'fa čhī, az xuš'waxti bāwi'ka-i če maṛ'dī 'bāw-ē 'bučha, če ja'ra: «'Puš-um howe'ka ho'qūf dēra, za'hī-a ha'zār 'māneš pen 'jang kantōn. 'Mahmād Hanī'fa Sāheb za'hī-a ha'zār 'nafar pen 'dhētōn.» Ma 'bāw-ē ja'rī če: «'Tū ma'nān 'sail bučh, če 'ān-e pa'ram 'jang tar.»

'Ja'rī wō ma 'ōsp-ē dhāwē'wī, 'čhī, mē 'laškar dar 'āya, ma 'laškar-ē ham ya'la'ba 'māt. 'Čhī, sōr 'āsuq-ē za'hī. 'Thāri če 'mende-an čōr'mīx ku'ṛō. 'Čang-ē de'hī, men'dī hu'pāt, 'ānt-ē dāl 'bāw-ē. 'Bāw-ē ham xuš'waxt čhī, 'huddī bāwehā dar ā'yēn 'jang tar, da 'dehō čha'ren. Ha'wiqada'rī-an de'hī če bihi'sāb, as 'kušta kuštā-n koṛ, as 'pušta pušta

and said: "Why do you make this ill-omened outcry?" He answered: "Disaster has befallen my son." Then he said: "Bring me my horse Duldul." They brought him Duldul and saddled it; he took with him forty-four kinds of arms, and departed. At the command of God Gabriel narrowed the veins of the earth, and the way was shortened.

Shah-i Mardan (= Ali) arrived and saw that his son was engaged in the battle. The son saw his father, felt very glad, and fell down at his father's feet. His father raised him up and kissed his head. Mahmād Hanīfa entered the battle a second time in order to please his father, to let him see his courage and say: "My son possesses such strength and he is going into battle alone against a thousand men. Mahmād Hanīfa Sāhib is fighting alone against a thousand men." He said to his father: "Look at me, I am going to enter the battle."

He spoke and let his horse canter. He went and entered into the army and killed many of the soldiers. Then he went on and arrived where his mistress was. He saw that they had impaled her. He seized her and tore her away and brought her to his father. His father also rejoiced, and both, father and son, entered the battle and plunged into killing. They killed so many that the killed could not be counted, and the slaughter was complete.

ʾĀxer ul ʾʾamr laškaʾrân aʾmân ʾdhēwi-an čē. «Māʾkhâ ʾzūrē wâ ʾhudde bâwiʾhâ kun naʾza hâ, ʾwâ ʾʾalaba qūwatʾdâr-ēr » Mâ ʾlaškar-ē dilâʾsâ koṛ. ʾMahmad Hanīʾfa wo ʾbâw-ē ʾdumb-e ʾhudde pādšâʾîna âleʾši-an, ma ʾhudde pādšâʾân-an destʾgîr koṛ, ʾânt-an mē ʾlaškar Paʾnân-an ghît, ʾâyēn waʾtan tar-e xuʾkâ, ma ʾzâi čē ʾlaškar ham ʾbēn, menʾdânân-an ham ʾânt.

Ekeʾstak mēʾmânī ʾdâ-en, har ʾkhâ kun-ē ʾžu ʾžu ʾlungī ʾdâ-en, ʾžu ʾžu ʾjâma ʾdâ-en ʾMendē ʾkaštē-an ʾMahmad Hanīʾfa Sâheb kun neʾkâ kur. ʾLaškar ruxʾsat čhēn ʾMâ-am ba muʾrâd, ʾwâ ham ʾQissa taʾmâm čhī.

VI, b¹.

Žu ʾruč ʾMāhmad Haʾnīfa ʾSâheb (ma) ʾyuʾsī naʾʾyō, ʾč(h)ī šēʾkâr kun ʾʾus-taraʾfī Učenʾdī čâr ʾgerde-e Maʾdīnaʾʾka-ē ʾdaur kōṛ-e, ʾdaur-e šēʾkâr-ē na ʾdhōṛ Učenʾdī rāʾī č(h)ī, č(h)ī, maryuʾzâr tarī zaʾhī

Finally the armies asked for peace and said; "Our strength is poor compared with that of you two, father and son You are very powerful" He comforted the army, and Mahmad Hanīfa and his father tried to seize both kings, captured them and led them to the army. Then they set forth upon the road and arrived at their own country, and brought all the soldiers with them.

There they gave a feast, and they also gave every one a scarf and a dress. They married this girl to Mahmad Hanīfa Sahīb. Then the soldiers took leave. So we have arrived at our goal, and you, too.

The tale is finished.

VI, b.

One day Mahmad Hanīfa Sahīb left home, he went out shooting away from home. Then he went four times round Medina, but saw no . . . game. Then he went away, and came to the shooting-ground.

¹ The following is a transcription of two phonograph records, containing the beginning of the preceding tale. The text is in many places uncertain, and several passages could not be unravelled at all. In consequence it has proved impossible to give a complete translation of the text. It should, however, be easy, through a comparison with the preceding tale, to follow the main contents.

I have included this text, in spite of its lacunae, because it gives an example of the style and syntax of uninterrupted narration. Besides, it shows how a tale varies from time to time in the mouth of a non-professional narrator. It will be observed that several episodes are much shorter than in the dictated text, while others have been expanded.

Čhī, za'hī dāl 'pādsā, če 'nām-ē 'Šā-e Zariṅka'mar bī, . . puš-e 'pādsā-e Zariṅka'mar bī Ĵa'ri če . «'Tu čekun 'āyē ma'nān šekār'jāi tar?» Ĵa'ri . «Šekār'jā-i xūkān-om-a.» Ĵa'ri «'Zā gāi 'na zī, če 'sōr-a te čir-ē ka'nem » Ĵa'ri če «Šekār'jā-i ma'nān-a, 'ān-əm mu'dām šekār 'ghī'tō »

Ečēn'dī 'Māmad Ha'nifā 'Sāheb ma 'Šā-e Zariṅka'mar hudi'nān-ē gufte'gūi č(h)ī, hudi'nān-ē gufte'gūi č(h)ī. 'Har če-an kōr pežāte (?) ka'nen, če . . ĵela'bā wo šamsērwanāi'ka (?) ba'dī-an kōr 'Āxer 'Māmad Ha'nifā 'Sāheb ba 'taṅgī 'āya, 'Māmad Ha'nifā 'Sāheb ĵe'law-e ōspe'ka-e rhāt, γus wa'nō-r-āya, γus wa'nō 'rhāt 'āya.

Ečēn'dī čōrpā (?) . . pā'nāna, pe'šti 'Māmad Ha'nifā 'Sāhebi'ka ōspika'i 'alka-n 'γušt. Šā-e Zariṅka'mar āli'šī, 'sōr tar-ē 'daur kōr, č(h)ī dha'ram tar, dha'ram tar-ē č(h)ī. 'Qsp-ē 'rīza 'rīza 'čhī, xu'xō-e 'Māmad Ha'nifā 'Sāheb 'ōspī sō zī'nī ās'mānwa'nō 'rhāzī, 'phāri-r 'āya.

Čhī, γē'lō, 'čhī ba'dan (?) tar-e 'Šā-e Zariṅkama'rān 'Šā-ē Zariṅkama'rān če . . . 'huddī ma šī (?) ōsp-ē ham . Ečēn'dī 'sōr-e gu'zār kōrē, č(h)ī ma Ma'dīna tar, Ma'dīna tar za'hī 'Č(h)ī Ma'dīna 'γus tar-ē. Šekār-ē če 'burā bō, šekārān-ē ma 'γus bōr. 'Huss 'Haidar 'Sāheb če šekār-ē ma 'γus bōr. Učēn'dī 'kala-i bī, če sō 'bōr-e mahačiči'ka-i (?) āwē'zān kōr

He went, and came to a king, whose name was Shah-i Zarinkamar, . . . who was the son of king Zarinkamar. He said "Why have you come to my shooting-ground?" [M. H.] answered "It is my own shooting-ground." Then he said "Do not come another time, or I shall split your head." He answered "It is my shooting-ground, and I have always been shooting here."

Then M. H. S. and Sh. K. started quarrelling. Whatever they did . . . Finally M. H. S. got into a strait, M. H. S. turned his horse (i. e. the bride of his horse), he went homewards, he turned and went homewards.

Then . . . they ran after M. H. S.'s horse. Sh. Z. seized it, and swung it round his head, and it fell to the ground, to the ground it fell. His horse was smashed to pieces, and M. H. S. himself flew skyward up from the saddle, and came [down] on the other side.

He went, tumbled down, and fell on the body (?) of Sh. Z. When Sh. Z.'s . . . Then [M. H. S.] cut off [Sh. Z.'s] head, went towards Medina, and arrived there. He went home to Medina. He brought home the game which he had shot. Haidar Sahib brought all his game home (?). Then there was his head, which he hung up over the gate of the . . .

Sa'har če č(h)ī, Šēr-e . . Sa'har če č(h)ū, Haidar 'āya, mē'mā xūb dē(?),
'dhuṛ-ē če sōr 'bōr-e mahačiče'ka-i(?) šu 'kala-i āwe'zān-a, 'yalaba pa
'yaibat-ā(?). 'Ē k(h)u'je'wī če. «Hē kala 'či kala 'hā?» 'Ē mē'mān
če xāndī(?), ō ju'wāb kōṛ «Ma 'yārā 'sāheb če 'mardum bīn 'yax-ē .
Ĵa'ṛī čē «He kker 'kī kuṛō, če 'kala-e fe'lāna pālawāni'kā-ē 'āwūṛō?»
Mardu'mān 'huss 'kasam xūr, če 'mā 'he ker 'na kuṛō.

Ečēn'dī 'Māmad Ha'nifa 'Sāheb uštā, sa'lām-ē ba 'adap-ē 'bur,
ja'ṛī. «Yā 'dādā, ha'wī ker 'ān kuṛō.» Sa'lām-ē dha'rēwī(?). Šēr-e
Xu'dā ja'ṛī če «'Žā gāi 'na kan, če 'mā yu'lū dušman'dār-emān. 'Žā
gāi yu'sī na'γē, 'mērem-an tē.»

'Māmad Ha'nifa sa'har tī(?) 'γus tar 'nhōšt, 'γusi-ē 'hēc na 'nī'tō
Žu 'ruč ha'wā-i šekāri'ka 'zuṛ tar-ē 'āya če «Pa'rem sōr 'daur-e 'γusika,
šekār kanem, 'čīmēm.»

Ečēn'dī na'γō yu'sī, 'čār duba'ra-i 'γusi'ka-e šekār-ē kōṛ, šekār-ē
'ham kōṛ, 'jaṇ tar-ē 'na ppa'ri. Ho'wī 'ōsp-ē čī 'Šā-e Žarīnkama'rān
su'wār bīn, ab'lāq, mun'dhēk 'ham su'wār 'nhāšta bō. Ečēn'dī bīxa'bar
'yā o 'yāphunē sū'ṛī, gar'dī pai'dā č(h)ī. 'Māmad Ha'nifā . . .

'Čark o 'yāphu'nē bī pa'nān-e 'γusi'ka-ē 'ham har'ēwī Ečēndī 'Māmad

The next morning the Lion [of God = Ah] . . . The next morning
Haidar came, . . ., he saw three heads hanging over the gate of
the . . ., it was very much hidden (?). He asked: "What head is
this?" The guest who . . ., he answered. . . . He said: "Who has
done this deed, and has brought the head of a certain warrior?" All
the people swore that they had not done this deed.

Then M. H. S. rose, saluted him politely, and said "O father,
I have done this deed" He continued the salutation(?). The Lion of
God said: "Do not do it another time; we have many enemies. If
you go out from home another time, I shall kill you."

M. H. stayed at home . . ., he did not move out of the house.
One day he was overcome by his love of shooting [and thought]: "I
will go shooting round the house and take a walk."

Then he went out of the house, and walked four times round the
house shooting; he did some shooting, but did not engage in any fight.
He rode the piebald horse which Sh. Z. had ridden. Then suddenly
a strong wind arose, and a dustcloud appeared. M. H. . . .

There was . . . and wind, and he lost his way home. Then M. H. S.'s

Ha'nifā Sāhebi'ka 'ōsp 'sōr 'khū 'kō'r, 'č(h)ī ho'wī jaṅgal tarī, 'če
'jaṅg-e 'kuṛa bō, ho'wī 'jaṅgal tar za'hī

Ečēn'dī 'thāpī 'če: 'šu llak 'fauj 'čār dūba'rā-ī jaṅgali'kā 'ham āli'sō.
Ja'pī 'če: «'Tu kka-ī'» Ja'pī: «'Ān-em 'Māmad Hanī'fā, 'nām-um,
'Šēr-e Xu'dā, 'bāw-um.» Ja'pī 'če: «'Tū ma 'pušika mē'mān 'čā'e tu
bu'rō'» Ja'pī 'če: «'Har 'āryek(?) 'au bu'rō.» Ja'pī cē: »'Mendē 'āli'sōr
'če 'mā-e ban'dī bareman.»

Ečēn'dī 'čār dubara'ī 'šu llak 'fauj 'če dubara'ī 'Māmad Hanī'fān
'uštā 'Māmad Hanī'fā dhōr, šam'sēr 'khū-m bōr, 'čala'ba-e 'dehī. As
ka'rārī 'dhī, 'če as ku'sta ku'stā, w-as pu'stā pu'stā-e kōr. Ečēn'dī 'ham
'āxer-ul 'amr ka'mand-an kōr, ha'stōs ka'mand-an sōr 'Māmad Hanī'fa
kō'r. Ha'stōs kaman'dī, 'šast ka'mandī dal'e'wī, 'šūs ka'mandī 'jān
tar-e 'band xūr Ečēn'dī 'mendē-an sōr 'ōspī xu 'āwūr, 'bōstun 'bōstun-
ē-an(?) bōst.

. . 'Šār ta mē'mān tar-an zahē-wī dāl 'pādšā. 'Pādšā ja'pī 'če:
'«Mendē huk'man 'mērōr.» 'Band-e mātōi'ka-an kōr, ma ja'llāt-an
'ānt Ja'llāt šam'sēr 'nōt, 'če 'Mamad Hanī'fān 'sōr 'kaṭṭeā(?). Pāla'wān

horse raised its head and went to the forest where he had fought and arrived there

Then he saw that an army of three lakhs had occupied the four quarters of the forest. [Their leader] said [to him] "Who are you?" He answered "M. H. is my name, the Lion of God is my father." He said: "Why have you carried away my son's . . .". He said: ". . .". He said: "Seize him, and let us take him away as a prisoner."

Then from all four quarters the army of three lakhs, which surrounded M. H., arose. Seeing this, M. H. raised his sword and slew many. He fought without stopping, and made a complete slaughter. Then finally they brought lassos, and threw eighteen lassos at M. H. He tore asunder eighteen lassos, sixty(?) lassos; but they bound his body with thirty lassos. Then they brought him [away] on horseback, and bound him firmly(?).

They brought him to the town to the king . . . The king said: "Kill him at my command(?)" They bound him ready for the execution and fetched the executioner. The executioner raised his sword in order to cut off M. H.'s head. Then the warrior said: "Do not kill me, for your

ja'ri če. «Ma 'mun 'na de'hōr, 'puš-e wā'khân 'hām dād 'dāda-m ban'dī hā » 'Mendī ja'ri: «'Har kār (gā?) če 'puš-e pādšāi'ka ban'dī hā, tu 'hām ba 'jā-i 'puš-e pādšāi'ka ban'dī bē. 'Har waxtī če 'puš-e pādšāi'ka xa'lās bī, 'tu ham xa'lās pa'rā; 'aga 'ō 'mēri(?), 'tu pa-am 'mērien pa'rā »

Ečēn'dī 'Māmad Ha'nifa 'Sāheb beham xūr(?) taŋ'gī tar . . . taŋ'gī tar-ē guda'rī, 'dhuṛ-ē če 'kunṣ-e mahačiči, 'kunṣ-e butxānai'ka tar 'butān sī, zū pa'sō-ē 'khū . . . , ma bu'tān-ē 'ham xa'rāb kōṛ. Paira'dār 'āya dāl 'pādšā, ja'ri. «'Ai 'pādšā, ho'wī ban'dī bu'tān-au xa'rāb kōṛ » Ja'ri. «Ču'mōr, 'ēnōr-ē.» Ma 'Māmad Hanī'fa pāla'wān-an 'ānt 'Pādšā ja'ri «Čā 'he kker-a ku'rō?» Ja'ri «'He kker-e xa'rāp-a, 'čā tō-ē 'kantō? 'Žā gāi 'he kker-a 'ham na 'kān, butpara'stī na kān, ma Xu'dā ā'wē 'kā.»

'Māmad Ha'nifa 'pādšā huš kōṛ, ma ja'l'lāt če 'dhōr-ē, ja'l'lāt šam'sēr wa'khē buṛ, če mḥak 'farq tar-e 'Māmad Hanī'fa pāla'wānika 'deha . . .

son, too, is a prisoner with my father." [They] said to him. "As long as(?) the king's son is a prisoner, you, too, shall be a prisoner in return. Whenever the king's son is released, you, too, will be released; if he dies(?), you, too, will be killed."

Then M. H. S . . . , he passed through a narrow alley(?), he saw that there were some idols in the corner of the *mahačiči*, in the corner of the temple; he raised an axe, . . . and destroyed the idols. The guard came to the king and said: "Oh king, the prisoner has destroyed your idols." [The king] said. "Go and fetch him." Then they brought the warrior M. H. The king said. "Why have you done this deed?" He answered: "This is an evil deed, why are you doing it? Do not do it another time, do not worship idols, but remember God."

M. H. admonished(?) the king, but when he looked at the executioner, the executioner raised his sword to strike M. H. on the temples . . .

VII (T)

'Rûz-e çârşam'bē bîn, A'liâ 'zât čhi, 'rûz-e pōn'ju'mī tar 'munde-an ham šī'nā koř. 'Rûz-e dōsu'mī tar 'mâčī-ē ma 'bōr nař'γō, dāl A'li 'Haidar 'čhi wa'lē žu haž'dâr Haž'dâr 'sōr-ē 'rust koř. 'Haidar ham 'dōst 'γušt 'šunđ tar-e haždâri'ka, ma haž'dâr-ē 'čir koř.

'Mâma-i ma 'γus 'âya, 'dhōr-ē čē žu haž'dâr-a, 'γusī 'ma 'bōr nař'γō, 'čhi ma 'xâ-ē ja'ri. «Čhâ, čē mâ'khân 'γus tar žu haž'dâr pai'dâ čhō, ma 'puš-um-ē 'quřt ku'řō » 'Bâw-ē 'âya γus wa'nō, šam'sēr-ē 'luč koř, dar 'âya ō 'γus tar, 'čhi čē ma haž'dâr 'deha

'Dhōr-ē čē haž'dâr 'muřō, puš-e xu'kân-ē 'sail koř, puš'ika 'zâ na 'čhō bō Nez'dik-e haždâri'ka 'čhi, wo ō 'sail koř, 'dhōr-ē čē haž'dâr 'čir-a. 'Bâw-ē xuš'waxt čhi, ba 'Haidar pūs'xand koř. 'Bâw-ē ja'ri «Xu'dâyâ! 'Puš-e ma'nâ žu'mōhîn-a, ma haž'dâr-ē xu 'mâtō »

'Haidar žu'sara čhi, ma 'γussī ma 'bōr nař'γō, 'dhōr-ē žu 'dal bālō hēn 'Mēn tar-an 'Haidar čhi, bālân ja'ri čē. «Ai 'Alī, 'žē čē ku'sti 'gurīman » 'Alī ham 'luč koř, har'kâra tar da 'âya Ku'sti-ē

VII

It was on a Wednesday that Ali was born, and on the fifth day they put him in the cradle. On the tenth day his mother went out, and lo! a dragon approached Ali Haidar. The dragon raised its head, but Haidar thrust his hand into the jaws of the dragon and tore it asunder.

When his mother came home she saw that a dragon was there. She went out, sought out her husband and said: "Come, a dragon has appeared in our house and has torn my son to pieces." The father came to the house, unsheathed his sword and entered that house. He went to kill the dragon.

He saw that the dragon was dead, and he looked at his own son [and saw], that nothing had happened to him. He approached the dragon and looked at it, and he saw that it was torn asunder. The father was glad and smiled at Haidar. He said: "Oh God, my son is one month old and he has killed the dragon."

When Haidar was one year old, he went out of the house and saw a party of boys. Haidar went among them and the boys said: "O Ali, come and let us wrestle." Ali also stripped off his clothes and entered the ring. He wrestled with the boys and beat the boys. There

ghīt bālān pen, ma bālān-ē ham de'hī «Čhel 'bālō un'hāk hōst, 'Alī ma 'čhel-ē 'dehī, 'heč khīn 'tāb-ē 'n-āwuy bālān 'kuštī tar

'Alī čē hōt-sara čhī, 'mēn-e xu'kān-ē ō 'bōst, šam'sēr-ē ham 'mēn tar 'ghīt, rā'hī čhī mai'dā wa'nō. 'Čhī, čē pen'jā 'nafar pailāntar-e Alī'ā 'āyēn. 'Žu wīl 'huss-ē ja'rī «'Mā ham pāla'wā, 'žē čē ku'stī gurīman » 'Žū-e 'ghānṭ. pāla'wā ja'rī čē «'Ō 'bālō-a.» 'Alī xu nez-'dik čhī, ja'rī «Xu ku'stī gurīer?» Pāla'wā ja'rī: «'Hā »

'Alī 'kāz-ē 'luč koṛ, mai'dā tar dar 'āya Pāla'wān-e 'ghānḍ ja'rī «Čīnō 'šāgird-om 'uštā.» 'Alī 'dhōṛ ma 'šāgirt, ja'rī. «Xu'xāu mai'dān tar 'žē, čē ku'stī 'gurīman » Pāla'wā ja'rī «Ma 'šāgird-um de'he. 'Agar men'dē-a de'hī, ma 'mun ham wā 'ham ('whām) xo'hād de'hī »

'Alī čhī nez'dīk tar. 'Huddī ku'stī ghīt. 'Alī bi'land 'rūst koṛ, de'hī dha'ram tar 'puxta. 'Šāgird-e pālawānī'ka 'jā ba 'jā un'hāk muṛ. Xu'xu-e pāla'wā jā'i uštā, rau 'čhī dāl 'Haidar «'Čā hē 'ker-a 'kuṛō, tu? Ma ma'nā 'šāgird-a 'ham xu de'hō-au, 'muṛō.» 'Alī ja'rī «'Žē tu!» 'Huddī ba'yal ba ba'yal 'jang u ma'stī-an koṛ. 'Alī žū wīl 'nāra jō, men'dī 'dharamī 'rust koṛ, de'hī dha'ram tar wa'lē,

were forty boys, but Ali beat all forty, and not one of the boys defeated him in wrestling.

When Ali was seven years old, he girded his loins and also tied a sword round his waist. He went out towards the plain. While he was on the way fifty fellows came towards Ali. At once they all said. «We, too, are warriors, come and let us wrestle.” A big warrior said: “He is but a boy.” But Ali approached them and said: “Will you wrestle yourself?” The warrior answered: “Yes.”

Ali stripped off his shirt and entered the field. The big warrior said. “My little pupil has risen.” Ali looked at the pupil and said: “Come into the field yourself, and let us wrestle.” The warrior said: “Beat my pupil! If you beat him, then you will indeed have beaten me, too.”

Ali approached him, and they both started wrestling. Ali lifted him high up, and struck him hard against the ground. The pupil of the warrior died on the spot. The warrior himself rose, went quickly towards Haidar and said: “Why have you done this, you there! You have struck my pupil also, and he is dead.” Ali said. “Come!” They both grappled and fought madly. Suddenly Ali cried aloud and

'sör-ē dī par'kāla čhī xu pālawāni'ka. Pan'jā nafar-e 'žā-ē mai'dāni čata'kēn

VIII (T).

A'mīr 'Hātam 'yus tar 'nhašt-ōst, ha'wā-e šekāri'ka 'sör tar-ē 'āya, ayā'lān tar-ē rux'sat ghīt, ja'ī. «'Ān-e pa'ram šekār kun »

Tus'sī nar'γō, 'ōsp-ē su'wār čhī, 'ōsp-ē mai'dān wanō dhāwē'wī. 'Čhī, žū mai'dān tar-ē za'hi, ži'rež šekār-ē kuṛ, mur'γāwī, bōda'na šekār-ē koṛ, ma 'huss-ē 'jam koṛ, 'bhār ē'čēwī.

Bi'xabar 'laškar pai'dā čhī, 'laškar ja'ī «'Če-kun 'āyē mar'γu'zār tar?» Ja'ī «'Ē ma'nā šekār'jāy-a » Pāla'wā, nām-ē 'Maqet bīn, γala'ba zū'rāwar bīn, 'āya dāl A'mīr 'Hātam, ja'ī čē «'Nām-a 'kā?» Ja'ī «'Nām-om A'ī.» Ja'ī čē: «'Ān-em 'whētōn Makatul'lā peš 'sör-e Ali'kā.» Ja'ī čē: «A'ī ān xu'xu-m-em. Har 'zūrī čē 'dērē, žē, 'bade mālūm kan!»

Huddi'nān-ē gufti'gū čhēn, 'jang-an koṛ Ma A'mīr 'Hātam-ē de'hī, 'sör-ē ka'ī Ečēn'dī buṛ dāl Mu'qātel Ja'ī čē «'Ā ma 'Haidar de'hī, 'sör-ēm 'āwuṛ.»

lifted him up into the air; and lo! he struck him against the ground. The warrior's head split into two parts. The fifty other men fled from the field.

VIII.

Amir Hatam was sitting at home, when he was seized with a desire to go out shooting. He took leave of his family and said that he was going out shooting.

He went out of the house, mounted his horse, and let it canter towards the plain. He went on till he came to a plain, where he shot partridges, ducks and quails. He collected all of them and put the bag [on the horse].

Suddenly an army appeared and said "Why have you come to this meadow?" He answered: "This is my shooting-ground." The warrior, whose name was Maqet, was very fierce, he went towards Amir Hatam and asked. "What is your name?" He answered "My name is Ali." Maqet said: "I am going to Mekka to fetch Ali's head." He answered: "I myself am Ali. Come now and show whatever strength you possess!"

They both began quarrelling and started fighting. Maqet killed Amir Hatam and cut off his head. Then he brought it to Muqatil and said that he had killed Ali and brought his head.

'Ösp-e a'pešt ra'mī, 'čhī, ma 'γuss-ē za'hī, ma A'lī ja'ri če: «Ba hēwaz-e tâ sōri'ka A'mir Hâta'mâ 'sōr-an ka'tī, 'buṛ-an 'šâr-e Muqâte'lân tar.» 'Guṛz-ē, šam'sēr-ē γark-e hīneka bīn. 'Alī ja'ri če: «Ba tā'qīq če 'mâtō-an.»

'Alī 'nāra de'hī, 'zâē če 'mardum bēn 'jam čhēn, 'šus ha'zâr 'laškar-ē 'xu pen 'ghit, râ'hī čhī sōr šâr-e Muqâte'lân. 'Ösp-ē 'dhōṛ če 'Alī râ'hī čhī 'laškar pen, 'ösp-ē ham ham'râ-e Haida'rân râ'hī čhī, 'ösp-e A'mir Hâta'mâ 'tartar-ē w'hētōn öst, 'Haidar 'laškar pen peš'chan-ē

'Čhē, maryu'zâr tar 'zahēn. 'Dhōṛ-an če maryu'zâr ruša'nī-a, malâi'kân huss uz'gēn ba je'nâza-e A'mir Hâtami'kā. A'lī za'hī sōr 'murda-e A'mir Hâta'mâ. A'mir 'Hâtam ma A'lī sa'lâm dâ, ja'ri. «'Ai biyâ, tu če-kâ 'γīr koṛ, če ma 'mun-an 'mât, 'murda-m eke'stak γošt, sōr-um-an buṛ 'šâr-e Muqâte'lâ tar.» 'Alī ma A'mir 'Hâtam un'hāk 'gūr koṛ, 'ösp-ē su'wâr nhōšt, šus ha'zâr 'laškar pen râ'hī čhī, šâr-e Muqâte'lâ tar za'hī. Nez'dik-e šâri'ka-e Muqâte'lâ za'hī, ma 'laškar-ē a'peš 'lam dâ.

Alī 'apače čhī, 'dhōṛ-ē če 'čōr dūba'ra-i kālari'ka-i 'xandak-a. 'Dhōṛ-ē

His horse turned back, ran, and coming to his house said to Ali: "They have cut off the head of Amir Hatam instead of your head, and they have brought it to the city of Muqatil." His mace and his sword were smeared with blood. Ali said: "They have certainly killed him."

Ali shouted, and all the men who were there assembled. He took an army of thirty thousand men with him and departed towards the city of Muqatil. When his (Amir Hatam's) horse saw that Ali started with an army, it accompanied Haidar (Ali), Amir Hatam's horse went in front, and Haidar came behind with the army.

They went on and came to the field. They saw that the field was illuminated, and that all the angels were descending for the funeral of Amir Hatam. Ali arrived at Amir Hatam's corpse. Amir Hatam saluted Ali and said: "O my brother, why did you arrive so late? Now they have killed me and have thrown my corpse here, my head they have taken to the city of Muqatil." Ali buried Amir Hatam there, mounted his horse, departed with the thirty thousand warriors and came to the city of Muqatil. He approached the city, but left the army behind.

Ali went forward and saw that there was a moat on all four sides

če 'yalaba 'xandak-e bīa'zīmī-a, 'šast gaz 'bar-e xandaki'kay-a. 'Ā'ya, sō 'xandak 'apâ čhī.

Sō na'far paira'dâr-e bōri'ka bīn, ha'wī pairadârân 'thâri-an če: «Žu su'wâr 'hu bbar-e 'xandak tar a'pâ hâ.» Paira'dârâ 'yax kor če. «Tu če'kâra ē? Ža'hī su'wâr sō 'xandak a'pâ hē». Jā'ri če. «'Ā 'qâsed-e 'Zang pādšâi'ka-ēm, yu'lâm-e Māmari'â. 'Xabar čhēn če Ma'qet pāla'wâ 'sōr-e Haida'rân-ē âwu'rō. 'Pādšâ ma 'mun xabar-gī'rânī wese'jī. 'Ā az xušwax'tī â'γēm, če ma šâ-e¹ Muqâtelâ bu'čhem. Ğala'ba 'pādšâ-e mâ'khâ xušwax't čhī, ma 'mun-ē az xušwax'tī wese'jī 'Ēka ō ham ē ku'mak ku žē šus ha'zâr 'paltan pen, če 'mardum-e Madīna'ī 'mardum-e bīta'mīz-a. Na bādâi če sōr 'tō 'Umar 'laškar 'neṛa.»

H'awī qâse'dân 'čhēn dāl 'pādšâ. Mu'qâtel jā'ri če. «Ču'mōr, 'ēnōr-ē» Ke'stī-an 'âwuṛ, mē ke'stī-an 'nhânt, 'Haidar u 'Duldul-ē xanda'kī 'ke'stī kun guda'rēn. Sōr 'ōspi-an ma 'Haidar 'ūnt, ma 'ōsp-ē-an buṛ, ban'dī-an koṛ. 'Mendē-an buṛ 'hōt ka'lā da'rūn-tar.

of the castle. He saw that it was a very marvellous moat, its width was sixty ells. He came and halted at the moat.

There were one hundred guards at the gate, and they saw that one horseman had halted at the other side of the moat. They shouted to him "What are you doing? [Why] do you halt alone on horseback at the moat?" He said: "I am a messenger from King Zang, a slave of [the vizier] Mamar. They heard that Maqet had brought the head of Haidar, and the king sent me to inquire. I come with pleasure, that I might see King Muqatel. Our king rejoiced much, and he sent me on account of his joy. He himself will also come to your(?) assistance² with thirty thousand soldiers, because the people of Medina are lawless people. I hope Umar will not bring out his army against you."

These messengers went to the king. Muqatil said: "Go and bring him." They brought a boat and placed him in the boat. Haidar and his horse Duldul crossed the moat in the boat. They tore Haidar down from the horse, took the horse away, and made him prisoner. They carried him inside seven castles.

¹ šâr-e?

² ēna ke ū ham kumak-īd mēāya But ē?

'Haidar za'hī dāl 'pādšā-e Mu'qātel, sa'lām-ē 'dā wu 'nhōšt. Ĵa'ri
 če «'Ēde kun ša'rāb ā'rōr, če 'ē ša'rāb 'xara.» Ĵa'ri «'Ā ba 'taxt o
 'baxt-e tā 'qasam-um xu'ṛō, če ša'rāb-ē 'na xa'rēm.» Ĵa'ri «Ču'mōr,
 na'γōn ā'rōr!» Ĵa'ri: «Na'γōn-ē 'am 'na xa'rēm. Xu 'mēhī nā'jōr
 hastam, ā zā xu'ṛō tar pa'rhiž-em. 'Aga xa'rēm, 'jān tar-e 'mā na
 'nhintōn, 'fārež na 'dēra.»

Bī'xabar bin če 'Maqet pāla'wā 'laškar pen dāl Mu'qātel āya.
 'Haidar Ĵa'ri «Če-'kun āya ē?» Ĵa'ri če. «Ma 'dut-om 'wāda 'dāwō,
 ba'di te ni'kā kanem, 'dahem-ē te.» 'Haidar Ĵa'ri če «Če-'kun-ē te
 da'hē? 'Tu xu'xā-w pādšā-ē, žū pāla'wā bīši, 'xub na 'dēra, če tu
 'ēde kun 'dud da'hē. 'Nām-a te dāl 'zā pādšā'ān tar 'bad pa'ri-a,
 če 'pādšā ma 'dut-ē žū pālawā'nī kun dā, ma 'tō-ē 'khanan. Ma
 'dut-a 'na da!»

'Pādšā Ĵa'ri «Ha'wī pāla'wā 'mu kun 'xūbi ku'ṛō, 'sōr-e Haida'rān-ē
 'āwuṛō, ma 'dut-om 'wāda dā'wō, 'badi te ni'kā ka'nem, 'dahem-ē »
 Ĵa'ri če «Du'rūγ-a 'na bādāi če 'tō pen 'makər ka'na. 'Alī Ĵa'nō
 bē, wa'tan tar ma 'dut-e tān 'ō ba 'hila ba'ra. Če ma 'Haidar ā

Haidar came before King Muqatil, saluted him and sat down. The king said. "Bring him wine, that he may drink it." He answered. "I have sworn by your throne and fortune not to drink wine." The king said: "Go and bring bread!" He answered: "Nor do I eat bread. I was ill for six months, and am forbidden to eat anything. When I eat it does not stay within my body, and does not agree with me."

Suddenly it happened that the warrior Maqet came to Muqatil with his army. Haidar said "Why has he come?" The king said "I have promised him my daughter, now I shall arrange the wedding and give her to him." Haidar said "Why do you give her to him? You are a king yourself, he is a low-born(?) warrior; it is not meet that you should give him your daughter. Your name will be dishonoured among other kings, because a king has given his daughter to a warrior. They will laugh at you. Do not give him your daughter!"

The king said "This warrior has done me a service, he has brought Haidar's head. I have promised him my daughter, now I shall celebrate the wedding and give her to him." Haidar said: "Take care that he is not lying to you, and trying to deceive you. If Ali is alive, he may carry your daughter away home by some ruse. For I have seen Haidar, he is a great warrior, nobody has such strong arms

'dhōrō, 'yalaba pāla'wān-e 'ghāñḍ-a, 'tāb-e dōstika-i u'dā 'khin na 'dēra. Žu 'sar 'ā 'dāl tar-ē šāgir'dī ku'rō, 'qūwat-e e'dān-um dhu'tō »

Bi'xabar 'Maqet 'jāi 'uštā, Ali'ā giri'bān-ē dōst-ē ma'hakam āle'si. Ma'qed ja'ri če: «'Sōr-e Haida'rā ō'kā oke'stak āwēzān-a, 'tō ma 'mun durū'gūi 'nertōn, 'qūwat-e ma'nā 'mardum tar 'khin na 'dēra, 'nām-um 'Maqed-e pāla'wā-a » Čōr čapi'lākī Haida'rā 'mux tar 'dhī, giri'bān-ē dalē'wī. 'Haidar 'nāra dē'hī. E'dā 'huddē kālā'jānī āle'si, e'dān 'dōst-ē nōt, 'dōst-ē ha'wāla koṛ man'dō tar-ē, man'dō-ē durin rhā'zī.

Mu'qātel 'hukm koṛ če. «'Zāi 'laškar-ē 'zōr, ma 'Haidar 'dehōr, če 'ē dāl 'mā nām-e xu'kān-ē 'yalat ja'ṛō 'E xu 'qāsed na bō, 'e 'Haidar bō.»

IX (T)

'Qāsem 'nām-e žū ādami'ka bīn. Mīrā'nā 'puš bī, 'ō sau'dāgar bīn. 'Čōr 'šutur 'dērō bōn, di 'khōr, žū 'ōsp.

Ha'zār rupai'kā 'čā-ē 'ghīt, ma 'šutu'rān-ē 'bhār kuṛ, 'yusī naṛ'γō, 'čhī, sō Nāx'tā za'hī. Učēn'di 'kūč koṛ, čhī sō 'Lārum če pa'nān-e

as he has. I have been his pupil for one year, and I have seen his strength."

Suddenly Maqet rose from his place and forcibly seized Ali by the collar with his hand. Maqet said: "Look, Ali's head is hanging there, and you accuse me of lying. No man possesses my strength, my name is Maqet the warrior." He gave Haidar four slaps in the face and tore his collar. Haidar cried aloud. He seized both his upper-arms, pulled his arms, and struck his neck with his hand, his neck (sic!) flew far away.

Then Muqatil commanded: "The whole army shall come and fight with Haidar, because he has told me his name wrongly. He was not a messenger, but Haidar."

IX.

Qasim was the name of a man. He was the son of Miran¹ and he was a merchant. He had four camels, two asses and one horse.

He bought one thousand rupees' worth of tea, loaded it on the camels, left his home and journeyed till he came to Nakhtan. He

¹ Later on the father is called Qasim and the son Mirza.

šuturi'kā bīn. 'Lārum tar za'hī, 'Lārum tar wi'yār dha'rī. Dī 'čūr
pai'dā čhēn, ma e'dān čāīyān, šutu'rān, 'zāhī čē 'māl hōst, 'buran.
'Qāsem sau'dagar Lāru'mī a'peš ra'mī, 'āya ma 'γus.

Ma 'bāw-ē ja'rī. «Ma 'mun dī 'čūr 'luč kuṛ, 'zāhī čē 'bhār o 'māle
ma'nān ham 'buṛ.» 'Bāw-ē ja'rī. «'Ēnōr ma 'dī puš-e 'žā.» Ma
'huddē pu'sān-ē-an 'ānt dāl 'bāw-ē 'Žū-i 'kal bīn, 'žū-i 'kōr. Men'dānān
(i'ā) 'bāw-ē ja'rī: «Čū'mōr ba saudāga'rī čē ma bi'yā-e 'ghāṇḍ-ōw-an
'luč kuṛō čū'rā. 'Wā ma 'huddē ō'spā 'noqel 'bhār ka'nōr, čū'mōr
ba saudāga'rī 'Magam ho'wi čū'rān sōr 'wā ham 'zēn, 'sōr tar-an
čē 'āya, ma 'čūrān āli'sēr (-ōr?)!»

Ī'ā 'γussī naṛ'γēn, 'huddī bi'yāra 'rāhī čhēn 'Kal-ē 'ghāṇḍ bīn,
'kōr-ē 'čīnō bīn. Ī'ān rā'hī čhēn. Bi'yā-e 'ghāṇḍ-ē ja'rī ma bi'yā-e
'čīnō čē. «Tu ham žū kūčā'nōk 'mēn tar 'gure, čē mā'khān tar
pai'lā 'xaif dēra.» Bi'yā-e 'čīnō ja'rī. «Tu 'čhō, 'gure kūčā'nōk, čē
'tū aq'li ē.» Bi'yā-e 'ghāṇḍ-ē kūčā'nōk 'mēn tar de'hī, 'čhē sōr
Nāx'tān čē pa'nān-e Lārumi'kā 'howirang bīn. 'Žā pa'nān na 'dērō bōn

travelled on from that place and went to the Larum Pass, where
there was a camel-road. He came to Larum and stayed there for the
night. Then two thieves appeared, and carried away the tea and the
camels and the rest of his goods. The merchant Qasim returned
from Larum and came home.

He said to his father: "Two thieves have stripped me and have
carried away all my goods and property." His father told him to bring
his two other sons, and he brought both of them before their father.
One of them was bald, the other blind. Their father said to them:
"Go out as merchants, because thieves have stripped your eldest
brother. You must load both horses with dried fruits and go out
trading. Those thieves will certainly come upon you too, but when
they do, you must catch them."

The two brothers went out of the house and departed. The bald-
headed one was the elder, and the blind one was the younger. When
they departed, the elder brother said to the younger: "You too must
take a knife in your belt, in order that wild beasts may keep away
from us." The younger brother said: "You go and get the knife,
because you are wise." The elder brother put the knife in his belt,
and they went to Nakhtan, because the road to Larum goes that
way. There was no other road.

Sō Nāx'tā iā wi'yār dha'rēn. Bi'yā-e 'čīnō-ē rhi'zī, bi'yā-e 'ghāṇḍ-ē 'paira dā. Bi'yā-e 'čīnō 'xōm-ē buṛ, bi'yā-e 'ghāṇḍ-ē kūčā'nōk 'nōt, de'hī mahak 'xīṭ tar-e bi'yā-e 'kōr-e. E'dā muṛ

Učēn'dī 'kūč kuṛ, 'čhī sō 'Lārom, oké'stak ho'wī 'hudde ču'rān pai'dā čhēn. 'He kkal ma ču'rā du'rīnī dhuṛ čē «Selā'bān-an 'luč 'āyēn sō 'māl-e ma'nā.» Žū 'gir 'sō bōn, pež 'gir tar 'peṭ čhī, ma 'hudde ō'spān-ē du'rīn 'lam dā 'bhār pen-an. He ču'rān nez'dik 'āyēn, 'dhuṛan čē: «'Khīn 'na hā, māl'lā ya'lā-a, 'xāwand-an 'na hā » Īā čhēn, ma 'hudde ō'spān-an 'bhār kur, 'āyēn 'barr-e girika ku gūda'rēn

Kal bālō dhuṛ čē: «Ma ma'nā 'māl-ē 'buṛ » Ma Xu'dā-e xu'kān-ē a'wē koṛ, kūčā'nōk-ē 'luč koṛ Bi'xabar peš 'puṭ-e 'hudde ču'rāna za'hī, kūčā'nōk-ē pē 'šāna-i žūi'ka-i ha'wāla koṛ 'Ō muṛ, ma žū 'žā-e ču'rāna hō'wī 'bālō-e 'kal āli'sī, jaṭī čē «'Tu ma ma'nā bāwi'ka māl'lān-a 'či koṛ? Ma 'čāy-a 'či koṛ?» Jaṭī čē «Žū 'jāy-om 'lam dā'wō.»

They passed the night at Nakhtan. The younger brother fell asleep, and the elder kept watch. The younger brother had a dream, and the elder brother drew his knife and stuck it into the belly of his blind brother, who died.¹

Then he travelled on and came to Larum, where the two thieves made their appearance. The bald-headed boy saw from far off that the thieves were approaching his goods with drawn swords. There was a boulder near by, and he concealed himself behind the boulder and placed the two horses at a distance, together with their burdens. The thieves approached and saw that nobody was there, that the beasts were loose, and that their master was not present. They went and loaded the two horses; then they came and went round the boulder.

The bald-headed boy saw that they were carrying away his goods. He remembered his God, drew his sword, and all at once he was behind the two thieves and thrust his knife into the shoulder of one of them. He died and the boy caught the other thief and said to him "What have you done with my father's beasts, and what have you done with the tea?" He answered: "I have put them all in one place"

¹ e'dā as a subject is curious

Hó'wī 'bālō-e 'kal mun'dhēk 'čūr-ē 'tar-ē yušt, dōs'tān-ē 'bōst, peš
'puṭ-ē 'bāšī 'mhākam ālī'sī Ha'wī kal 'bālō 'nēš-e kūčānōki'ka pen
ba ma'zāk-ē ōst 'dhetōn če «Magam ha'wī 'čūr 'berkha, bāwi'ka
'māl-om-ē če bu'rō, 'magam ni'shān-om daha » 'Čūr ja'ri: «Ma 'mun
'na deh, hō'wī 'māl-e bāwi'kā te da'hem » 'Čūr 'buṣ sō 'māl-e
bāwi'ka-i za'hēwī. 'He kkal 'bālō 'dhōr če «'Māl-e 'bāwi'ka-m howī-
'rang sī, 'hej bi'jā-ē na 'čhō » Ma čā'yān-ē 'bhār koṛ, ma 'zāi če
bhār'gīr bīn 'tarī 'yušt, he 'bālō peš'čhan 'hai kanen 'āya

Nez'dik-e watani'kā za'hī 'Qāsem sau'dāgar 'dhuṛ če «'Kal 'puš-e
ma'nā yala'ba 'māl āwu'rō, 'puš-e 'kōr-om 'na hā » 'Čhī pai'lān tar,
'kal 'bālō dhuṛ če. «'Bāw-om 'āya.» 'Čhī, dāl pā'nān-e bāwi'ka-i
čha'ri 'Bāw-ē ja'ri «'Hu bbiya 'če kōr?» Jā'ri. «Munde čūrān 'māt.»
Dāl 'bāw-ē 'drūy ja'ri «Dāl 'bāw-om ja'rem. ma bi'yā-om 'ā 'mātō,
ma 'mun ham 'ē 'mēra 'dāda-m » Jā'ri «Ma bi-yā-e ma'nā čūrān
'mātō, ma 'žū-e čūrāna 'ān ham 'mātō, ma žū 'žāy-om be'žen 'māl o
as'bāp-e 'tān pen če 'bura bōn-ē, 'munde-m am 'āwu'rō.»

The bald-headed boy drove the thief before him, bound his hands, and tied them tightly behind his back with a rope. He pricked him softly with the point of the knife [and thought]. "Let this thief who has stolen my father's goods be a little afraid, and perhaps he will show them to me." The thief said "Do not prick me, and I will show you your father's goods." The thief led him, and brought him to his father's goods. The bald-headed boy saw that they were in order, and that nothing was missing. He loaded the tea on the beasts of burden, and drove them before him. The bald-headed boy came behind, whipping them on.

When the boy drew near to his own country, the merchant Qasim saw that his bald-headed son was bringing back much merchandise and that his blind son was not there. He went forward, and the bald-headed boy saw his father coming. Then he went and fell at his father's feet. His father asked: "What has your brother done?" He answered: "Thieves have killed him." He lied to his father [thinking]. "If I tell my father that I have killed my brother, he will kill me in return." [Therefore] he said: "Thieves have killed my brother; I have killed one of the thieves, and I have bound and brought another of them, who had run away with your goods and merchandise."¹

¹ If *pen* is correct, *bura bōn* must mean something like "had run away." But perhaps two constructions "carried off" and "ran away with" have got mixed up.

'Bâw-ê xuš'waxt čhī 'Mende 'mâl-ê 'âwur ma 'γuss-ê, 'ta-e koṛ, ma mâ'lân-ê 'bur, 'hêl-ê koṛ. 'Tussī 'bâw-ê naṛ'γō, 'čhī peš 'puš-e 'kōr-ê če. «Men'dē-an 'khân jāi 'dēhō(r)?» 'Bâw-ê 'âγa 'γus, ma 'kal 'puš-ê 'ja'ri. «'Â ma bi'ya na 'γunt Har 'khâ 'jâγ-om lū'ri, 'na hâ, na 'murda-i na 'zinda-1.» 'Kal ja'ri «Tu 'dâda-e ma'nâ bi'aql ē»

Kal 'tar-ê dâ, 'Qâsem 'bâw-ê peš'čhan Un'hākī mun'dhēk bi'ya-e 'kōr-ê če 'dehō bōn, ma 'bâw-ê buṛ Ni'sân-ê dâ, ja'ri: «E'kē 'murda-e puš'ikâ» 'Kalika 'puṭ'ar-ê ma 'murda 'dâ. 'Kal 'tartar-ê, 'Qâsem 'bâw-ê peš'čhan. Á'γēn, sō 'hī za'hēn 'Kal pa'ri če dar'yâ γulū-â. Mun'dhēk 'murda-i biyai'ka-i pu'ti dar'yâ tar 'γušt. 'Dâda-ê 'farq tar-ê 'dhī če. «'Murda-e puš'ikâ-m-a 'čâ dar'yâ tar 'γušt?» Ha'wī kal 'puš-ê ja'ri če «'Murda 'janō čhī, pu'ti-m-ê 'xīs koṛ 'xuxu-ê dar'yâ tar Ma'nâ gu'nâ 'če-â, če 'tu-ê ma 'mōn 'dhētōn,¹ 'kâwanō čaṭa'kem?» 'Bâw-ê 'zârī koṛ, ma 'puš-e 'kal-ê ja'ri. «Hu 'puš-e 'kōr-um če 'čhī, 'čhī. 'Bade 'tu mu kun ja'nō bī»

His father rejoiced and brought the merchandise into the house and unloaded it; he took the beasts away and let them loose. His father left home and went to search for his blind son, to see where they had killed him. Then he came home again, and said to his bald-headed son: "I have not found your brother. Wherever I searched, he was not there, neither alive nor dead." The baldhead said "You are a fool, O my father!"

The baldhead went in front and his father Qasim behind. He took his father to the place where he had killed his blind brother. He pointed out the spot and said "Look, here is your sons's corpse." The father put the corpse on the baldhead's back, [and they went away], the baldhead in front, and his father behind. When they came to a bridge, the baldhead saw that the river was full, and he threw his brother's corpse from his back into the river. Then his father hit him on the temples and asked why he had thrown his son's corpse into the river. The bald-headed son answered "The corpse came to life, and leapt of its own accord from my back into the river. Is it any fault of mine, that you should beat me? Where shall I flee?" His father lamented and said to his bald-headed son "My blind son who has gone, has gone [for ever]. Now you must live for me"

¹ Var bi'yâ-m dar'yâ tar xīs koṛ, tu 'bâw-um ma'mun-ê 'dhētōn

He 'puš-e 'kal-ē ma-x'sōr-ē 'tag γušt, ja'ri «Ma'nā 'zur-um-ē āli'sō »
 'Qāsem 'bāw-ē ja'ri če· «'Ān 'či ka'nem tā?» Jārī· «'Mun 'puṭ kan »
 'Bāw-ē men'dhēk kal-'puš-ē 'puṭ koṛ, 'āt-ē sō 'zī, 'zī tar dar 'āya
 'Mušt-ē du'rīn buṛ, ha'wāla-ē koṛ, 'mhaḱ peš 'gūy-e bāwi'ka-i Hē
 'bāw-ē bī'huš čhī, 'zī tar čha'ri. 'Puš-ē 'dhōṛ če· «'Ā 'či ka'nem?»
 Har ka'bī bē, 'dāda-m te ma 'mun 'mēra 'Žē če ká'sūr-um ba'dhēk
 dālī gu'rīm.» 'Ghīt-ē, dhā'ri-ē hu'pāt, 'sōr-ē ham 'γōš koṛ, a'brōān-ē
 am 'γōš koṛ, me'jān-e te'čhāna-i ham hu'pāt 'Ghīt-ē, 'sōr-e čōli'ka-i
 ka'ti

'Čhī wa'tan tar-ē xa'bar koṛ: «Ču'mōr, ma 'dāda-m 'ēnōr, če ma
 mō čū'rān 'rūf koṛ 'Ā 'dālī-an čaṭa'kēm, ma 'dāda-m-an āli'sī, γala'ba
 'nasak-an udhe'kā ku'rō »

'Puš-e 'ghānd-ē, Mīr'zā 'nām 'dērō bōn, 'ō ham rā'hī čhī. 'Āya,
 ma 'bāw-ē 'dhur, če dhā'ri am hu'pātōi, 'sōr-e 'ham 'γōš ku'pōi, a'brō
 u me'jān-ē ham 'γōš ku'pōi, 'nūk-e čōli'ka-i am ka'tōi 'Mendi der'zī,
 'ānt-ē ma 'γus dāl 'jīnč-ē. 'Jīnč-ē da 'rhīntō čhī, ja'ri. «Ma ma'nā

Then the bald-headed son feigned to be mad and said: "My heart aches." His father Qasim said "What can I do for you?"¹ He answered. "Take me on your back." His father took the bald-headed son on his back, carried him to a stream, and entered the stream. The boy raised his fist and struck his father behind the ear. His father was stunned and fell into the stream. His son saw it [and thought]: "What shall I do? My father may kill me any time. Come, let me take my . . . (?)² from him." He seized him and pulled out his beard, cut the hair of his head and his eyebrows, and pulled out his eyelashes. Then he took and cut off his penis.

He went to his own country and told [the people]. "Come and fetch my father, for thieves have pursued me.³ I escaped from them; but they caught my father, and have mutilated him terribly"

Then his eldest son, whose name was Mirza, went away, too. He came and saw his father, [and saw] that his beard had been pulled out, and that the hair of his head, as well as the eyebrows and eyelashes, had been cut off, and that the tip of his penis had been cut off. He took him on his back and brought him home to his wife. His wife started

¹ čī kunum-it, daga? Is tā = "daga" or = tā?

² ká'sūr, transl. by γōr, I do not understand

³ or ma 'mā "us"?

'xâ 'kērangī ku'ṛō? » 'Puš-e 'kal-ē ja'ṛī čē · « Čū'rân ma 'dâda-m-an 'herangī ku'ṛō »

'Kal ja'ṛī ma 'mâma-i. « Mu kun du ha'zâr rupa'ī da, čē 'ân pa'ram ba saudāga'ṛī 'Tâ 'dâda-m 'jōr čema'mâ 'âne (· 'ân na?) 'zīm. » 'Šu ha'zâr rupa'ī 'mâma-i 'dâ, 'ši ham šu'tur dâ, 'dī 'ōsp-ē 'dâ 'Ja'ṛī: « Ču saudāga'ṛī »

He 'puš'e 'kal-ē 'γussī na'γō, ma šutu'rân-ē 'bhâr koṛ Čhī zū mai'dân tar, zū wi'yâr 'sōrī guda'ṛī, 'sārī čē 'čhī, šutu'rân-ē 'hai koṛ, čhī sō zū čiš'ma Ho'wī čiš'ma'ī 'âwə-ē 'ghīt, 'šup-ē koṛ Šu (ši) 'farxam-ē 'ghīt 'sōr tar-ē, ma 'sōr-ē su'nâ, du farxam ma 'mux-ē su'nâ. Ho'wī bâlō-e 'kal bī'xabar 'sōr tar-ē 'dōst koṛ, ja'ṛī · « 'Wâē! 'Ân 'kal bēm, 'bade ma'nân 'sōr dōš 'naṭō! » 'Âhina 'jiba'kī 'nōt, 'thārī čē 'he kkal 'yala'ba 'sâheb-e 'sūrat čhō 'Ghīt-ē, ma šutu'rân-ē ham ya'lâ koṛ, ja'ṛī: « 'Harkī 'bara, 'bara. » 'Âyēn ma šutu'rân am 'bu'an. Ma zū 'ōsp-ē ham xu'dâuka 'dâ-ē, zū 'ōsp-ē 'zīn koṛ, sōr 'ōsp su'wâr nhōšt.

'Čhī, zū 'šār tar za'hī He 'šār tar 'dī ha'zâr rupa'ī 'nōt, 'tīt-ē koṛ, ja'ṛī. « 'Har kī 'guria xu'dâi » Wačha'nē šārika 'čhī, ma zū

weeping and said: "What have they done to my husband?" Her bald-headed son said: "The thieves have done this to my father."

Then the bald-headed son said to his mother: "Give me two thousand rupees, that I may go out trading. I shall not (?) return till my father has been healed." His mother gave him three thousand rupees, and also three camels and two horses, and said to him: "Go out trading."

The bald-headed son went out of the house and loaded the camels. Then he went to a plain, and one night passed. In the morning he urged on his camels and came to a spring. He took some water from that spring and supped it. He took three handfuls of water for his head and washed it, and washed his face with two handfuls. Suddenly the bald-headed boy put his hand to his head and said "O, I used to be bald, but now hair has grown on my head." He took a mirror from his pocket and saw that he had become very beautiful. He took his camels and let them loose, saying: "Let anyone take them who wants to." Some people came and took the camels away. Then he gave away one of the horses, too, as alms. He saddled the other horse and mounted it.

He went on and came to a town. In this town he took out two thousand rupees and scattered them, saying "Let everybody take them

'kury-ē dhur, ha'zār rupa'ī 'dā-ē, 'munde 'kury-ē ghīt. 'Čhī dāl 'pādśā. 'Nām-e pādśā'ī'ka Farux'fāl bīn Ĵa'ī'ī č'. «'Ān 'tō kun pīš'kaš 'āwuro.» Ĵa'ī'ī čē. «'Če-a 'āwuro?» Ĵa'ī'ī «Žū 'kury-e 'yalaba 'kārī, 'dum dēra, 'bāl dēra, 'tāj dēra.» He 'pādśā yala'ba xuš'waxt čhī, Ĵa'ī'ī. «'Ā 'pādśā, 'tu wa'zīr-um.»

'Ē wa'zīr-e pādśā'ī'ka čhī Ma 'pādśā-ē Ĵa'ī'ī. «'Tu mu 'kun 'du lak 'paltan da, č' ān-ē pa'ram ba 'jang » He 'pādśā 'du lak 'paltan 'ede kun 'dā He wa'zīr 'sārī na'γō, 'čhī ba 'jang sōr 'Tāmās 'pādśā 'Tāmās 'pādśā xabar čhī, čē «Sō 'mun wa'zīr-e Faruxfālā ba 'jang āγō 'du lak laš'kar pen.» Ma 'čōr lak laš'kar-ē mai'dā tar wese'jī. «Ču'mōr wā, 'jang ka'nōr!»

'He kal ma laška'rā Ĵa'ī'ī. «Wā ke'nāra bōr!» Ma 'paltan-ē du'rīn 'lam dā. Xu'xu-ē čhī 'jang tar 'Jang tar-ē čhī, šam'sēr-ē 'nōt, da 'dehō čha'ī. Žū 'tečh-e wazīr'ī'ka 'kōr koṛ, pa'tan wanō 'āya, 'paltan dhōṛ čē. «Te'čhī-ā 'hīn 'whētōn.» Ma 'paltan-ē 'hugm koṛ, Ĵa'ī'ī: «'Tečh-e ma'nā 'kōr čhō, wā 'anus(?) ham pari-ēr!»

as alms." Then he went down into the town, and, seeing a hen, bought it for a thousand rupees. Then he went to the king, whose name was Farukhfal, and said: "I have brought you a present." "What have you brought?" He answered: "I have brought a very good hen; it has a tail and wings and a comb." The king was very pleased and said: "I am the king, and you are my vizier."

He became the king's vizier and said to the king: "Give me two lakhs of soldiers, that I may go to the war." The king gave him two lakhs of soldiers, and the vizier went out of the town to fight with King Tamas. When King Tamas heard it, he said: "Farukhfal's vizier has come to fight me with two lakhs of soldiers." Then he sent an army of four lakhs into the field and said: "Go and fight."

The bald-headed boy said to the soldiers: "Stand aside." And he stationed the army at a distance. Then he himself went to fight, and when he entered the battle, he drew his sword and started fighting. He blinded one eye of their vizier¹, and [the vizier] went to his army, who saw that blood was running from his eye. He drew up the army and said: "My eye has been blinded, you can all see it."

¹ = *wazir'ka-an*. Grammatically I should prefer the translation "They (the enemy) blinded the vizier (the bald-headed boy)", but the context renders more probable the translation given above.

'Paltan ja'ri. «Má 'če 'kaneman?» Já'ri če. «Ču'mōr, ha'wī 'laškar pen 'jaŋg ka'nōr'» Paltan'na 'hala koŋ, 'paltan-e Kaiku'bād pād'sâika 'ham za'hī, kuma'kī wazīr'ika čhī. 'Mende pād'sâika laška'rân-an šī'kas dâ, 'iân ča'ka'kēn, 'čhēn dâl 'pād'sâ 'Pād'sâ ja'ri če «Če'kun ča'ka'kēn?» Já'ri. «'Wa'tan-a wa'tan 'laškar âli'sō.»

Farux'fâl 'pād'sâ ča'ka'kī, ho'wī wa'zīr-ē 'pād'sâ čhī 'Ā'ya dâl 'pād'sâ če 'kury-ē 'dâ bōn. Já'ri. «Ta'yâri kan če 'mun o 'tân 'jaŋg-a» 'Pād'sâ [ja'ri]. «'Tu xu wa'zīr-e ma'nâ-ē 'Čâ-ē 'mu pen 'jaŋg 'kantō?» Já'ri «Bī-bâs'xâst ē, a'dâlat-ē na 'kantōn, 'yaur-e ya'ribi'ika-i na 'kantōn.» Ečēn'dī hē 'pād'sâ dhuŋ če. «'Hē wa'zīr-a 'mu pen 'jaŋg kantōn» 'Hē 'pād'sâ bī-'jaŋg ča'ka'kī. 'Xatt-ē kor 'Qâsem 'bâw kun-ē če «'Žē, če 'pād'sâ ân 'čhēm» Hó'wī 'bâw-ē ja'ri če «'Ē 'kal šai'tân-a, ma 'mun-a 'bâzī 'dhaitōn» 'Xatt kun-ē 'na čhī.

Bī'xabar žū turb re'sâla sōr 'yus-e bâw'ika wese'jī, ja'ri. «Ču'mōr, ma 'bâw-om 'kūč pen-ē č'nōr, ma ma'nân 'kūč ham 'ēnōr.» He resâ'lân 'hai-an koŋ, čhēn, Qâse'mâ 'yus tar 'tâ čhēn, ja'ri. «Ma 'tō

The army said "What shall we do?" He said: "Go and fight with that army!" The soldiers charged, and the army of King Kaikubad also came to assist the vizier. They defeated the soldiers of this king ('Farukhfal), who fled and went to the king. The king asked why they fled. They said that the [enemy's] army had taken the whole land.

Then King Farukhfal [too] fled, and his vizier became king. He went to the king [Farukhfal], to whom he had given the hen, and said: "Prepare for a fight between you and me" The king said: "But you are my vizier. Why do you want to fight me?" [The bald-headed boy] answered. "You do not reflect and you do not govern with justice or consider the poor." Then the king saw that his vizier was going to fight him, and he fled without fighting. The bald-headed boy wrote a letter to his father Qasım [and said]: "Come, for I have become a king." But his father said: "This bald-head is a devil, and he is only cheating me." So he did not accept his invitation.

Suddenly he sent a troop of cavalymen to his father's house, saying to them: "Go, and bring my father and his family, and also my own family" The cavalry men hurried off, dismounted at Qasım's house, and said: "The king has asked for you." He gave the cavalymen

'pâdsâ 'dhewō.» Resâlân kun-ē māase'li dâ, re'sâle 'kū-e e'dân-a¹ ghūt, 'âwuṛ-an dâl 'pâdsâ Ĵa'ri «Ma 'bâw-aw-an 'ânt-an.» 'Ĵa'ri. «Ē'nōr-ē 'dâl tar-om.»

Ma 'Qâsem-an 'buṛ dâl 'puš-ē ċe 'pâdsâ ċhō bōn. 'Bâw-ē da 'âṣa, žū sâr'wân dhīrang 'mâwar 'ĵân tar-ē, ba'zu 'ĵân tar-ē, tufangi'ka 'pūš 'sōr tar-ē 'Pâdsâ 'hukm koṛ ċe «'Mende ne'fōr!» Men'dē gâpčī'ân 'nōṭ-an, 'Qâsem ma 'bōr naṛ'γō<ŋ>, 'puš tar-ē 'xešem kor Ĵa'ri ċe. «'Puš-e ma'nâ 'bade 'pâdsâ ċhō, da'mâṣ-ē beland ċhō 'Tâ bīn zīr-e dōst-an, 'bade ċe 'hukm kana, 'mēran-um te »

'Bâw-ē ru'hen ċhī dâl ĵīnč-ē, Ĵa'ri: «'Puš-e ma'nâ ċe 'pâdsâ ċhō, ma 'mun-ē de'hen, de'hen darbâ'ri ma 'bōr-an naṭ-an » 'Ĵīnč-ē Ĵa'ri ma 'Qâsem 'xâ-ē ċe. «'Žē ċe 'mâ u 'tū dâl ha'wī pu'sī-an ċa'ṭakeman » Huddi'nân-ē dâl pâdsâ'ī 'xešem koṛ, ċhē, žu mai'dân tar-ē za'hēn. Žū 'ti 'sō bōn 'Bīx-e 'tika tar žū 'čišma-i e'stâwō 'âwo 'sō bōn 'Xâ-ē ma 'ĵīnč-ē Ĵa'ri ċe «'Žū ga'ri 'pareman, 'ta-e hō'wī 'ti 'nhīneman ċe 'sēṣ-a, 'âwo ham un'hāk sī, na'γōn am 'xareman, žū ga'ri

a present, and they took his family, brought them to the king, saying "We have brought your father." He said: "Bring him into my presence."

Then they brought Qasim into the presence of his son who had become a king. His father entered, [dressed] like a camel-driver. He wore a woollen jacket and black trousers (?), and on his head he had a musketeer's cap (?). The king ordered them to take him away. Then the doorkeepers took him out, and Qasim went, feeling angry with his son. He said: "Now my son has become a king and gives himself airs. When he was small he was in our power; but now they will kill me at his command."

His father went weeping to his wife and said: "My son, who has become a king, has beaten me and driven me out of the-durbar.² "His wife said to her husband Qasim: "Come, let us run away from our son." Both of them became angry with the king, and they went away and came to a plain. There there was a tree, and at the foot of the tree was a spring of cold water. The husband said to his wife. "Let us go and sit down for a while under that tree. There is shade and

¹ an?

² This sentence is an anacoluthon, starting with -ē "he" as a subject and continuing with an "they"

'rhizeman.» 'Qâsem na'ÿôn-ē pu'tī lasē'wī, 'hudde 'xâ wo 'jīnč da 'xūrō čhēn. Na'ÿôn-an 'xūr āwo-an 'thōr. 'Sēγ-e 'tika tar rhīzēn, 'xōm-an bur.

'Pâdsâ ma ardali'ân-ē ja'rī: «Ču'mōr, 'dâda-i ma'nâ 'kū čhī? 'Jigar-əm 'xūn koγ, na'ī čē 'xešem ku'rō bē, zuγ-ē 'mō tar 'daγd ku'rō bē » Ardali'ân 'čhēn ma 'γus-ē ma 'bâw-ē-an' ma 'γus 'na γunt Ardali'ân a'pešt âγēn dâl 'pâdsâ, ja'rī. «Ma 'bâw-aw-an 'na γunt, ma 'γus 'na hōst » Ja'rī. «Žē, 'turp-e re'sâla 'ēnōr, čē peš 'dâda-m wese'jēm. 'Dâda-m 'mun tar 'xešem ku'rō.»

'Dī sat su'wâr re'sâla dâl 'pâdsâ âγēn Ja'rī. «Ču'mōr, ma 'dâda-m ēnōr, čē 'mu pen-ē dâ'wâ ku'rō, 'xešem-ē ku'rō 'mun tar » Resâlân ja'rī «'Yâ 'pâdsâ, 'mâ 'khân jâi 'paraman? 'Kâwanō 'lūriman? 'Jây-e u'dân-an 'na dhu'rō.» Sōr resâlân 'pâdsâ 'khâr čhī, re'sâlân ō'spân-an su'wâr 'nhāštan, 'lūr čhē.

Na'ÿēn, 'čhēn, žū mai'dâ tar-ē za'hēn, 'thâri-an čē žū 'tī sī, dâl hō'wī 'tī risâlâ za'hēn 'Dhūγ-an čē 'Qâsem u 'jīnč-ē zuγ ba 'zur 'rhizō-ēn, men'dânân re'sâlân 'xōmī čidē'wī. 'Hē 'hudde 'xâ wu jīnč

water too, let us eat our food and lie down for a while." Qasim took the food off his back, and husband and wife started eating. They ate their food and drank water. Then they lay down in the shade of the tree and fell asleep.

The king said to his orderlies "Go [and see], where my father has gone. I am distressed, [fearing] that he may have got angry with me and that his heart may be offended with me." The orderlies went to his [father's] house, but did not find his father at home. They came back to the king and said "We did not find your father, he was not at home." Then he said "Go and bring a troop of cavalymen whom I can send to find my father. He has become angry with me."

Two hundred cavalymen appeared before the king, who said to them: "Go and fetch my father, for he has quarrelled with me and has become angry with me." The cavalymen said. "O king, to what place shall we go, and in what direction shall we seek? We have not seen where he is." The king became angry with the cavalymen, and they mounted their horses and went to search [for his father].

They went away, rode, and came to a plain. There they espied a tree, and the cavalymen approached it. Then they saw Qasim and his wife sleeping in each others' arms. They awakened them, and

uštāen Re'sālān ja'ri. «Mu'žōr, 'pareman' Ma 'wā huddi'nān 'pādsā 'dhēwō.» Hō huddi'nān ja'ri-an če «'Mā-ē 'na 'paraman.» Re'sālān ma 'Qāsem u jīnč-ē am ma huddi'nān-ē-an 'bōst, sōr 'ōsp-an su'wār ku'an, ma huddi'nān-ē-an dāl 'pādsā bur

Resālān ja'ri «Yā 'pādsā, ma 'Qāsem u 'jīnč-ē-an 'ānt.» 'Pādsā ja'ri «'Ēnōr-ē 'dāl mun.» Ma 'Qāsem-an 'bu' dāl 'pādsā, sa'lām-e pādsā'āna-i dā, 'dōst-e 'rāst tar-e pādsāika 'nhōst 'Pādsā ja'ri «'Tū 'dāda-m-ē, 'ān 'pādsā, tu wa'zir-e rāsti'ka-m 'bē!»

Ho'wī resālānī če ma 'dāda-i pādsāi'kā-n 'ānta bōn, 'pādsā mun'dhēk kun wese'jī, peš Mirzā bi'ya-ye 'ghāṇḍ-ē 'hē resālān 'ham čhēn. Mir'zān 'yus tar za'hēn, ma Mir'zā-an ja'ri. «'Muš, če bi'yā-a 'pādsā čhō, 'dādā wa'zir. Ma 'tō 'ham-ē dhē'wō »

Mir'zā dī 'puš gu'rīn-ē re'sālā pen 'āya. Žū 'puš-e Mir'zā žū kama'ri čha'ri 'Ē 'mur, men'dī 'gūr 'koṛ. Žū 'puš-e 'zā pen-ē dāl 'pādsā bi'ya-ē za'hī Re'sālān dāl 'pādsā 'čhēn, a'pā čhēn, ja'ri: «Yā 'pādsā, ma Mer'zā bi'yā-w-an žū 'puš pen-ē 'ānt, žū 'puš-e 'zā-ē kama'ri čha'ri, 'mur » 'Pādsā ja'ri. «Ču'mōr, mā Mir'zā bi'yā-om ē'nōr!»

husband and wife both rose. The cavalrymen said: "Come, let us go! The king has called for both of you." They said that they would not go. Then the cavalrymen bound Qasim and his wife, put them on horseback and took them to the king.

There they said: "O king, we have brought Qasim and his wife." The king said "Bring them into my presence." Then they brought Qasim to the king, and he gave him the royal salaam, and sat down at his right hand. The king said "You are my father; I am king, and you shall be the vizier of my right hand."

The king sent those cavalrymen, who had brought his father, to his eldest brother Mirza, and they went to fetch him. They came to Mirza's house and said to him. "Come, your brother has become a king, and your father a vizier. He has called for you, too"

Mirza took his two sons and went with the cavalrymen. One of his sons fell down a precipice and was killed. His father buried him, and went with his other son to his brother, the king. The cavalrymen approached the king, halted, and said: "O king, we have brought your brother Mirza and one of his sons. His other son fell from a rock and was killed." The king said. "Go, and bring my brother Mirza."

Re'sâlân ma Mir'zâ bi'yay-an 'bur 'Pâdsâ 'dhuṛ, u'stâ, Mirzâ'an pî'sânî ma'čî koṛ, ja'rî. «Puš-e tâ pa'nân tar 'mur, tu xu'xâ-w 'janō bî.» Čau'kî 'döst-e 'čap tar-ē 'pâdsâ 'lam dâ, ma Mer'zâ-e bi'yâ-ē ja'rî «'Nhin'!» Mir'zâ 'nhōšt 'Pâdsâ ja'rî. «'Dâda-m wa'zir-e dōst-e 'râstika-m, 'tu Mer'zâ bi'ya-om wa'zir-e 'dōst-e 'čapika-m » Ma Mer-zâ-ē ja'rî. «'Tū zâ ho'qūf dērē, če 'khân jâi la'skar pai'dâ 'pari-a, 'jang ka'nen-ē na'rē?» J'a'rî: «'Nâ, 'ân-e 'na narem » Zū čapi'lâk-ē 'pâdsâ mahak 'mux tar-e Mirzâ bi'ya-e 'ghaṇḍika-i 'dhi Mir'zâ bî-naṅk bîn, 'jâi 'heč na u'stâ 'Bâw-ē ja'rî «'Čâ 'dhî?» 'Pâdsâ ja'rî če: «'Xub-um koṛ 'Aga 'mu kun bi'yâ 'bē, 'kârî 'bē, 'nē če na 'bē, 'kačal bi'yâ 'heč na 'bē.»

Ma 'bâw-ē 'padšâ khuje'wî, ja'rî «Žū pa'lang-a Nârwaṭî'â tar, mun'dî 'ēnen na'rē, yâ 'na-i na'rē?». 'Bâw-ē ja'rî «'Aga 'ēnen-ē 'na na'rem, xu xa'ren te 'Ân-ē 'gap-e tu 'pušika-m na 'nim, 'har kû wese'jē, 'param-ē » 'Bâw-ē čhî ma 'yus Jînc tar-ē rux'sat ghît, ja'rî «'Puš-um-â ma 'mun we'seštō sō pa'lang, 'â 'žim yâ 'na?» Jînc-e 'Qâsem du'wâ dâ, ja'rî. «'Čhō, em'salla 'ēnî te.»

The cavalrymen brought his brother Mirza. When the king saw him, he rose, kissed Mirza's forehead and said: "Your son died on the road, but you remained alive yourself" The king placed a chair on his left hand and bade his brother Mirza sit there. Mirza sat down The king said: "My father is the vizier of my right hand; you, my brother Mirza, are the vizier of my left hand." And he said further: "Have you got any strength, so that, if an army should appear somewhere, you can fight against it?" Mirza answered "No, I cannot do so." Then the king gave his eldest brother Mirza a slap on the face Mirza had no sense of honour and did not rise. But his father asked: "Why did you strike him?" The king answered "I have done well. If I am to have a brother, he must be brave, if he is not that, and is worthless, it is better that he should not exist at all."

Then the king asked his father, saying: "There is a panther at Narvatiā, can you bring it here or not?" His father answered "If I cannot bring it, I shall at any rate eat it. I shall not transgress your command, my son, but go wherever you send me." Then his father went home, took leave of his wife and said: "My son is sending me against the panther, shall I go or not?" Qasim's wife prayed and said. "Go, and if it please God, you will bring it back."

Ma Mer'zâ 'pâdsâ dilâ'sâ-ê koṛ, ja'ri. «'Aga 'nâ-w ham na'ri, har 'ker çe 'ân ja'rê (?), jaṛ: 'narem-ê » Mer'zâ ja'ri «Jaṛ! 'Khân jâ-y-əm te wesejê?» Ja'ri. «Çhō, Dâlâsang tar zû 'kurri sî, 'mên-ê 'yus dhirang-a, 'mê 'kurri tar zû 'šer hâ. Ma 'šer çhu, 'gure, zê! Zû 'teçh-e šeri'ka 'kōr-a, 'pâ-e 'râst-e šeri'ka ham 'suṭṭ-a, 'šâx-e 'râst-e šeri'ka-m rhâ'zōy-a.»

Mer'zâ 'jâi u'stâ, bi'yâ 'pâdsâ tar-ê du'wâ ghît, 'mên-e xu'kân-ê 'bōst, šam'šer-ê 'dōst-ê ghît, sōr 'ōsp su'wâr-ê çhi. 'Çhi, zû mai'dân tar-ê za'hî 'Uk-ê wî'yâr koṛ Sa'hâr çhi, Mer'zâ 'ōsp-ê su'wâr 'nhōst, Dâlâsang tar za'hî.

Šam'šer-ê 'luç koṛ. 'Phârî 'šer 'âya, 'phyârî Mir'zâ šam'šer-ê 'luç ha'la koṛ sō 'sēr. 'Šēr ham 'šunḍ-ê 'xêi koṛ, ha'la-i koṛ, nez'dîk-e Mirzâ'ân za'hî. Mir'zâ 'šer tar ber'khî, 'dehen-ê 'na na'ri, šam'šer-e xu'kân-ê Mer'zâ mhak 'šun-tar-e šeri'ka dâ. 'Šēr çe 'qūwat koṛ, šam'šer ka'ten çhi, šunḍî 'tâ ba 'dumb-e šeri'ka šam'šer ka'ti. Ma 'šer-ê 'nesp-e 'çap-ê sōr 'ōsp Mir'zâ 'bhâr koṛ, 'ânt-ê dâl 'pâdsâ.

'Pâdsâ 'dhuṛ çe. «Bi'yâ-e ma'nân 'šer 'ânt, ma laška'rân-ê pai'lân

The king consoled Mirza, saying. "Whatever task I propose, say that you can do it, even if you cannot." Mirza said: "Tell me where you are going to send me" The king said. "Go to Dalansang, there is a ravine there, and in the middle of it there is something resembling a house, and in that ravine there lives a lion. Go up to the lion, seize it, and come back. The lion is blind in one eye and lame in the right foot, and its right horn (sic!) is broken."

Mirza rose, prayed before his brother the king, girded his loins, and taking a sword in his hand mounted a horse. Then he set out and came to a plain where he spent the night. Next morning Mirza mounted his horse and came to Dalansang.

There he unsheathed his sword. The lion came from the opposite side, and from his side Mirza ran with his naked sword to attack the lion. The lion opened its jaws, ran and drew near to Mirza. Mirza was afraid of the lion and could not kill it, but he struck with his sword at the lion's jaws. Though the lion stood at bay, it was cut open by the sword from the jaws to the tail. Mirza loaded the left half of the lion on his horse, and took it to the king.

When the king saw that his brother had brought the lion, he sent his soldiers to meet him. The soldiers went towards him and saw

tar wese'jī. Laška'rân pailân tar 'čhēn, laška'rân ham ma 'šēr sōr 'ōsp 'bhār ku'ṛōi 'dhōr. Mer'zâ ma 'šēr sōr 'ōspī mhaḡ 'mēn 'laškar-ē 'γušt. 'Laškar ber'khī, 'zu lak 'laškar bēn, 'huss-ē 'muṛda-e 'šērika tar čaṭa'kēn

Mir'zâ 'γax kor «'Na čaṭa'kōr, če 'ē 'šēr-a mu'ṛō»./ Palta'nâ nez-dik-e šēri'ka 'āyēn, 'munde 'šēr-an dhuṛ, hai'rân ūzâ'hī Palta'nân mē 'xu ja'ri-an če. «'Hē pādšāi'ka bi-yâ pāla'wân-e 'ghāṇḍ-a. 'Pādšâ ḡala'ba guda'rō bōn, 'mende 'šēr 'khīn de'hen 'na narī 'Bade bi'yâ-e pādšāi'ka pāla'wân Mir'zâ dehō, 'nīm-ē 'āwuṛō »

'Pādšâ-e tari'wâl 'du lak la'škar sōr 'šēr wese'jō bōn, ma 'laškar-ē 'šēr šī'kast 'dâ bōn Žu 'tūp pen zū 'šâx-e šēri'ka tar la'gō bōn, 'šâx-ē 'xâr ku'ṛō bōn. Žū sepāi'ka tu'fang 'tečh tar-e šēri'ka la'gō bōn, 'tečh-ē 'kōr kuṛa bōn Žū re'sâla 'pâ tar-ē ba tal'wâr 'dehō bō, 'pâ-ē 'xâr kuṛa bōn Ma 'hōt ha'zâr 'paltan-e ho'wī 'pādšâ-e ḡa'inika 'šēr 'mâta bōn, da'nânân pen 'čīr 'čīr 'kuṛa bōn

'Bade biya-e pādšāi'ka 'čhī, ma 'šēr-ē ālī'sō, 'čīr-ē ku'ṛō, 'nesp-ē 'ghītō, āwuṛō. 'Mende 'šēr am 'buṛ dāl 'pādšâ. Mer'zâ am 'čhī

the lion which he had loaded on his horse Mirza threw the lion down from the horse among the soldiers, who were terrified. There was one lakh of soldiers; but they all fled from the dead body of the lion.

Mirza shouted. "Do not run away, the lion is dead." The soldiers approached the lion, and when they saw it, they became astonished and said among themselves: "This brother of the king is a great warrior. The king has travelled about much, but [he has not found] anyone who could kill this lion. Now the king's brother, the warrior Mirza, has killed it and brought half of it here."

A former king had sent two lakhs of soldiers against the lion, and the lion had defeated the soldiers. One of the lion's horns had been hit by a cannon, and had been broken. One of the lion's eyes had been hit by a soldier's rifle, and had been blinded. One cavalryman had hit the lion's feet with his sabre, and the foot had been broken. But the lion had killed seven thousand soldiers of that ancient king, and had crushed them with its teeth.

Now the king's brother came, caught the lion and cut it up; and he took half of it and brought it. He also brought the [whole?] lion

dâl 'pâdšâ, sô čau'kî 'nhôšt. Ĵa'ri «Šâ'bâš, bi'yâ' 'Tu pâla'wân-e 'ghând-ê.»

X (G).

Žū kačō-ārak bîn. 'Whētōn ōst 'dhâr tar, žū 'bhâr 'kačō ōst 'ārtōn, 'mundē ōst pha'râtetōn, 'ārtōn ōst, bhây-e kačōi'ka ōst na'γōn 'xartōn.

'Čhî 'dhâr tar, du 'bhâr ka'čōi hu'pât, 'žū 'bhâr-ê â'wuř, 'žū 'bhâr-ê 'lam dâ Sa'bâ kun-ê 'yarp o 'yâr uz'gî, čî'men 'na na'ri, 'yarp o 'yâr ka'râr koř, čhî če ma 'kačō ē 'āra. 'Čhî, če kačōi'kân-ê bu'rō, thē'wōi Ĵa'ri če. «Ā zâ čî ka'nem, 'kačō 'na sî če ba'rem, pha'râtem, 'wâron gu'rîm, na'γōn xa'rem »

'Thârî če 'bhây-e u'dân 'tilla phe'rō, ma 'huss-ê 'jam koř, dâ'men tar-ê 'ghît, 'āya ma 'γus, daulat'mand čhî.

'Ē 'dî 'puš koř, 'nâm-e žūi'ka 'Sād 'lam dâ, žūi'ka Sâ'hîd. 'Čhî bâ'zâr tar, žū 'kury-ê 'ghît, gu'rîn-ê 'āya ma 'γus če. «Pu'sân-om

to the king Then Mirza went to the king, and sat down on the chair The king said: "Well done, O brother! You are a great warrior."

X.

There was a furze-gatherer. He used to go to the hills, and bring an armful of furze and sell it, <bring it> and eat bread for the price the furze fetched.

Once he went to the hill, and pulled out two armfuls of furze. One of them he took with him; but the other he left behind Next day there was a storm of snow and rain, and he could not walk about. When the storm abated, he went to fetch the furze. When he came to take away the furze, it had been set alight Then he said: "What else can I do? There is no furze for me to take and sell, that I may buy flour and eat bread."

Then he saw that the ash [from the furze] had turned into gold; he collected all of it, took it in the skirt of his robe, and went home He became a rich man

He had two sons, and called the one Sad, the other Sahid Once he went to the bazar and bought a hen He took it and went home [thinking]. "My sons can play with it" The hen laid an egg, and

'wáɣaran » Ho'wī 'kury zū 'ēx 'lam dā, 'mende 'ēx-ē 'ghīt, 'čhī bā'zār tar, 'mende 'har 'khān jāi čīmē'wī, 'khīn na 'ghīt.

Zū 'ādam 'thārī, čē 'dhor-ē, 'ɣax-ē kor Ĵa'ri. «'Ēx-a 'ār dāl 'mun, 'ān-ē pa 'bhāi gu'rīm » Ĵa'ri. «'Bhāy-ē 'či kō?» Ĵa'ri. «'Ān-em 'na 'fāmtōn » Ĵa'ri «'Ān-em¹ 'ɣušt rupa'i gu'rīm.» Ĵa'ri. «'Zā-e 'ēx am 'dērē?» Ĵa'ri. «'Hā, 'kury 'dērem, 'aga 'lam dāka, 'ārem-ē.»

'Čel 'ēx buɣ-ē o pharā'ti, 'daulat-e ɣala'ba-i 'ghīt 'Āɣa dukān'dār, Ĵa'ri ma zū 'kattō za'if. «'Čhā, wa'tan tar 'čīm, har 'khān jāi čē 'kury-e ab'laq-a 'dhur, ma 'mun 'xabar kan » 'Kattō za'if 'čhī, 'huss-e ɣu'sāna čhīmī, 'āɣa kačō-āraki'ka 'ɣus, 'āɣa čē en'hāk ma 'kury-e ab'laq-ē 'dhōr, a'pēs čhī, ma dukān'dār-ē xa'bar koɣ.

Dukān'dār Ĵa'ri ma 'kattō za'if «'Čhō, ma 'jīnč-e 'kačō-āraki'ka 'mun pen 'jōr kan!» 'Daulat-ē 'dā, 'kattō-e za'if 'āɣa dāl kačō-āraki'ka 'jīnč Ĵa'ri čē «'Zū dukān'dār hā, ma tō'i u'dhēk pen 'jōr ka'nem,

he took the egg to the bazar. He walked about with it everywhere, but nobody bought it.

Then a man caught sight of him, and noticing him, shouted and said "Bring your egg to me, and I will buy it." And he said. "What is the price?" [The furze gatherer] answered. "I do not know." The man said. "I shall buy it for twenty rupees." And he asked: "Have you got another egg?" He answered "Yes, I have a hen; if it lays any eggs, I will bring them."

He brought and sold forty eggs, and received much money. The shopkeeper went and said to an old woman. "Go, walk about in the country, and if you see a piebald hen anywhere, tell me." The old woman went and walked about to all the houses. She came to the furze-gatherer's house, she came and saw a piebald hen there; and she returned and told the shopkeeper.

Then the shopkeeper said to the old woman: "Go and make an arrangement for me with the furze-gatherer's wife." He gave her money and the old woman went to the furze-gatherer's wife and said to her. "There is a shopkeeper, and I am to make an arrangement between him and you. He is a good-looking young man, and possesses

¹ 'Ān-ē?

ɣala'ba 'xūb ju'wân-a, 'daulat ham ɣu'lū 'dēra Ma 'kury-a 'mēr, ɕe dukân'dâr-ē mhē'mân-e tân 'zē.»

Kačō-āraki'ka 'jinč 'ghīt, ma 'kury-ē 'mât Ma 'kaṭṭō za'if-ē ja'ri «'Ōcho ma dukân'dâr 'ēn'» Kaṭṭō za'if 'čhī pēs dukân'dâr. Ma dukân'dâr gu'rīn 'āya, 'ɣūš-e kuryi'kā 'xūr, 'mende za'if-ē 'ghīt, 'čhī, 'buṛ-ē ma 'ɣus-ē 'Xâ o 'jinč 'čhī, 'ɣuss o 'bōr-e xu'kân-ē e'lā koṛ, ma dukân'dâr-ē 'ghīt, ma pu'sân-ē ham mai'dân tar 'lam dâ.

XI (G).

Sul'tân 'Mâmūd 'pâdsâ bīn, dī 'ōsp 'dērō bōn, 'zūika 'nâm-ē l'aphō'nē bīn, 'zūika 'nâm-ē A'ir bīn Ma mhēta'rân-ē ja'ri ɕe: «Men'dânân ba'kâr dha'rēwōr, ɕe ē'an xūb 'čâk 'paran!» Zū 'ruč-ē 'dhōṛ ɕe xa'râb čhēn; ma mhēta'rân-ē ja'ri ɕe. «'Ōsp-e ma'nân 'čâ xa'râb čhēn?» Mhēta'rân ja'ri ɕe. «Wi'yâr 'jinč-aw-â 'zītōn, ma 'zūi-a su'wâr 'čhem-tōn; žâ xa'wân-a 'zītōn, ma žâ-ē-a su'wâr 'čhemtōn. 'Whēwetōn-a, 'mâ-iman na 'pântân ɕe 'khân jâ-y-a 'whēwetōn »

much wealth. Kill your hen, that the shopkeeper may come as your guest.»

The furze-gatherer's wife took and killed the hen, and said to the old woman "Go and bring the shopkeeper." The old woman went to fetch the shopkeeper, and brought him back with her. He ate the meat of the hen, seized the woman, and carried her away to his house. So they became husband and wife. She left her own house and hearth, and left her sons also in the plain.

XI

Sultan Mahmud was the name of a king, he had two horses, the one was called Wind, and the other Cloud.¹ The king said to his grooms "Take good care of these [horses] that they may become nice and fat." One day he saw that they looked bad, and he said to the grooms: "Why do my horses look so bad?" They answered "Your wife comes one night and rides away on one of them, another night she comes and rides away on the back of the other. She goes for a ride, but we do not know where she goes."

¹ Cf Semenov Materialy dlja izuč narččija gorn. tadžikov centr Azij. II, 36 *dutta asp dōšt, yaktaš Abr va yakši Bōd*

Sultân 'Mâmūd xu'ká 'zuř tar 'fikər kuř Ho'wī xa'wán 'xōm-ē
'na buř, 'jīnč-ē 'dālī u'stā, ma'bōr nar'γō 'Ē pēs'chan-ē nar'γō, 'jīnč-ē
'tartar-ē, 'ē pēs'chan-ē 'chī 'Jīnč-ē ma Sultân 'Mâmūd na 'dhur

'Ē 'chī zū 'jāi 'dhār tar, oke'stāk zu 'khur 'šō bōn, oke'stāk āsu-
qān-ē hastan 'Āsu'qān-ē sōr tar-ē 'khār chēn çe. «'Ĉā 'yīr 'āyē?»
'Jīnč-ē 'ja'ri çe «Sultân 'Mâmūdān 'xōm ōst na 'bartōn.» Mend-ē'ān
uštē'wī, 'ē da 'wā'yar chī, ē'dānān 'maila 'sur koř, ē'dē 'γulū 'yīr
wā'ya'ri.

Sultân 'Mâmūd un'hāk pa'pā hōst, 'sail-ē dhōř Dāl 'ēdē tar zu
la'tai čār'bī sō bōn, tēl-e pad'dō 'dērō bōn, sō 'daur ku'rō tar mend-
'hēk pen'dī koř, kālān-e 'jīnčeka tar-ē 'Wāxt-e ruxsa'tī 'jīnčeka-ē
če chī, xu'xu-ē tar-ē 'dā, 'āya, 'jīnč-ē 'mendē 'hēc na 'dhōř 'Āya,
'jāi tar-ē rhī'zī. 'Pēs tar-ē 'jīnč-ē ham za'hī, ka'rār dāl 'xāē rhī'zī

Zū 'sāt çe rhī'zī Sultân 'Mâmūd ma'lak xūr, da'gas kuř 'Jīnč-ē
'ja'ri çe. «'Ĉā bī'wār chē xu 'sōr-a larzē'wī?» Sultân 'Mâmūd 'ja'ri
«'Ĉī (= čī-ē) 'jartōn, çe 'saxt 'xōm-um 'dhōř.» 'Jā'ri çe. «'Ĉī 'xōm-a
'dhōř?» 'Jā'ri «'Xōm-um 'dhōř, çe tū 'γu'sī nar'γē, ma 'ōsp-e A'ir-a

Sultan Mahmud considered the matter in his heart. That night he could not fall asleep, and his wife rose from his side and went out. He went after her; his wife went in front, and he behind. But his wife did not see Sultan Mahmud.

She went on and came to a hill where there was a cave, and her lovers were there. Her lovers got angry with her [and said]. "Why have you come so late?" His wife answered: "Sultan Mahmud did not fall asleep." They made her stand up, and she began dancing. They made merry and played music, and she danced till it was very late.

Sultan Mahmud stood there watching her. He had a greasy rag which was full of black oil, and as his wife turned round, he squeezed it on to her clothes. When the time came for his wife to take leave, he went before her and came [home], and she did not see him at all. He came [home], and lay down on his bed. After him his wife also arrived and lay down quietly by her husband's side.

At once when she lay down Sultan Mahmud moved and shook himself. His wife asked: "Why are you so restless, and why did you shake your head?" Sultan Mahmud said: "Why do you ask? I have had a bad dream." She asked: "What did you dream?" He

su'wâr nhöst, 'čhē žu 'dhâr tar, oke'stāk žu 'khur 'sō bōn 'Ān ma 'ōsp-e Ġāphōnē su'wâr 'nhāštam, 'ān ham un'hak za'hēm Oke'stak 'čāwâr haba'sī tāt āšu'qān hastan Sōr 'tō-an šanu'fart kor, sōr 'tō ḡala'ba 'khār čhēn. 'Tō ma 'mun 'šāb dā, ja'riy-a čē. 'Nī xa'wān ōst Sul'tān Māmūdān 'xōm na 'bartōn, ma'nān 'ḡir-um čhī 'Bete ma 'tō-an uštē'wī, tu da wā'ḡār čhē 'Tō wāya'rī, 'dāl 'mun la'tay-e tēle'kā čār'bī sō bōn, -munde'hēk-um 'tān kālān tar tu'rī, tāt kālān čār'bī čhī »

'Jīnč-ē ja'ri čē «'Tō-ē du'rūy 'ḡartōn, 'xōm xi'yāl-a » Jā'rī «'Agar 'xōm xi'yāl-a, 'ān-em du'rūy 'ḡartōn, ma kālān-an 'ār čē 'ān rušā'nī tar bu'čhēm. 'Agar ma'nān 'sūy 'rāst-a, xu kālān-an čār'bī-a, agar du'rūy-a, be'dān tāt 'sūy 'rāst-a, čē 'xōm xi'yāl-a.» Ma kālān 'jīnč-ē ā'wuḡ, thārī čē kālā-ē hōst čār'bī čhō, dāl Sul'tān 'Māmūd le'jji.

'Ē žū 'elm a'wē 'dērō bōn, čē ma 'māneš ōst 'espō phe'rēwtōn Ha'wī za'if ba 'xīrō-ē uštā čē ē'dān 'mux 'astara Hō'wī 'elm-ē xā'nī, Sul'tān 'Māmūd-ē 'espō phre'wī. Ma pairadā'rān-ē ja'ri čē «'Mendē

answered: "I dreamt that you went out of the house, mounted Cloud, and went to a mountain where there was a cave I mounted Wind, and went there too There were some negroes there who were your lovers. They scolded you and became very angry with you You cursed me and said 'Tonight Sultan Mahmud did not fall asleep, and that was why I came so late.' After that they made you stand up, and you started dancing. While you were dancing, I took a rag, greasy with oil, which I had brought. I dripped the oil on to your clothes, and they became greasy."

Then his wife said: "You are lying, a dream is only a fancy" He said: "If a dream is only a fancy, and I am lying, bring your clothes that I may look at them in the light. If my word is true, then your clothes will be greasy; if it is a lie, well, then what you say is true, and a dream is only a fancy." His wife brought her clothes, and they saw that her clothes had become greasy, and she felt ashamed before Sultan Mahmud

She had learned a charm, by which she changed men into dogs. The woman rose in a friendly way to wipe his face She recited the charm and turned Sultan Mahmud into a dog. Then she said to the guards "Why have you allowed this dog to enter the king's castle?"

e'spō 'čekun 'lām dāwō, če pādśái'ka 'kās̄r tar â'γō? Pairadâ'rân 'mendē e'spō ma 'bōr 'nōt̄ Ĵa'ri če. «De'hen, de'hen šā'ri ma 'bōr ka'nōr'!»

'Mendē e'spō-e pad'dō ph'rēwō bōn 'Šār bā'zār tar-ē 'hukēm koṛ če. «'Har ĵāy-ō e'spō-ye 'paddō γōnt, 'janōr-ē'» 'Har ĵāi 'astan če ma e'spō-e 'paddō 'γōntan, 'ĵantan astan. 'Hē e'spō xu 'māneš bīn, 'ēde 'fāmī če. «Ma'nān ĵīnč 'hukēm ku'rō če har 'khān ĵāy-ō e'spō-e 'paddō γōnt, 'janōr-ē.»

'Ē huš'yār bīn, žū 'dhār tar aū'zī če. «Ma 'mun 'khīn 'na γuna » Čā 'ruč-ē ho'wī 'dhār tar guzə'rān kōṛ, un'hāk-ē žū 'khur 'γōnt, un'hāk dar 'āya Hō'wī 'khur tar γu'lū 'daulat sō bōn, 'edē dhōṛ če «'Bade 'γīr sōr mu'nī guda'rō » Sōr 'edē γurča'gī γāwe'ri koṛ, ĵa'ri če: «Pa'ram bā'zār tar, magam mardumi'kā nhā'mōṛ čhō bē, ma 'mun 'khīn na 'mēra, magam 'zā γu'nēm če xa'rēm.»

Ber'khen, ber'khen 'āya, ma'γōk, ma'γōk 'āya, dāl dukān-e na'γōn-phakōi'kā Un'hāk rhī'zī, žū dī 'tōk-e naγōni'kā 'thōī u'dhēk e'spō kun andā'zī, 'edē xūr, a'stafi 'sīr čhī. 'Mendē 'khīn na 'dhī. Čā ruč-ē dāl hō'wī na'γōn-pe'čāk dha'ri, har 'rūč ōst ē'dē kun naγōni'kā thōī'yā 'dhaitōn, 'ē ōst 'xartōn.

The guards chased the dog away, and she said "Beat this dog and drive it out of the town."

She had turned him into a black dog, and in the town and the bazar she ordered that they should kill the black dog, wherever they found it. And in every place where they found the black dog, they [tried to] kill it. But this dog was a man, and he understood that his wife had ordered them to kill the black dog wherever they found it.

He was wise and fled to a mountain, in order that nobody should find him. He stayed for some days on that mountain, and found a cave there which he entered. There was a great treasure in that cave. When he saw that a long time had passed, and when he was much pained by hunger, he said: "I will go to the bazar, people will certainly have forgotten me, and they will not kill me. But I may find something to eat."

Full of fear and slowly, slowly he approached [the bazar], and came to a baker's shop. There he lay down, and they threw one or two bits of burnt bread to the dog. He ate them and filled his belly. Nobody touched him. He stayed for some days with the baker, who gave him every day some bits of burnt bread which he ate.

‘Čá ‘ruč sōrī gudarī, pā’nān tar-ē ha’wī na’γōn-pečaki’kā pa’lī, dō’γund (‘dumb) o ‘sōr pen-ē ōst men’dhēk na’γōn-pečāk ‘dhētōn, ‘tar-ē ōst ‘dhaitōn če. «Žē!» ‘Hē na’γōn-pečāk ōst ‘pō na ‘kantōn

‘Āxer žū ‘ruč-ē ja’rī če. «Ān peš e’dhēk e’spō pa’ram, če ‘ēy-a ma ‘mun. ‘či ‘jartōn, yā ‘khān jāy-ā ‘whēwetōn » E’spō ‘tar-ē ‘dā, na’γōn-pečāk pēsčhan-ē ‘čhī, ‘čhī ho’wī ‘dhār tar-ē zahē’wī, hó’wī ‘khur tar-ē a’pačē kōr. Hōdī’nān-ē dar ‘āyēn, ‘hē na’γōn-pečāk dau’lat-e γulū ‘dhōr, hai’rān ū’zā, če «‘Ē ‘či serr-a?» Ha’wī e’spō i’sārat kor če. «‘Khū kan!» ‘Hē na’γōn-pečāk az-ān-če če ‘zūri-ē ōst ‘zhaitōn derzī Ma ‘bōr nar’γō, a’pēst ‘āya, e’spō ham pēsčhan-ē ‘āya, ‘γus tar-e na’γōn-pečaki’kā za’hēn, ‘mendē e’spō-ē ‘ham mēn ‘γus-ē ‘bōr, men’dī ma ‘γus tar-ē ‘bōst

Ma bōrī ‘dut-e na’γōn-pečaki’kā ‘āya, men’dhēk e’spō-ē če ‘dhōr, ‘mux-ē ūṭa’fī ‘Bāw-ē ma ‘sōrī ‘khār čhī če «‘Māneš-a ‘māneš tar mux ‘ūṭaftōn, ‘tō e’spō tar ‘čā mux ūṭa’fī?» Jā’rī če «‘Āi ‘bāw, ‘tū sōr ‘mun tar ‘khār ‘na čhā, če ‘mun ‘zū ‘rūč suwā’rī Sul’tān Māmūdān ‘dhōra bōn, tečhān-e ha’wī espōi’ka-m ba tečhān-e

Several days passed, and he used to follow at the heels of the baker; he would brush against him with his tail and his head, and would walk in front of him [as if he wanted him] to follow. But the baker did not understand.

At last one day the baker said: "I will follow the dog [to see], what it is that he wants to tell me, or where he is going." The dog went in front and the baker behind. They went on, and came to the hill, and he sent [the dog] before him into the cave. They both entered it, and when the baker saw the rich treasure, he was astonished [and said]: "What mystery is this?" But the dog made a sign to him that he should pick it up. The baker took as much as he was able to carry on his back. Then he went out, and returned [to town]. The dog followed him, and when they reached the baker's house, the baker took it into the house and tied it up there.

The baker's daughter entered the house, and when she saw the dog, she covered her face. Her father was angry with her [and said]. "A human being covers his face in the presence of another human being, but why did you cover your face in the presence of a dog?" She answered: "O father, do not be angry with me; but one day I saw Sultan Mahmud riding, and I saw the eyes of this dog in the eyes of

Sul'tân Mâmūdân 'dhōr, fa'kat udhe'kân te'čhân 'dhīrang-ēn » Hē e'spō da xušwax'ti kuṛō 'čhī, sōr-ē čukē'wī.

Na'γōn-pečāki'kā 'jīnč 'ham howī 'elm a'wē 'dērō bōn, men'dhēk e'spō-ē 'bete 'māneš ph'rē'wī, sa'ī čē ha'wī e'spō Sul'tân Maha'mūd bīn. Ha'wī na'γōn-pečāk 'bā'zār tar 'čhī, ma žū 'mudreb-ē 'ānt, ē'dān 'sōr o tōn-ē ba'kār 'sutra kuṛ, kâ'lân-e pādšā'ī 'ēde kun āγunē'wī. Žū 'elm 'bete na'γōn-pečāki'kā 'jīnč ma Sul'tân Maha'mūd a'wē dā, men'dī 'ja'ī čē. «Čhē, čē za'hē men'dhēk 'elm 'xānē. 'Jīnč-a čē dāl tō 'āγa, men'dhēk 'elm 'xānē, 'mux tar-ē 'phī kanē, 'jīnč-au te 'khōr 'phera 'Agar 'na xānē, 'ō-ē ma 'tō zā-e 'zā phe'rēwa, 'beti Xu'dāi 'pāna, čē 'ān tāt sar'waxt kun za'hem, yā 'na za'hem.»

Sul'tân 'Mhāmūd čē ma 'γus-e xu'kân 'čhī, 'jīnč-ē 'ō'stā, čē 'beti 'mendē zā phe'rēwa 'Ēde mun'dhēk 'elm čē na'γōn-pečāki'kā 'jīnč a'wē dā bōn, xā'nī, 'jīnč-ē 'mux tar-ē 'phī kuṛ. 'Ē 'khōr ph'rī, ma ma'kân-rūya'kân-ē 'ja'ī: «Ēdhe'kân žū 'pālān 'rhēzōr, 'udē tar 'tēz 'tēz, 'tendura 'tendura kū'kân-e āhe'nī tāt'bē ka'nōr. 'Har ruč 'wyār o 'rūč sōr 'ēde tār ma'kânān asta'rōr, 'zān 'har ka'bī čē me'rā.»

Sultan Mahmud, their eyes are exactly alike " Then the dog rejoiced and nodded its head.

The baker's wife, who also knew that charm, changed the dog into a man again, and sure enough this dog was Sultan Mahmud! Then the baker went to the bazar and brought a barber who trimmed his head (hair and beard) and his body beautifully, and dressed him in a royal robe. Then the baker's wife taught Sultan Mahmud a charm and said to him "Go, and when you get home, recite this charm. When your wife approaches you, you must recite this charm and breathe into her face; then she will turn into a donkey. If you do not recite it, she will turn you into something else, and God knows if I shall arrive again in time or not"

When Sultan Mahmud came home, his wife rose in order to turn him into something else. But he recited the charm which he had learnt from the baker's wife, and breathed into his wife's face. She was changed into a donkey, and he said to the sweepers: "Make a pack-saddle for her, and pierce it with very sharp and pointed iron nails. Then put the sweepings on her back daily, night and day, until she dies."

'Ē ta'mâm čhī Sul'tân Mhā'mūd sōr pādšā'i xu'kân bar 'hâl čhī, mun'dhēk na'γōn-pe'čak-ē wa'zīr-e xu'kân 'râst, 'xūb mēn 'xu tar 'dūst čhēn 'Harče 'daulatī čē howī 'dhâr tar mēn 'khur tar 'dhōra bōn, 'huss-ē-an â'wōr. Ba max'sat za'hēn, 'kissa ham a'dât čhī

XII (G).

(The Seasons)

Rha'γâm-â čē 'chemtō, γar'pân-a 'âwē 'chemtōn. Har 'dhârī čē 'rux ba 'rūč-a 'γarpi-â 'nitōn 'Mâ-iman u'čend 'zōx 'ârtan, ma čōrpâ'γân-iman un'hak 'bartan, ča'rēwtan, ma buj o 'gū o γa'rō 'bartan-iman, ča'rēwtan-iman 'Bâdaz e'dē 'hoss γar'pâ čē na'γō, 'âwē čhī, 'bete gi'hây-â 'nitōn. Hō gi'hâi 'hoss xara'nē-a, 'mâneš-a 'ham ō 'xartōn, 'buj o 'gū o γa'rō 'ham-â 'xartōn. 'Agar 'sâl čē kima'ti bē, hō'wī gi'hây-e dhârī'kā pen-â 'šu mēhī rha'γâm guza'rân-an 'chem'tōn

'Bete 'bâdaz o'dē 'tī-â 'zhaitōn. 'Bete 'tī pen-â guza'rân-an 'chemtōn 'Bete rha'γâm-eman 'zō 'phīštān. 'Tī čē za'hī, pēš o'dē-a 'zō 'zhaitōn, pēš o'dē 'čâ ruč 'bâd 'ga'nūm-a 'zhaitōn. 'Tī čē 'nō

This was done. Sultan Mahmud came back to his kingdom, made the baker his vizier, and they became great friends. They brought away all the treasures which they had seen in the cave in that hill. They attained the object of their wishes, and the tale is finished, too.

XII.

(The Seasons)

When spring comes, the snows melt. The snow disappears from every mountain which faces the sun. We fetch fire-wood from there, and bring out the cattle there for grazing — goats, cows and sheep. Afterwards, when all the snow has disappeared and melted, then the herbs come out. All these herbs are edible, both men and goats, cows and sheep eat them. If it should be a year of dearth, we live on these mountain herbs during the three months of spring.

Then the mulberries ripen, and we feed on them. Then we sow barley in spring, and when the mulberries have ripened, the barley ripens, and some days afterwards the wheat also ripens. When the mulberries are newly ripened, we plough for the maize. The mulberries

za'hi, jōwā'ri-iman me'lēwtān 'Šu mē'hi-yā 'ti 'bitōn, šu me'hi 'bād-ā 'lhās 'čhemtō, 'šu me'hi 'bād-ā jōwā'ri ham 'zhaitōn.

'Bāz'ē mardume'kā-n čē 'māl 'dēra, 'buǰ yā 'gū, men'dānān gu'rīn-ā 'dhār tar 'whēwetōn. Ho'wī dhārān tar-ā 'whētōn, čē mu'dām oke'stak 'yarp sī, čē 'hēc 'āw-ā na 'čhemtōn, 'hē sa'rī 'zā sa' 'kun-ā ū'zētōn. Un'hāk-a 'whētōn, čē 'liwōn, ku'rūt-ā 'yu'lū 'kantōn, 'yu'lū kārī¹ ham-a 'žitōn

'Ē xāsia'tān-e xārāi'kā čhī, 'bete 'sāmūr-a 'čhemtōn 'Hē mardu'mī čē 'dhār hā, 'kūč-ā 'kantōn, 'sāt kun-ā 'žitōn. Eke'stak čē 'āya, 'agar 'phōr 'yu'lū 'dērō bōn, ō xu'kān hāse'li 'yu'lū 'āwura bōn, 'pāntōn čē 'hēwyak zu 'sa'ē 'bas-um te ka'na. 'Xūb, wa 'agar 'na, 'phōr-ā pa 'bāi gu'ritōn

Sari'sta-e zemāi'kāy-ā ba'rābar 'kantōn 'Zōx-ā 'jam 'kantōn, 'yīrāni-yān-e yusi'kāy-ā 'adel 'kantōn. 'Agar 'khīn čē 'xāeš-e 'jīnč bē'roika 'dērō bē, sari'stā-e mēmāni'kāy-ā ba'rābar 'kantōn, 'jīnč-a 'bartōn.

Sāmuri'kā ham a'dāt čhī, 'bete zē'mā čē čhemtōn, 'yarp-ā 'yārtōn, 'pōnč xa'wān, yā 'hōt xa'wān, yā 'ōšt xa'wān. 'Harči čē 'yāra, ba

last three months, then they are finished. Three months after that the maize also gets ripe

Now those people who have cattle, goats or cows, take them and go to the mountains. They go to those mountains where there is always snow, which never melts, and which remains from one year to another. There they go to prepare plenty of ghee, and dried curds. It is very agreeable, too

This was the nature of summer. Then comes autumn. The people who are in the mountains make for home, and come to the village. When they arrive there, if they have much grain, and their own fields have yielded much, they understand that it will be enough for one year, and it is well. But, if not, they have to buy grain.

They make all sorts of preparations for the winter, collect fire-wood, and repair the damages to their houses. If anybody should wish to take a wife, he makes all sorts of preparations for a feast, and then he marries.

When the autumn is finished, and winter comes, it begins to snow, for five, or seven, or eight nights. However much it snows, it snows according to the will of God. At one time he gives snow up to the

¹ First *ba'kār*, afterwards declared to be a Njrau form.

'xudrat-e Xu'dāyān 'γārtōn-a 'Bâz-ē 'waxtiy-a 'žū qadd 'γarp 'dhaitōn, 'bâz-ē 'waxtiy-a žū 'mēn 'dhaitōn, 'bâz-ē 'waxtiy-a 'žū 'zānū 'dhaitōn 'Bete 'čâ ruč če ha'wâ-e 'sâf kur, hō'wī 'dhārān če 'mux-ē ba 'rūč-a u para'tāf-a, učen'dānī-ān 'nītōn, 'dhārī če ni'sōr-a wā 'sēγ-a, u'čend-ā 'zān če Ha'mal 'na pa'rī, 'γarpi-ā 'āwē 'na 'čhemtōn, 'na 'nītōn.

XIII (T)

Γu'sī ā'γēn 'Jabul Sa'rā, učen'dī ā'γēn Čārī'kār, učen'dī ā'γēn Kāla-'bāγ, učen'dī ā'γēn 'Kābul Eki'stak A'mīr 'Sāheb 'hukm-e jāngi'kā kur. Ečen'dī ō'stāima, 'čhēma ma 'Jalālā'bād 'Jalālā'bād za'hēma sō 'jāng Oke'stak 'hōd ruč 'jāng-an kuγ. Učen'dī 'bādaz 'hōd ruč az 'jāng xa'lās 'čhēma, 'āγeman 'beti 'Kābul. A'mīr 'Sāheb γala'ba dilā'sāi dā, ja'γī če «Ču'mōr, 'harkī ma 'watan-ē' 'Har ka'bī-m če 'dhēwē, 'hāzer en'hāki 'žīr!»

height of a man, at another time up to the waist, at another time up to the knee. Later on, when the air has been clear for some days, the snow begins to disappear from those mountains which face the sun and the south. But from those mountains which lie in the shade, towards the north, the snow does not melt and disappear, till the month of the Ram (March-April) comes

XIII.

They (: we) came from home to Jabl-us Siraj, from there to Charikar, from there to Kalabagh and from there to Kabul. Here the Emir Sahib ordered us to go to the war. Then we rose, and went to Jalalabad. We came to Jalalabad on account of the war. There we fought for seven days. Then, after seven days, we finished fighting and came to Kabul again. The Emir Sahib encouraged us and said: "Go, everyone to his home! And whenever I call for you, you must come here and be ready"

XIV (T).

Šutu'li čhēman mēn Au'γâ Oke'stak ha'zâr tufaŋ'dâr 'sōr tar-an
'âya 'Ēdē pen-an γala'ba jaŋg-e 'saxt kuṛ Učen'di ma Au'γâ ba
'zūr-an 'ūnt, 'âγeman Pen'jir.

Pen'jirī ja'rī «Ĉâ hē 'ker-a kur?» «'Ān 'âya bēm ĉe e'dân 'mâl
ba'rēm 'Tū kuma'kī e'dân-a kuṛ Mē 'mâ o 'tō dušma'nī ĉhī,
'jân-au ete'ât kân! Žū 'sīr-am 'surb gu're! Du 'sīr-am 'dârū gu're!
Hō tu'fang-am gu'rē, 'ĉ-ân o 'tū 'dhēman-ē; yâ 'tū 'merē, yâ 'ân »

Ausa'kâl 'âya, mē 'mân o 'tō 'sulu-an 'dahiman Žâ gâhī 'ân o tū
gufta'gūi na 'kaniman. 'Aga žâ 'gâhī 'ĉ-ân o 'tō gufta'gūi koṛ, hōt
ha'zâr rupa'i 'jurm bī. Ausa'kâlân ĉhēn ma γu'sân-an Hē 'gap-an
dâl a'yâl-e γusi'kâ na ja'rē ĉe mâ 'ĉhē bēman ba ausa'kâlī, ma
Au'γân-an ba ausa'kâlī ūnt

Au'γân γala'ba xuš'waxt ĉhī, ĉe «Tū 'kōm-e ma'nân ē » Učen'di
'âya Au'γân, Palawâ-'saŋk tâ ĉhī. 'Bixabar Au'γâ mē xō gufto'gūi

XIV.

We went from Shutul and came among the Afghans. There one thousand riflemen came against us. We fought very hard with them. Then we brought the Afghans (down?) by force, and came to Panjshir.

The Panjshiris said: "Why have you done this?" "I had come to carry away his goods. You brought him assistance. Enmity arose between us and you; take care of yourself. Take one ounce of lead and two ounces of gunpowder. And take this rifle, and let us fight. And either you or I shall die."

"The headman has come, let us make peace between us. Let us not quarrel another time. If some other time you and I have quarrelled, the fine shall be 7000 rupees." The headmen went to their houses. We did not tell our families at home,¹ that we had gone to the headman, and [that?] we had brought the Afghans down to the headman.

The Afghans were very pleased and said: "You are of our tribe." Then the Afghans came, and went as far as Pahlavansang. Suddenly the Afghans began to quarrel among themselves and then they fought

¹ i gap dušwâr šud meâne-i mardum

kor Eke'stak tu'fang-jaŋ'gī čhēn. Žū 'ādam mur, badu'čām-an 'dā
mē xō, wa'khō čhē mē 'xō

XV (G).

Žū wa'tan bīn, žū za'if bīn. Ho'wī za'if āsuq'bāz bīn, ja'ri čē.
«Ān za'nēng ma 'xā-m 'gum ka'nem, čē 'kā-wa'nō pa'ri-a, xu'xu-m
'āsuq pen-om sāat'tēr ka'nem?» Jā'ri: «'Dhār, čē zu 'čal-ē ka'nem»

'Xā-ē 'mullā bīn, wiyār čē 'γus tar 'āya, ja'ri čē. «'Wō 'xā-e
ma'nā, 'pādšā ma 'kull 'mullān 'dhēwō. 'Har ke čē tar'yāk-e 'bēd
'pāna, dha'rēwtōn-ē-a; 'agar 'na 'pāna, 'mērtōn-ē-a» Hē 'mullā ja'ri
čē «'Ā za'nēng ka'nem?» Jā'ri čē «'Tu wyāra'wyār kā-wa'nō a'ūz,
'khāin wa'tan-e 'zā tar, čē ma'gam dā'ninda-e paŋjbēdī'ka γu'nē,
sa'bax gu'ri, 'bite 'zi.»

Hē 'mullā pa'nā ghīt, wyāra'wyār nar'γō, hē šā'ri ča'a'kī (aū'zi).
'Ē 'čhī, žū 'šār-e zā tar-ē za'hī, zu 'jāi sōr zu 'hauz tar 'nhōšt Ho'wī
hau'zi astan za'fān-e ho'wī šā'ri'kā 'āwo 'bartan, 'čōr, 'pōŋj za'if

with rifles. One man fell. They paid the fine and made peace among
themselves.

XV

In a certain country there was a woman. The woman had a lover,
and she said: "How can I get my husband out of the way, making
him go somewhere, while I amuse myself with my lover." And she
said: "Just wait, and I will play him a trick"

Her husband was a mulla, and at night, when he came home, she
said to him: "O my husband, the king has called for all the mullas
He spares everyone who knows the *bēd*-antidote¹, if anyone does
not know it, he kills him." The mulla said "What shall I do?"
She said: "Run away this very night somewhere, to some other
country. Perhaps you may find somebody who knows the *paŋjbēd*,
and you can learn it and come back"

So this mulla took to the road, that very night he went out, and
fled from the town. He journeyed and came to another town, and
sat down in a place near a tank. The women of that town used to
take water from the tank, and now four or five women came there.

¹ tar'yāke bēd, paŋjbēd v Voc

zu 'jâi â'γēn. 'Dhō'ʾan ʾe un'hāk zu 'māneš 'nhaštō-a, 'dhoʾ-an ʾe 'hē 'māneš 'mullâ-a, 'xūb 'māneš-(âdam-)a, wa'lē yussa'mand 'nhaštō 'Hē zaifâ 'ja'ri ʾe. «'Wō 'māneš! Tu 'čâ eke'stak 'heqa peri'sšan, yussa'mand 'nhaštē?» 'Ja'ri ʾe: «'Wō xī'an-om! Ma 'mun na khu'jōr, ʾe 'gap-e sax'ti ma'nâ 'pače-tar 'âγō, 'zâe ʾe e'lâj-um ka'nen 'na na'rēr, 'ker-um i'j'râ 'na parī. 'Čâ m-ēr khu'jēwtan?» 'Ja'ri ʾe: «'Magam na'ri-an 'kir-aw-an i'j'râ kuʾ.» 'Ja'ri ʾe: «Tu 'jaʾ ʾe 'či kir 'sōr tar-au ʾcha'ʾō, 'či 'sūy tar 'band u'zâe?»

'Ja'ri ʾe: «Žū wilyâr ma 'mun 'jīnč-um 'ja'ri ʾe: 'Wō 'mēr, 'pādšâ ma 'mullââ 'dhēwō. 'Har ke 'elm-e panjbēdi'ka 'pâna, dha'rēwtōn-ē-a, 'baxšiš-ē 'ham-â 'dhaitōn (dahetōn); 'agar 'na pâna, 'mērtōn-ē-a, 'Mun 'ja'ri ʾe: «'Ān za'nēn ka'nem? 'Ān-em xu 'na 'pântōn.' 'Jīnč-om 'ja'ri ʾe: «'Čhâ! 'Magam 'khâin wa'tan tar γu'nē, az 'bar ka'nē, 'bite 'zī 'Ēka 'ân γus'sī na'γēm. 'Paes 'ruča, yâ 'γušt 'ruča pa'nân â'γēm, ba 'jân-e xu'kâ hai'rân u'zâhem, ma 'har kī-m khu'jēwtōn, 'jartōn-â ʾe: 'Ān 'elm-e panjbēd a'wē na 'dōrem, 'na-em 'pântōn.»

'Hē zaifân kha'nī, mē xu tar-an 'ja'ri ʾe. «'Hē māneš'ikā 'jīnč

They saw a man sitting there, and they saw that he was a mulla and a good-looking man; but that he was sitting there [looking] dejected.

These women said: "O man, why are you sitting here so sad and angry?" He answered: "O my sisters, do not ask me, for I am faced by a difficult matter. You cannot find any way out for me, and my task will not be accomplished. Why do you ask me?" They said: "Perhaps we can accomplish your task." They said: "Tell us what task you are faced by. In what matter are you at a loss?"

He said: "One night my wife said to me: 'O my husband, the king has called for all the mullas. Whoever knows the *panjbēd*-charm, that man he spares and gives a present; but if anybody does not know it, he kills him.' I said: 'What shall I do? I do not know it.' Then my wife said: 'Go, perhaps you may find it in some country, if so, you must learn it by heart and come home.' Afterwards I went out of the house. I have travelled for fifteen or twenty days; but I have remained perplexed in mind, for everyone I ask says that he has not learnt the *panjbēd*-charm, and does not know anything about it."

Then these women laughed and said among themselves: "The wife

âşuq' bâz-a, 'mendî-a 'gum kantôn çe xu'xu-ê ra'fiq pen-ê 'aiş ka'nen bē wa'tan tar, 'Zōr çe 'mâ 'hu ppōnj-an men'dhēk 'māneş a'wē 'daheman çe he'wyak γu'lū sargar'dân çhō »

'Hu ppōnč-ē ja'ri çe: «'Xūb-a, a'wē te 'daheman » 'Zū-i ja'ri çe «'Awwal 'nūbat-e ma'nâ.» Men'di buṛ, ma 'γuss-ē ni'sâ dâ, ja'ri «Ekwi'yak 'γuss-um-a. 'Tus tar ja'rem dâl 'xâ-m te çe zu xīγu'fōk-um mhē'mân-om âγō. 'Xūb pa'law-ē ham pe'čem, lī'wōn-ē te ham γu'lū ka'nen. Zū 'γuss-e za'hī 'jâ-y-a te 'rhēzem, un^e'hāk-ē huddi'nân-an te 'nhīneman. 'Har çe çe 'mun ja'ri, 'tū ba 'harf-e ma'nâ kanē, ma'nâ 'sūy gu'ri!»

'Hē 'mullâ ja'ri çe: «'Xūb» 'Hawī ât-an kuṛ. 'Hē za'if âwo gu'rīn ma 'γus çhī, ja'ri çe: «'Ân 'zū xīγu'fōk-um âγō, mhē'mân-om lā » Ma 'xâ-ē wese'jī, ra'hō wo lī'wōn az-'ân-çe ma'sâla-e dasti'kâ bīn, gu'rīn âγa, 'γūš-ē ham âwuṛ. Men'di 'xūb ba kârī'gī 'phōk.

Ne'mâz-e 'şâm çe çhī, 'jâi ham alâhi'da 'γus tar 'rhâst kuṛ, ma rra'hō-ē ham da'stī 'nōṭ, 'maĵma tar men'dhēk 'mullâ-ē, çe ja'fō bōn

of this man has a lover, and she has got him out of the way in order to dally with her lover at home. Come, we five must teach this man, for he is very miserable."

All five of them said: "Very well, let us teach him." Then one of them said: "It is my turn first." She took him away, showed him her house and said: "This is my house. I will tell my husband in the house that my sister's son has come as my guest. I will cook a good pillau and prepare much *ghee* for him. Then I will get ready a separate house for you, where you and I can sit. Whatever I may say, you must do as I tell you and obey my word."

"Very well," said the mulla. And they made this agreement. The woman took the water and went home and said [to her husband]: "My sister's son has come,¹ and he is my guest." She sent her husband out, and he came back bringing rice and *ghee* and all that pertains to the ingredients of the cooking-pot. He also brought meat, and she cooked it well and carefully.

When the evening came, she prepared a room for him in a separate house. She took the rice out of the cooking-pot, and placed it on a

¹ There is an anacoluthon in this sentence. Literally "I, my sister's son has come." Probably the narrator intended to say something like "I have seen . . ." but changed his mind.

če xīyut'ōk-um-a, alāhe'dī 'γus tar 'nhânt, ma 'xâ-ē ja'ri če: «Wâ 'hē γus tar bē'ōr! 'Ān-ē ža'hī xīyut'ōk kun-um te na'γōn ba'rem, xu'xu-m te ža'hī 'xu pen-ē te ho'wī 'γus tar na'γōn xa'rem, če ma'nâ xī'γut'ōk lejja'nâk-a. Na'ī če 'wâ tar 'lejja, na'γōn 'na xara, un'hāk ža'hī bē, če na'γōn xara, če 'ezzat-ē pa'ri »

Dâl 'xâ-ē 'hewezail ja'ri, na'γōn-ē 'ghīt, 'čhī, na'γōn-an 'pačetar 'lam dâ. Ho'wī za'f o ho'wī 'mullâ, če ja'ro bōn-ē. xīyut'ōk-um-a, ža'hī 'nhaštan, da na'γōn 'xūrō čhēn.

Žū dī te'ka na'γōn-an če 'xūr, mun'dhēk 'mullâ-ī če ja'ro bōn: xīyut'ōk-um-a, ja'ri če «'Ušte, 'mun pen ker-e ba'dī kan, agar 'na-i kanē, ba mē'rō-au te da'hem »

Ha'wī 'mullâ ja'ri če «'Ān-e 'ker-e ba'dī 'na ka'nem. Ma 'mun-au 'tartar-ē ja'ri če 'ē xīyut'ōk-um-a. Za'nēng 'ân 'tō kun ker-e ba'dī ka'nem? 'Ān-e guna'gār pa'ram. 'Nâteq mun ker-e ba'dī 'na ku'ro, 'na-i ka'nem » Ho'wī za'f ja'ri če «'Na kanē, 'γax kanem če 'mēran-au.» Ja'ri. «'Sabr-e ma'nâ ba Xu'dâe, 'ân-ē 'ker-e ba'dī 'na kanem.»

tray before the mulla, whom she had said was her sister's son, in the separate house To her husband she said. "You must stay in this house. I will take the food alone to my sister's son, and alone I will eat the food together with him in that house, because he is very shy. Lest he should feel shy before you and not eat his food, let him be alone there and eat his food, in order that his honour may be saved."

When she had spoken to her husband in this manner, she took the food, and went and placed it before him. The woman and the mulla, whom she had said to be her sister's son, sat down alone and began to eat.

When they had eaten one or two mouthfuls, she said to the mulla whom she had called her sister's son: "Rise and do evil (: commit adultery) with me; if you will not do it, I will have you killed"

The mulla answered: "I will not do evil. You have called me your sister's son in the presence of your husband, how can I do evil with you? I should become a sinner. Never, indeed, have I done evil and I will not do it." The woman said: "If you don't, I shall call people to come and kill you." He answered: "I trust in God, and I will not do evil with you."

'Howēzail-ē čē ja'ri, 'čiq-ē jō, 'xā-ē ham 'āya hō'wī 'γus tar, hamsā'yān-ē nez'dikī ham 'āyēn, ja'ri-an čē. «Tō 'čā 'čiy jō?» 'Hē hamsā'yān-ē čē za'hēn, ha'wī 'mullā bī'huš čhī, ho'wī za'if ja'ri. «Mun e'dhēk 'šān 'čiq jō, čē bī'xabar sō na'γōn 'xūrō tar ha'wī xī'γurōk-um bī'huš čhī, 'mun 'pānt čē 'mur, 'čiq-um jō»

'E'dān 'mux tar-an 'āwō 'dhī, xuž'būi-an 'ta-i da'māγ-ē bur, ba 'huš āya, ja'ri «'Šukur γē 'badē, 'jōr čhī. 'Wā γē ču'mōr ma γus'sān-ōu, ma 'mun o men'dhēk xī'γu'γōk-um ža'hī 'lam da'hōr.» Jā'ri: «Ha'wī ker-e ba'dī 'mun pen ka'nē yā 'na? 'Agar 'na-ē ka'nē, 'biti 'γax ka'nem čē 'mēran-au» Jā'ri «'Agar 'bad-e guna'gār ham 'čhēm, 'kanem-ē» Jā'ri «'Xūb»

'Hē mullā 'uštā, hē za'if pen-ē ker-e ba'dī koγ, 'wyār ham un'hāk 'rhizī, subhōda'mī 'rhīnē čhī, ja'ri «Ušte, 'čhu γē! Sōr ha'wī 'hauz tar 'bē, čē ni'yat-e 'khāin za'if-e 'žā mhēmān 'bara.» Jā'ri: «Elm-e pa'jbēd-a xu 'mun kún a'wē na 'dā.» Jā'ri «'Hu ppōnj za'ifān čē mhēmān ku'γ-a, 'bitē 'bādaz u'dē-a te a'wē 'daheman.»

When he spoke in this manner, she shouted, and her husband came to the house, and the neighbours, too, came from near by and said: "Why did you cry out?" When the neighbours arrived, the mulla fainted, and the woman said: "I called because, having eaten his food, my sister's son suddenly fainted. I thought he was dead, and cried aloud."

They sprinkled his face with water, and put some scent to his nostrils, and when he regained consciousness she said. "Thank God, he has recovered now. Now you can go home, and leave me and my sister's son alone." Then she said to him: "Will you do evil with me, or not? If you will not, I shall call the people again, and let them kill you." He answered: "I will do it, even though I shall become a great sinner." She said. "It is well."

Then the mulla rose and committed adultery with the woman. She lay there for the night, and at dawn, when it got light, she said to him. "Rise and go! Wait at the tank to see which of the other women intends to take you as a guest."¹ He said. "You have not taught me the *pa'jbēd*-charm." She answered: "When all five women have had you as a guest, then, after that we will teach you."

¹ Literally. "be at that tank, that the intention of which other woman will carry (you) as a guest."

Ha'wī 'mullā wa'nō phe'rī ċe mu'baiz 'ānta bōn, ĵa'ī ċe. «Wō 'māneš, 'ēka 'xūb 'tečh pen-au 'dhōr ċe ma'nā 'xā za'nēng ba kārī'gī ma 'gū dū'ī? Te čhān-am ham xu 'bōst, 'dhōr-au ċe 'žū ċak 'pī ham kī'zapē tar ma 'bōr 'hāy na koṛ 'Tu yē 'čhā dāl hò'wī za'īfī ċe ma 'mun-ē kha'nō bōn, 'ĵar ċe. 'Ēdān 'xā ham 'xub ba kārī'gī ma 'gū tečhpeta'kā dū'ī.»

Mu'dā hē ga'pān-ē dāl 'xā-ē ba du'rūy ĵa'ī bōn, ha'wī za'īf 'haweqaḍārī koṛ ċe ma xu'sōr-ē hò'wī 'mullā pen gēwē'wī.¹

Then she turned to the mulla whom she had brought as an umpire, and said "O man, you have seen then, clearly with your own eyes how well my husband milked the cow? I blindfolded his eyes, and you saw that not one drop of milk was spilt outside the milk-pail. Now you can go to the woman who laughed at me, and tell her that my husband milked the cow blindfold without any mistake."

When she had lied and said these words to her husband, this woman had achieved as much as to have had intercourse with the mulla.²

XVI

The verses are only occasionally rhymed. The metre depends — as also among the neighbouring tribes — on stress, not on quantity. In several cases the stress which I have noted, does not fit in with the expected rhythm of the verse. Probably the stress has been put in a wrong place. This is very easily done when writing down a consecutive text quickly.

The metre is very irregular, the number of syllables in a line varying considerably in the same song. In some cases only the number of stressed syllables seems to be counted, and sometimes the lines appeared to me to run into each other without any definite break. In some of the songs it is possible to detect a kind of ideal metrical scheme which however, is subject to constant variation. E. g. — — — — — | — — — — — (XXII, XXV, XXIX, XLII); — — — — — | — — — — — (XVI); — — — — — | — — — — — (XXXII), — — — — — | — — — — — (XXXIII). Occasionally longer lines without caesura occur. The only quatrain I heard was XXV. But the metrical system of the Par. songs would probably have to be studied in connexion with that of the popular Prs. poetry of Afghanistan.

¹ The tale was left unfinished.

² The construction and translation of this sentence are uncertain. Can *mu'dā* mean "with the intention (that)", or is it to be taken as a temporal conjunction "at the time when" (Prs. *muddah*, *muddat*)?

XVI (T)

Ba'yair az A'li Hai'dār 'kīy âra 'zī-e Xai'bār,
 Ba'yair az 'Alī Hai'dār 'kīy âra 'band-e Bar'bār?
 Su-wâra¹ 'chī râ'hī 'chī, zū 'jaŋga'li tar-ē za'hī,
 'Dhōr-ē ce zu 'šēr-e 'nar, 'šēr xu 'arras 'jō
⁵ 'Haidar šam'šēr 'nōt, 'šēr-wa'nō-ē 'hala kōr,
 'Šēr ham 'âya walē, 'Haidar pen 'jāŋg 'chī.
 'Jāŋg o 'čaŋgâu 'chēn, 'khūy-ē koṛ 'Alī Hai'dār,

Par. poetry is completely dependent on Prs. models and probably many songs are simply translated from Prs. The vocabulary of the songs is more than usually persianized, and stereotype Prs. metaphors abound. The songs about Ali and Amīr Hamza were said to be taken from the only Par. book in existence. Ballads treating of local traditions or events seem to be rare, and the specimen given (XVIII) is very much inferior to the Pashai *hanams*, or "killing-songs", which show some originality and often have a pointed and pathetic dialogue. Nor do the love-poems compare favorably with some of the passionate Pashto poetry, or with the simple, pretty little Chitrali songs. The Parachi Muse is rather pedestrian, in spite of the boasts of my friend Tabakkal (v XIX, XLII). Nor is humour much in evidence, although the last line of XXIV is satirical. The love-songs are often in the form of a dialogue. A few of the poems seem so incoherent that one suspects that different songs have been mixed up in the memory of the reciters (cf. XXVII).

As mentioned in the introduction (p. 6) a number of songs were written down in Prs. letters and given to me. They are marked with an asterisk. Variants of the recited texts have been given in the notes, and a facsimile of XLII is shown in Plate II.

Except Ali Haidar, who can build the canal of Khaibar?

Except Alī Haidar, who can build the dam of Barbar?

He mounted his horse and started, he came to a forest,

There he saw a male lion, the lion roared

⁵ Haidar drew his sword and ran towards the lion,

And lo! The lion also came, it started fighting with Haidar.

They started fighting and grappling, Alī Haidar lifted the lion.

¹ -ē?

- Ma'rök-ē 'dharam tar 'ūnt, 'šēr xu ja'ri Hai'dār:
 «Ma 'mun na 'mērē, huš 'kā!» 'Haidar ma 'šēr uštē'wī.
 10 'Jaŋgal tar 'ham dar â'ya, šam'sēr-ē 'ham luč 'kōr,
 Ma jaŋgalân-ē ka'ti, 'bhâr-ē 'kuṛ 'mendē 'šēr,
 'Du xer'wâra girân'gī, 'âya xū 'mēen maṛ'dâm
 'Maṛdumân 'dhōr çe šēr-ā, 'Haidar 'peššhan-ē 'hā,
 'Bhâr-ē ku'rō zōx-e 'phyō 'Maṛdumân çe 'mendē 'dhōr,
 15 'Šēr tar 'huss čaṭa'kēn 'Haidar wa'lē 'yax 'kōr.
 «Na čaṭa'kōr çe ân'em, ma 'šēr çe 'wâ dhu'rō,
 Ō ham tâb-ē manân 'ā » 'Šēr za'hī dāl maṛ'dâm.
 'Maṛdum ja'ri «'Xub ker-ā, 'šâbâš, šâ'bâš, 'ai A'li!
 'Ker-a ku'rō, 'xub ker-ā, zu 'ker-a ba 'jâi ku'rō
 20 'Ūzâw-ē 'ši ker-e 'zâ, 'para hò'wī 'kamar 'târ,
 'Ēnē xu 'zū haž'dâr!» 'Ali mai'dân tar čha'ri,
 Šam'sēr-ē 'ham luč 'kōr, 'čhī xu 'dāl kamar, 'ai
 'Žū fe'yan-ē 'ō 'kōr Buxabar haž'dâr naṛ'yo
 'Haždâr çe 'dhōr-ē sa'lâm dâ, huddi'nân-ē jaŋg 'kōr

He laid it slowly down on the ground. But the lion said to Haidar:
 "Do not kill me, take care!" Haidar made the lion rise.

- 10 He also entered a forest and drew his sword.
 He felled trees and loaded them on this lion,
 Two ass-loads in weight. Then he came among men.
 The men saw that it was a lion, and that Haidar came behind it,
 And had made a load of green wood. When the men saw the lion,
 15 They all fled from it. But Ali said, however—
 "Do not flee, it is I! Moreover the lion which you have seen
 Is in my power." The lion came to the men,
 The men said: "It is well done. Bravo, bravo, O Ali!
 Thou hast accomplished a good deed, thou hast done it in the
 right way."
 20 Three other labours remain: "Thou shalt go to that rock
 And bring a dragon here." Ali went into the field,
 He unsheathed his sword, and went to the rock
 He shouted, then suddenly the dragon came forth.
 When the dragon saw him, it saluted, and they started fighting.

- ²⁵ A'li če 'pušt-e sō'rī žu 'tazma 'bārik-ē 'nōt,
Ma 'ggir-ē 'xō 'bhār 'kōr 'laškar wa'nō ā'γā
Ma'ḍām 'dhōr žu ha'ž'dār, 'huss-ē žu 'wīl čaṭa'kēn
'A'li sa'dā xu ham 'jō: «'Na ber'khōr če ān-'em!»
'Bhār-ē ku'rā bōn žu (xu) 'gir ba 'tūl 'zū xer'wār 'bīn,
³⁰ Dāl 'mardum-ē zahē'wī, 'maḍdum xuš'waxt 'čhī
«'Sāl-ē 'ōst ma 'mā 'ham 'dōs 'nafar 'ōst 'qurt kan'tō,
'Bīm-e γa'laba 'bīn, 'hoqūf-an 'ōst na zhai'tōn,
Če para'man 'dhēman-ē 'Šābās 'šābās, 'ai 'Alī'
'Dī ker-a ba 'jāi ku'rō ūzā'wō dī 'ker-e 'zā
³⁵ Para man xu 'sō band 'mā, āre'man 'band-e žī'ka »
'Alī čhī 'dāl āheγ'gār, 'rāst-ē 'koγ 'phī-e šaš'pār.
'Čhī ham 'sō 'band tar, žu 'phī-ē de'hī, zā 'phī
'Āwo 'ālešī Xai'bār
'Haidar čhī 'band-e Bar'bār, be'zen čhī 'band-e Xai'bār
⁴⁰ Ba'γair az 'Alī Hai'dār 'kiy āra 'žī-e Xai'bār?

- ²⁵ Ali, drawing forth a thin strap from behind his neck,
Loaded a stone [on the dragon] and came towards the army.
The men saw a dragon, and they all fled at once.
But Ali shouted "Do not fear, it is I!"
He had made a load of the stone, in weight equal to an ass-load.
³⁰ He brought it to the men, and they rejoiced:
"Every year it used to tear ten of us to pieces,
We feared much, and we were not sufficiently strong
To go and kill it Bravo, bravo, O Ali!
Thou hast accomplished two labours rightly; but two more remain
³⁵ Let us go to the dam, and let us build a dam across the stream.»
Ali went to the smith and had a hoe made
He also went to the dam, and struck with the hoe once
When he struck the second time, Khaibar was filled with water.
Haidar went to the dam of Barbar, the dam of Khaibar was
constructed
⁴⁰ Except Ali Haidar, who can build the canal of Khaibar?

Ba'ṣair az 'Alī Hai'dār 'kiy âra 'dī 'šēr-e 'nār?
 Ba'ṣair az 'Alī Hai'dār 'lāy âra 'hažda'hār?

XVII (T)

'Žu ruč A'mīr Ham'zā 'nhaštō 'hōst ṡus 'tar,
 'Kaif-e 'xōmaika 'âṡa, 'tâ ba 'šām 'ō rhī'zō hōst
 'Xōmī 'rau u'štā 'wō, 'dhōr-ē čē 'žū za'if hā
 'Ja'ri za'if «'Khân jā-ī?» 'Ja'ri čē «'Ân en'hākī-n.»
 5 Za'if xu jā'dūgar 'bī, 'jādū ṡu'lū bōst 'kantōn.
 'Qast 'dērō 'bōn sō 'Amīr čē ma A'mīr ṡun-ka'na
 A'mīr ja'ri «'Ai za'if, čē'kun â'ṡē tu dāl 'mō»
 'Ja'ri čē «'Žū bâx'čā ham 'ân xu 'dērem wa'le.
 'Sēb u 'šaftālū 'ham, a'nār u nâšpā'ti ham

Except Alī Haidar, who can bring the two male lions?
 Except Alī Haidar, who can bring the dragon?¹

XVII

One day Amīr Hamza was sitting in his house
 He was taken prisoner by sleep and lay down till the evening.
 Quickly he rose from his sleep and saw a woman.
 He said to the woman "From where art thou." She answered:
 "I am from this place."

5 But the woman was a sorceress and used to practise much magic.
 She intended to destroy the Amīr
 The Amīr said "O woman, why didst thou come to me?"
 She answered "Verily, I have a garden;
 Apples and peaches, pomegranates and pears

¹ A similar legend is told by Burnes (Cabool 232) "In the time when Balkh (etc) . . . was under a Hindoo king called Burbur, . . . he bought a thousand Hnzara (slaves), to throw a dam across the river which passed his city of Burbur, which is said to have been fed by 72 streams; but all his dams were carried away. Aly . . . one Friday . . . was accosted by a beggar, asking him for alms in the name of God, Aly answered he had no money, but requested the beggar to sell him . . . Aly requested him to place his foot on his, and shut his eyes, in a moment the beggar was transported by the Iman to the city . . . of Burbur. The beggar took him before the king for sale, who consented to buy him for his weight in gold provided he would perform three acts 1. Build a dam over the river, 2. Kill a dragon that infested the country, 3. Bring Aly . . . bound before him," etc

- ¹⁰ ʁu'lū xu 'sī mē bāx'čā-m. Har 'rūz-en 'čūrān ži'tan,
Ma 'bāxča-m-en xu bar'tan Ā'yēm dāl 'tō, pāla'wān,
'Čhō, ma bāx'čā tu huš 'kan če 'nī čūrān na ba'ra.»
A'mīr ǰa'ri: «Para'm-ē!» Pira'kī ɣus-wa'nō 'čhī
A'mīr Ham'zā 'ǰāi u'stā, 'mēn-e xu'kâ-ē ham 'bōst.
¹⁵ Šam'sēr-ē 'mēn tar-ē 'dhī, 'gūrz-ē 'ham 'dōst-ar-ē.
'Nesp-e xa'wānika 'čhī, rā'hī 'čhī 'bāxča 'tar,
Dar 'āya mē 'bāxča 'ō, 'dhōr-ē če ghaṇḍ 'bāxča-a.
Be'nā-ē koṛ mēwa'ī, hu'pēra 'ō 'ham xa'ra.
ǰa'ri «Wa'lē xu geš'a bīre'zâ-em 'na xar'tōn »
²⁰ Pira'kī 'dhōi ma Ham'zā, 'čhī mēn 'bāxča tar 'ō,
'Čhī dāl 'Šā-e Mar'dān, ǰa'ri: «Tu 'čhā 'bāxča-m am
'Nī wyâr, ēte'hād kan » 'Alī ǰa'ri «'Ai ka'tō'
Nī 'wyâr-e 'ān pa'ram A'gar tâ bāxčāi
'Žū phōr 'žā ham ha'ra, ǰu'wāp-a te 'ā da'hem »
²⁵ ǰa'ri če: «'Tus tar-au 'ham bī'ɣam 'nhīn 'khanen 'tō,
Harče če 'zur tar-a 'sī 'bade xu 'ǰaṛ tu rā'stī.»

- ¹⁰ Are in abundance in my garden Every day thieves come
And carry away [the fruits of] my garden. I came to thee, O hero,
Come and guard my garden, that thieves may not steal today."
The Amir said: "I shall come" The old woman went home.
Amir Hamza rose from his seat and girded his loins,
¹⁵ He buckled his sword and took the mace in his hand.
Midnight came and he went to the garden.
He entered it and saw that it was a big garden.
He desired the fruits, to pick them and to eat them.
[But] he said. "Verily, it is wrong, I shall not eat them without
permission"
²⁰ The old woman saw Hamza, and she went into the garden.
She went to Shah-i Mardan (Ali) and said: "Come thou also to
my garden,
And guard it this night." Ali said "O old woman,
Tonight I shall come. If from thy garden
A single fruit is lost, I will be responsible to thee."
²⁵ He said [to her] "Sit thou free from care in thy house, laughing,
And tell me now truthfully whatever is in thy heart."

- Ĵa'ri: «Ma 'bâxča-am 'ham rū'zī-â 'čūrâ bar'tôn.»
 A'li Ĵa'ri: «'Xō pa'ram 'mēn bâx'čā-e tân 'am,
 'Huš-ē ka'nem tâ sa'hār. 'Har ke nī 'wyâr çe 'žē
 30 'Ālešem-ē te maha'kām, 'pā wo 'dōst-e u'dân am
 Be'žem-ē te 'xu maha'kām » 'Alī Ĵā'i u'stā,
 'Bâxča-wa'nō rā'hī 'čhī, nez'dik-e 'bâxčāika 'čhī,
 'Mēn 'bâxča 'ham dar ā'ya 'Dhōr-ē žū 'čūr 'hā,
 'Phyārī šam'sēr-ē 'nōt. A'mir Ham'zā wa'lē
 35 'Dhōr-ē žū 'ādam ā'ya 'guṛz-ē 'ham dōst 'tar
 Pa'nān-ē ham āle'sī 'Dī pāla'wā-e ĵa'gī
 Hud'dī xu 'rū ba rū 'čhēn, šam'sēr 'dōst tar-ē 'ham
 Hawā'la-i koṛ A'li 'farq tar-e 'pālawā'nā,
 'Radd-ē kuṛ 'Āmīr Ham'zā A'mir Ham'zā 'guṛz pen 'am
 40 Ha'wāla-i koṛ 'farq tar-ē Wa'lē 'Šā-e Mar'dān
 'Rēw-ē dā 'na-i la'gī. 'Huddī 'čangau 'čhēn,
 'Qūwat-e 'yulū-an 'kōr 'Na-ē čhaṛi wo na 'ō
 'Qūwatān-an xu 'žū 'bīn, 'qūwat kun 'ham xu na 'čhī
 'Dōst-am¹ 'buṛ ne'hāl kun, 'ē mun'dē ni'hāl pen

She said "Every day thieves steal from my garden."

Ali said "I, too, will certainly go to thy garden,

I will guard it till dawn. Whoever comes tonight,

30 I will seize forcibly, and his hands and feet

I will firmly bind. Ali rose from his seat,

And went towards the garden. He approached the garden

And also entered it, and saw that a thief was there.

He, on his part, drew his sword. And lo! Amir Hamza

35 Saw a man coming with a mace in his hand.

He also advanced and the two heroes of war

Met each other face to face, with swords in their hands.

Ali struck at the temples of the hero;

But Amir Hamza parried the blow. Amir Hamza also with his mace

40 Struck at his temples. Shah-i Marden, however,

Dodged him and was not hit The two grappled

and displayed great strength But neither the one nor the other fell

They were of equal strength, and neither of them was superior.

They grasped the trees with their hands and struck each other

¹ = *dost-an*.

- 45 Ūrī, wo 'ō 'mende 'ham 'Bāxča-e 'kaṭṭōi'kā
 Har mēwa'ī čē sō 'bōn 'čāng-e 'dhī pāla'wā.
 Ne'hālān 'hupēren 'čhī Kaṭṭō za'if 'āya 'xō,
 'Dhōr-ē čē. «'Bāxča-m han'wār 'na mēwa 'si na ne'hāl »
 'Arras-ē 'jō 'pīra 'zāl

XVIII (T).

- E'stāluf-e 'mā hōt ha'zār 'γuss-a,
 Xur'rāk-e 'huss-ē ma'iz o 'pīšt, 'ai
 E'stāluf 'ām ja'nad-e māk'hā.
 Har 'mēwa xu ai 'uk ferīmān-a.
 5 Šaf'tālū u 'sēw nāš'pātī sī,
 Aṇ'gūr o be'hī am fe'rīmā sī
 'Rūz-e ju'ba tar 'sail fe'rīmā sī.
 «'Āxer čē mu'dā 'dērēy-ai bā'lō?»
 Bā'lō x-bīn 'ham San'jet Darra'ī

- 45 With the trees. Whatever fruits were
 In the old woman's garden, the heroes seized,
 And the trees were uprooted The old woman came
 And saw that her garden was razed to the ground, neither fruit
 nor trees were left.
 The old woman uttered a cry.

XVIII.

- In our Istalif there are seven thousand houses,
 The food of all is dried mulberries and mulberry-flour, ai.
 Istalif is also our paradise,
 All kinds of fruit are there in abundance.
 5 There are peaches and apples and pears,
 Grapes and quinces abound.
 On Fridays there are many people walking about there.
 [The girl says to her lover:]
 "And now, what is thy intention, O boy?"
 But the boy came from Senjet Darra,

- 10 'Āya E'stāluf ham mē'mān, ai.
 'Mōnde ka'stī 'dhōr, 'zur-ē xu 'ō 'dā
 'Nesp-e wyāri'ka 'munde xu 'bur-ai.
 'Biyārān u'stāē če. «'Xī-an 'na hā
 'Munde xu bu'rō xu'kâ 'čūr, ai.»
- 15 'Mendī zahē'wī xu San'jet 'Darra,
 'Šī (šu) sat kamâ'dâr pai'lân tar-ē čhēn
 'Žū (žā) wīl xu fe'γān 'uštā ka'sti'ka.
 'Bālō xu ja'rī. «'Xair-a, wō 'kaštē?»
 'Kaštē xu ja'rī. «'Watan-om 'šūr xūr,
 20 'Zāhī 'mardum bēn peš'čhan-an â'γēn
 'Mēran-an tey-'ai, wō 'bālō 'jān!»
 'Bālō xu ja'rī. «Na 'berkh, wō ka'stē!
 'Bāw o biyārān-om, 'huss-e xīšān-om
 'Ā'γēn peš 'mā, na 'berkh, ai ka'stē »
- 25 'Kaštē ham za'hī dāl 'bō-e xāi'ka-i,
 'Munde-an xu 'bur da'rūn-e 'γus tar,
 'Munde-an xu 'nhānt peš 'taxt tar, ai
-
- 10 He came as a guest to Istahf, ai,
 He saw that girl and gave her his heart,
 At midnight he carried her off, ai.
 Her brothers rose [and said]: "Our sister is not [here],
 Her own thief has carried her off, ai "
- 15 He brought her to Senjet Darra.
 Three hundred bowmen came against him.
 Suddenly the girl cried aloud
 But the boy said: "Art thou [not] well, O girl?"
 The girl said: "My country is in an uproar,
 20 All the people there have come in pursuit of us,
 They will kill thee, ai! O boy, my soul!"
 The boy said: "Fear not, O girl,
 My father and my brothers, all my kinsmen
 Have come to help me, fear not, O girl."
- 25 The girl also came to her husband's door,
 They brought her into the house,
 They placed her behind the curtain, ai.¹
- ¹ *taxt* was explained by *parda*.

- 'Mardum nar'γō xu γus'sī u'dân,
 'Šâ wo â'rūs xu ža'hī ha'stan
 30 'Šâm-am guda'rī, 'nīm-e 'xāwân čhī
 'Gūgird-ē de hī čirâγ-ē dar 'dâ
 'Döst-ē buγ walē xu e'zârband 'tar
 «'Âxer če mu'dâ 'dērey-ai bâ'lō?»
 'Bâlō xu ja'rī. «Na 'berkh, 'ai ka'stē!
 35 'Tō pen xu mu'dâ 'dērem, wō ka'stē!
 'Harče-m če ku'ra, exti'yâr dē'rem,
 'Âxer ba mu'dâ-m pa'rī, wō ka'stē!»
 Ka'stē xu ja'rī. «Taraz-um 'na ka,
 'Ân am nâwa'lât tân 'γus tar-em
 40 'Nī-m am 'mūlat dâ, sa'bâ 'harče ka,
 Xud-exti'yâr wâla-ē, ai 'bâlō!»
 'Nī guda'rī 'sōr-e â'rūsika,
 Sa'bâ če 'čhī 'wâda ba'râbar čhī, 'ai
 'Nīmrōz-e 'rūzika tar bâ'lō am
 45 U'stâ sōr 'ka'stē ja'rī. «'Ušte, 'ai!»

- People went out of his house,
 And bridegroom and bride were left alone.
 30 The evening passed, and midnight came,
 He struck a match and lighted the lamp.
 He put his hand to her belt,
 [She said]: "And now, what is thy intention, O boy?"
 The boy said: "Fear not, O girl.
 35 I intend to do something with thee, O girl.
 I am at liberty to do whatever I have done,
 And now, at last, my wish will be fulfilled, O girl!"
 The girl said: "Do not ask this of me,
 I am friendless in thy house,
 40 Give me a respite to day, then do what thou likest to morrow.
 Thou art at liberty to do what thou wilt, O boy."
 That day passed for the bride,
 When the next day came the marriage union was due, ai
 In the middle of the day the boy
 45 Rose and said to the girl. "Rise, ai"

- 'Kaštē du'zânū ka'nen u'stâ rau,
 'Bâlō ba'yal âle'sî 'munde, 'ai
 Ba'yal gurîa'mânî čha'rî ō,
 'Bâlō sō 'sîz-ē su'wâr čhî.
 50 Ĵa'rî: «Žū ma'či-m da mu'xî-au!»
 'Dōst-ē bur sō 'xîṭ-ē bâ'lō, ai
 'Kaštē ĵa'rî: «'Har če ka'nē, 'rau kan!»
 'Bâlō ka'lam ghîd de'wet tar-ē,
 'Sōr-e kalami'ka čhî 'apače
 55 De'wet bi'xabar 'xâr čhî xu, ai
 'Nimrōz bîn, 'šâm čhî, 'bâw-ē xa'bar 'ghîṭ, ai
 Ma 'puš-ē ĵa'rî če: «'Ai 'puš-e ma'nâ!»
 'Ârūs-au 'khâĵâi hâ, rau 'ĵaṛ, ai!»
 'Bâlō ĵa'rî «'Â'rūs-om xu mu'rō»
 60 'Bâw-ē 'mûx tar de'hî, 'dhâpē tar,
 'Bamča-e dhâri'ka 'bâw-ē hu'pât
 Dâl 'puš-ē 'khâr ka'nen naṛ'γō, ai,
 'Čhî ma 'γus dâl 'ĵînč-e xu'kân-ē

- The girl rose quickly on her knees,
 The boy embraced her, ai.
 Being seized in his arms she fell down,
 The boy sat astride on her bosom.
 50 He said: "Give me one kiss with your mouth."
 He put his hand on her belly, ai.
 The girl said: "Do quickly whatever thou desirest!"
 The boy put the pen into her ink-bottle,
 The tip of the pen went forward,
 55 But suddenly the ink-bottle broke, ai.
 It was midday, evening came, his father became aware of it, ai.
 He said to his son: "O my son,
 Where is thy bride? Tell me quickly!"
 The boy said: "My bride is dead."
 60 His father smote his [own] face and his beard,
 He pulled out a handful of his beard.
 Angered with his son he went out, ai,
 And returned home to his wife

- Ĵa'ŕi «'Suw-a 'nī mu'ŕō, ai.»
 65 Ĵīnč-ē 'āya xu dāl 'su tar-ē.
 'Dhōr-ē ĉe 'su-e u'dān 'muŕa bō
 'Arras-ē ĵō bī'huš-am ĉha'ŕi
 Ba 'huš āya māt'ĉi-e bālōi'ka-i
 Māt'ĉi ma 'puš-ē ĵa'ŕi: «Ĉe 'hāl-a?»
 70 Ma 'keĵālā-u ĉe'kō 'mātō, ai?»
 'Puš-ē ĵa'ŕi ĉe: «'Ā na 'mātō,
 'Hukm-e Xudāi'kā xu 'ĉhī 'sōr tar-ē
 'Ō ĉe mu'ŕō ĉe ka'nem 'ān, ai?»
 'Māt'ĉi xu 'arras ĵō Mardu'mān 'huss 'xabar ĉhēn,
 75 'Mēr o za'if 'hala koŕ, 'dāl māt'ĉiy-ē za'hēn
 'Maŕdum ĵa'ŕi ma māt'ĉi-ē. «Ĉe'kun-a 'arras de'hī?»
 Māt'ĉi-e bālōi'ka 'ham ĵa'ŕi. «'Wō maŕdu'māt'
 Ĵīnč-e puše'ka-m mu'ŕō, žū wi'yār sō'rī ĉhī »
 Maŕdu'mān huss 'jam ĉhī, 'maŕdum-e 'Senje Dar'ra,
 80 'Ghānḍ o ĉī'nō ā'ya, 'malek o 'xān o ra'hīs,

- He said: "Thy daughter-in-law died today, ai!"
 65 His wife went to her daughter-in-law,
 And saw that she was dead.
 She cried aloud and fell down unconscious.
 The mother of the boy regained consciousness,
 And said to her son: "What is the matter?"
 70 Why hast thou killed thy bride, ai?"
 Her son said: "I have not killed her,
 But the command of God has brought this upon her
 How can I help her having died, ai?"
 The mother cried aloud, and all the people heard it.
 75 Men and women ran and came to his mother.
 People said to her: "Why didst thou utter a cry?"
 The boy's mother said. "O people,
 My son's wife is dead after one night."
 All the people assembled, the people of Senjet Darra,
 80 Great and small came, headmen and khans and chiefs

- Piča'dâr o kâku'li, 'huss-ē 'hokī bēn.
 Â'γēn 'dâl male'kâ. 'Malekâ 'ham hukm 'koṛ:
 «Ču'mōr, 'mēn-ōu be'žōr'»
 'Mardu'mâ 'γus wanō 'čhēn, 'huss-ē 'mēn-an 'bōst,
 85 Huss-ē â'γēn dōbâ'râ 'dâl male'kân a'pâ 'čhēn
 Male'kân-an 'hugm kor «'Nī be'nâ-e 'jang-ā.»
 Ma mul'lâ-an ta'lab kōr, hi'sâb-e 'mardumi'kâ
 Mul'lâ ham a'yâ 'kōṛ: 'Šī ha'zâr ō šū sa'd-ā,
 'Mardum-e 'Senje Dar'râ, 'huss-ē râ'hiī 'čhēn
 90 Za'hēn 'Kala-i 'Qâzī tar Estâlu'fī 'xabar 'čhī,
 'Dhōṛ-en čē 'maṛdum â'γâ, 'mardum-e 'Senje Dar'râ,
 'Šō hazâr-ā o 'šī 'sat, 'huss-ē tufang'dâr-en
 «'Mâ pen ba 'jang â'γēn 'Mēn-ōu be'žōr, mardu'mân!»
 'Mardum-e Estâlu'fī 'naṛγō γus'sī 'dī na'far.
 95 'Husse-an 'čhē, jam de'hī 'xullas ča'dōs ha'zâr,
 'Malek o 'xâ ō ra'hīs, 'n-âγa 'bēn šu'mâr tar.
 Male'kân-an 'tar-ē 'dâ, as'sâmiân pešča'n-ē.

Wearing short curls or long locks, they were all of them noble
 They came to the headmen. The headmen, too, commanded.
 "Go, and gird up your loins!"

- The men went home; they all girded up their loins,
 85 They all came back and mustered before the headmen.
 Their headmen commanded: "Today we intend to fight."
 They called for the mulla, and the mulla counted
 The number of the men: There were three thousand and three
 hundred
 Men from Senjet Darra, and all of them set forth.
 90 They arrived at Qala-i Qazi. The Istâlihs heard the news,
 They saw people coming, people from Senjet Darra,
 Three thousand and three hundred, all carrying rifles
 "They come to fight with us Gird your loins, O men!"
 The men of Istâlif went out, two from each house,
 95 They all went and assembled, fourteen thousand in all.
 Headmen and khans and chiefs, they could not be numbered.
 The headmen went first, the common people followed them

- Āyēn mai'dân tar, 'dhuṛ-an ma 'Senje Dar'rā
 'Peš mūrča'lân-an čha'rēn, Estálu'fī 'tar-ē 'dā,
 100 Ma 'zū ha'zâr-ē-an dē'hī, ū'zâ-ē 'šedōs ha'zâr.
 Īân-am 'jān 'kōr 'sō nafar 'Senje Dar'rā.
 'Īân hus'sē 'dehen čhēn, 'malek o 'xâ mōta'bār.
 'Īâ 'ham 'mēren 'čhēn 'Estálu'fī maṛdu'mâ.
 'Sōr na 'dēran wa'lē, 'sōr-e ud'ânân-an 'muṛ
 105 'Bânō-e 'tufangi'kā 'tečh o 'farq tar-an la'gī.
 'Īâ bī'sōr 'čhēn, mai'dâ 'xālī ū'zâ
 'Estálu'fī čata'kī 'Senje Dar'rāi mardum,
 'Peščan-an 'hala 'kōr mēn ḡus'sân-an xa'zēn
 'Estálu'fī maṛdu'mân Žū 'buzurg 'paidâ 'čhī,
 110 'Nām-e Wāliyād 'bī ma (huss) 'mardum-e 'Senje Dar'rā
 'Jā'ī «Ā'stīī ka'nōr, 'šūr o ḡau'ḡâ na ka'nōr
 'Mē zâ 'mardumâ 'tar ruz wâē 'parama 'mâ
 'Dūst o 'duzman-an 'huss 'sōr tar-an te 'ḡunan 'râ »
 'Harče če 'pīr-an ja'ī, ka'būl-an koṛ 'dī fer kâ

They came to the battlefield, and saw Senjet Darra
 They lay down behind the *sangars*, the Istálifs advanced against
 them,

- 100 They killed one thousand of them; but thirteen thousand were left
 They, too, fought, one hundred men from Senjet Darra
 They were all wounded, headmen and noble khans
 They, too, were killed. the men of Istálif
 No chief had they, indeed, for their chief died
 105 They rifle-bullets hit their eyes and temples.
 They were left without a leader, and the field was left empty.
 The Istálifs fled, and the men from Senjet Darra
 Ran after them. They hid in their houses
 Did the men of Istálif A holy man appeared
 110 His name was Wali Ad. To the men of Senjet Darra
 He said: "Make peace, do not make trouble and noise!
 Among other men we shall become ill-famed.
 All our friends and enemies will find their way to us"
 Whatever their saint said, both parties accepted

- ¹¹⁵ 'Tušt 'sīr 'bizeka dā 'mē tar-an 'radd o badd 'čhī.
 Su'lō-an 'koṛ i'ān, ā'stī 'čhēn 'huss-ē.
 'Šāher-e 'Bāṛ-e 'Ālam 'bī wa'lē Tabak'kal,
 'Qissa 'huss-ē ta'mām 'čhī, az 'nōk o 'bad ba'yān 'čhī

XIX (T).

- 'Mullā 'A'mīr ja'rī: «Wō 'bāw-e ma'nān,
 'Ān o 'tō ba 'har 'ker-an 'sāda-e'man.
 'Bareman pōsta'kī, a'pež 'daheman,
 'Bhay-e paisa'ka na 'dēra 'Bāqī-ai.»
⁵ 'Mullā 'A'mīr ja'rī: «Wō 'bāw-e ma'nān,
 'Žē, 'če 'mā o 'tō pa'rāman Santux'mānd,
 'Balak o 'yān deheman, ferīmān de'heman »
 'Mullā 'mīr ja'rī: «Wō 'bāw-e ma'nā,
 'Žē, 'če 'mā ma 'balakā 'bhār kaneman,
¹⁰ 'Zū 'jāi 'sar ba 'sar 'ham kanema »

- ¹¹⁵ [The Istálifs] gave twenty seers of grain, and they discussed the matter between them.
 They made peace, and all became quiet.
 Tabakkal was certainly [like] the poet of Bagh-i Alam ¹
 The whole of his tale is ended, right and wrong have been made plain.

XIX.

- Mulla Amir said. "O my father,
 You and I are foolish in all our actions.
 Let us two take the fur coats and give them back,
 Baqī is not worth a pice (?)." ²
⁵ Mulla Amir said: "O my father,
 Come, let us two go to [the hill of] Santokhmand;
 Let us cut down *balak* shrubs and oaks, let us cut down plenty."
 Mulla Amir said: "O my father,
 Come, let us make a load of *balak* shrubs,
¹⁰ And let us pile them up in one place"

¹ The World?

² Baqī was said to be the name of a man

- Huddi'nân-ê čas'pī ba'lak tār,
 'Zāhī ce ba'lak bīn hu'pāṭa.
 'Mundey-an am 'ār kor, 'mundey-an am 'gul kōr,
 'Mundey-an am 'yār kor, 'mundey-an 'āwur Cārī'kār,
 15 Pha'rātiy-an šī qi'rā.
 Čārī'kārī čhēn a'pešt, za'hēn Pad'dō-'khandī tar
 Ōkes'tak-an 'yan de'hī, ma 'huss-ēy-an 'bhār kōr,
 Sōr ōs'pān-an 'āwur
 Žū 'yuss-an am 'dār dā, ba ham'rāī 'yanika
 20 'Mullā 'mīr ja'rī: «Ai 'bāw,
 'Tuxm-e ba'lākika na 'ūzā wa'tan tār
 'Žē če sō 'xenjak mā 'yaur 'kaneman,
 Pašā'wān-an 'barema, 'tēz 'kanema,
 'Bhay-e pašōi'ka na 'dōra 'Bāqī-ai.»
 25 Pašā'wān 'tēz kor, a'pēž ra'mē.
 Huddi'nân-an sō 'xenjak 'xīs kor.
 Šāx-e 'ghānd 'Mullā 'mīr āli'šī,

- Both of them set to work upon the *balak* shrubs
 And dug up all that there were of them.
 They set fire to them and extinguished the fire,
 They made them into charcoal and brought them to Charīkar,
 15 And sold them for three kran.
 Returning from Charīkar they came to Paddōkhandī
 There they cut down oaks, loaded them on their horses
 And brought them with them.
 With the oak-wood they also set fire to an [enemy's] house.
 20 Mulla Amir said: "O father,
 Not a seed of *balak* is left in the country.
 Com let us search for *khenjak*.
 Let us take our axes and sharpen them
 Baqī(?) is not worth an axe"
 25 They sharpened their axes and returned.
 Both of them ran jumped at the *khenjak* shrubs
 Mulla Amir seized a big branch,

- 'Xenjak am bi'xī hu'pāt bā'lō
 Dāl 'bāw-ē pa'sō sī, 'xenjakika 'γix tar-ē
 30 Pa'sō-ē ha'wāla koṛ, 'xenjak tar 'na za'hī,
 'Pā-e bāwe'ka-i ka'tī 'Mullā A'mīr a'peš ra'inī,
 'Chī nez'dik-e 'bāw-ē, ma 'bāw-ē 'dhōṛ če mu'ṛō
 'Murda-ē deṛ'zī ō, 'āwur-ē ma 'γus ō
 'Xīš u 'kōm-ē 'huss 'jām čhēn 'žū wīl 'huss
 35 Mu'xān tar-an 'huss 'dhī, 'jīnč-ē xu bī'del čhī
 Pa'sō-e 'žāy-ē 'ghīt ha'wāla-i koṛ 'puš wa'nō
 Ma 'puš-ē ham 'jīnč-ē 'māt Mīr Asa'nā 'γus tar 'khīn
 Na 'ūzā 'heč khīn, ba'γair-e nawā'γār-ē
 Mardu'mā tag'bīr kōr. «Čāždā'nī 'daheman,
 40 'Xārč-e 'čōr 'rūč-ai 'ham 'nī mā 'ham 'neṛeman »
 Fāteha'xānī γu'lū ā'γō nī ma 'γus-ē
 Mardu'mān mā'mūr čhēn 'γūš u pu'lāu 'kurma tar
 Šāhe'rī kōṛ Ta'bakkal, 'šāhe-e zū'rāwar-a,
 'Hēč khīn mai'dān tar gessa'xā xū na hā.

- And the boy pulled out the *khenjak* from the root.
 His father had the axe, at the root of the *khenjak*
 30 He aimed a blow with his axe, but did not hit it.
 He cut his father's foot. Mulla Amir turned,
 Approached his father and saw that he was dead.
 He took the corpse on his back and brought it home.
 At once the whole of his clan and family assembled.
 35 They beat their faces, and his wife fainted.
 She seized another axe and aimed a blow at her son
 Mir Asan's wife killed her son, too, and in his house
 Nobody was left, not a soul except his grandson.
 The men made a plan: "Let us give a burial-feast,
 40 Let us also take out today [enough money to pay] the expenses
 for four days."
 Many reciters of prayers also came to his house on that day.
 The people set to [and eat] meat and pillau and hash
 Tabakkal composed the poem, he is a mighty poet,
 Nobody else in the plain is a reciter of tales [like him].

XX (T)

- Žē šār-e 'Kâbul 'paraman, če 'sail u sâ'mâna, ai!
 Na'ğâra 'kūbī ba 'nâm-e A'mânulla 'Xâna, ai!
 Ma 'burj-e Šārârâ pa'ri ka, če 'nesp-e âs'mân tar-a!
 'Ajab če sâ'mâna, ai!
⁵ Na'ğâra 'kūbī *etc.*, če 'sail u sâ'mâna, ai!
 'Žu lak 'fauj-e jaŋgī 'Kâbul tar-a, če 'sail u sâ'mâna, ai!
 'Šu lak-e faujika-i ham 'Mangal u Ĵad'râna-a
 Če 'sur u sâ'mâna, ai!
 'Mangal u Ĵad'râ o Ĵâ'jī, Wa'zīr o Ğaz'nī 'sōr 'nōt
¹⁰ 'Če-an kur, 'âxer max'sōr-an xa'râb kur, ai!
 Če 'hâl-an kur, ai! Fau'jân huss čha'ṛō-en,
 'Tâ če 'hukm-ē 'na pa'ri, a'pež na žen 'Kâbul tar.
 'Huss-ē xu 'čemšē, ai nai!
¹⁵ 'Sō na'far za'if-e 'Mangal u Ĵad'râni'ka dâl sepâ'yân hā

XX.

- Come let us go to Kabul town. What a sight and what treasures, ai!
 They beat the drum in the name of Amanullah Khan, ai!
 Observe the tower of Shahrara, which reaches to the centre of
 the sky.
 What wonderful treasures, ai!
⁵ They beat the drum *etc.* What a sight *etc.*
 An army of one lakh of warriors is in Kabul. What a sight *etc.*
 Another army of three lakhs is among the Mangals and Jadrans¹
 What a feast and what treasures, ai!
 Mangals and Jadrans and Jajis, Wazirs and Ghaznawis raised
 their head.
¹⁰ Whatever they did, they finally destroyed themselves, ai.
 What a pass they have brought themselves to, ai! All the armies
 threw themselves [into the war]
 They did not return to Kabul till they were commanded
 But they all felt ashamed, ai nai!²
¹⁵ A hundred women of the Mangals and Jadrans are with the soldiers;
- ¹ Frontier tribes, which rebelled in 1924
² Because they were beaten by the rebels.

Palta'nân 'ta-ı kor, ul'jân-an ɣu'lū kor
 Kā'lân-an ɣi'râ kor, na 'jangal ū'zâ na 'būta.
 'Hussē xu Tūdga'i čhī, ai' Če 'sur o sâ'nâna, aı'
 Na'ɣâra 'kūbī ba 'nâm-e A'mânullâ 'xâna, ai'

XXI (G)

- 'Pâdsâ 'kâɣaz 'kor, 'kâɣaz-ē za'hī Par'wân
 'Mīrzâ'ân uz'gēn, 'mundē 'kâɣaz 'xânan.
 'Mīrzâ'ân a'peč ra'mēn, 'čhēn harke 'ɣus tar-ē
 'Sahar â'wâz-a(n) čha'ṛī. «'Dōz lak sepâi pa'ṛī,
⁵ 'Hussē 'žū jāi 'jam pa'ṛī» Mardu'mân am 'jam čhēn,
 Mullâ'ân ham 'jam 'čhēn, far'mân-an xâ'nī.
 'Dhōr-an če 'jang-ā, 'jang-e Au'ɣânikā
 'Mardum-e Ša'mâli huss 'jam čhēn ɣuš 'lak.
 'Malek o 'xân o ra'hīs 'âɣēn Čâri'kâr tar.
¹⁰ Du 'ruč-an u'drâk 'kor, 'sīm tar-an d'o'hī, wa'lē.
 Au'hâlâ-n 'pâdsâ kun 'dâ, ja'ṛī: «'Tuž lak 'fauj 'hâ »

The regiments have conquered them and got much booty
 They have destroyed their villages, neither forest nor brushwood
 is left
 They all went to Tudgai, aı' What a feast etc.
 They beat the drum etc.

XXI.

- The king wrote a letter, his letter arrived at Parwan.
 The mirzas went down to read the letter.
 They returned and went each to his house.
 In the morning they gave the word "Ten lakhs of soldiers shall go,
⁵ They shall all assemble in one place" The men assembled,
 The mullas also assembled and read the proclamation.
 They saw that it was war, an Afghan war.¹
 All the men from the North assembled, twenty lakhs in number
 Headmen and khans and chiefs came to Charakar.
¹⁰ They waited for two days, then they rang up on the telephone,
 And told the king the news. They said: «Here is an army of
 twenty lakhs.»

¹ A war with the Pathan tribes

- 'Pâdšâ ka'bûl na 'kōr, ĵa'ī· «'Dōz ha'zâr-ē 'ēn!»
 'Hussē xī'sân-an 'bēn, 'žâ mar'dum a'peš ra'ma
 'Fauĵ ham ģu'lū xu 'čhō, mardu'mân a'pež ra'mēn
 15 'Malek o 'xân o ra'hīs, 'ântan ma bi'yâġu'rōk.
 He'sâb-an 'koġ hus'sē. Na'ġyō 'dō's ha'zâr,
 Râ'hī čhēn Kâ'bul, za'hēn 'Šērpur tar 'huss
 Mhēmânī-ē 'dâ ĵar'nēl Ma'hammad A'li.
 Mardu'mân žū 'wīl ha'rī, 'dhoġ-ē čē šu ha'zâr-â.
 20 'Žâe 'hussē čaġa'kē 'šu ha'zâr tan xâxūr 'hâ.
 'Pâdšâ-an xušway'dī, xušway'dī kha'nen â'ġa
 Ĵa'ī· «Wa'tan ta'ī čhī 'fata 'wâ kun â'ġa.»
 Mardu'mân ham â'ġēn, 'kēftan 'ō kâr'nail,
 'Hussey-am 'hažnafa'rī 'Kūč-e Pax'mâni'kâ 'čhī.
 25 'Ī palta'nâ za'hē Pax'mâ. Šarša'ra-i â'wēika sī,
 Wa'lē uk ham 'xunuk-â 'Ĵang-i Ru'stam o Sū'râp
 Kan'tōn-â 'hu palta'nâ. 'Bade farmân-e 'žâ čhī
 «'Tušt sa'ġâ, ča'dōs sa'ġâ 'huss-e mēġ-ē 'Ĵam pa'rī »

The king did not accept it; he said: "Bring ten thousand of them."
 These were all relations [of the chiefs], the other men were to return.
 The army had become numerous; [but] the men returned.

- 15 Headmen and khans and chiefs brought their nephews.
 They counted them all. Ten thousand went away,
 They started for Kabul, and all arrived at Sherpur.
 The general Mahammad Ali received them as guests.
 The men suddenly disappeared. he saw that there were only three
 thousand left.
 20 All the rest fled, three thousand hirelings [were left].
 Our king was pleased, and came pleased and laughing.
 He said: "The country has been subdued, the victory has come
 to you."

The men also came, captains and colonels,
 All conscripts. They moved to Paghman.

- 25 These regiments came to Paghman. Cascades are there,
 It is also very cold there. The battle of Rustam and Suhrab
 Is being fought by those regiments. Then came another command
 "All men, from fourteen to twenty years, shall assemble"

- Mardu'mân ham 'jam čhēn, Pār'wân tar â'yēn.
³⁰ 'Mundey an hi'sâb kor 'Čel lak šu'mâr čhēn,
 'mardum-e 'ham Ša'mâlî, 'hussē-ēn 'ham šamšē'rî
 'Tars u ber'khō na 'dēran, 'hussēy-ā 'xub ju'wâ nân.

XXII (G).'

- Mardu'mân, 'wâ thâ'rōr' Pa'ram-ē Â'stâna
 Dhu'rō-m' žū 'yâr-e 'kârî, maṇḍō tar 'ghana 'dēra
 'Qadd-e wak'hē 'dēra, lauč-e kha'nōi 'dēra.
 Mun kun ō 'zur 'dâwō, wō 'hâ 'ō Â'stâna.
⁵ Ma Â'stâna gu'zar kan, 'kârîân kun na'zar kan,¹
 Dî sūy 'radd o ba'dal kan ma 'mēn-e Â'stâna!
 Ma 'mun-en na lam 'dhaitan če 'param Â'stâna
 'Za'ifân-e 'kârî 'hâ xu 'mēn Â'stâna,
 Či'lem-e 'čars-en 'dhetan, 'hēc par'wâ na 'dēran
¹⁰ 'Har če ka'nân xu ka'nân da'rūn-e Â'stâna.

- The men assembled, they came to Parwan.
³⁰ They counted them. They were forty lakhs in number,
 Also men of the North, all of them swordsmen.
 They know neither fear nor fright, all of them are brave youths.

XXII

- O men, look you! I shall go to Astana.
 I have seen a beautiful friend [there], who wears a necklace of
 silver rupees.
 She is tall of stature, she has laughing lips.
 She has given me her heart, and she lives in Astana.
⁵ Go to Astana, and look at her beauty,
 And speak two words to her in conversation in Astana.
 They do not allow me to go to Astana
 [They say:] 'There are good women in Astana,
 They smoke pipes of *bhang* and they are without shame.
¹⁰ Let them do whatever they like in Astana.
¹ *ba xūbhā nazar kun*, cf Andreiev p 17 *ba Ostona gīzar kun*, *ba xubonāš nazar kun*.

- 'Hâkim o qâzî 'na hâ ma 'xâân-an 'pand 'dhâ.
 Har çe ka'nan 'kantan-en ba exti'yâr-e xu'kân.
 Har ke çe un'hâk pa'rî mun'dî-n 'mhâkam 'âleştan,
 Šarm o ha'yâ na 'dêran, 'tars-e Xu'dâ na 'dêran
¹⁵ 'Agar 'mun tar-ê 'harwê, 'na čhâ 'tū Â'stâna.
 Pa'nân gure 'wō a'ūz, dha'rêw 'dîn o î'mân-au.
 'Agar 'mêr-e huš'yâr-ê, 'huš kan, na 'čhâ ma Pen'jîr.
 Pen'jîrî 'âdam'kuš-a wō 'hussê 'yar u 'čūr-a
 Fa'kat čhō-au ra'wâ nâ ma 'mên hôt ha'zâr 'yus tar
²⁰ Ju'wânân-e 'kârî-a to'fang-e Ĵarma'nî-a
 'Mardum-e bîwe'sâ-a, wa'lê 'kull-e Pen'jîr-a
 'Rhammî 'zuṛ tar na 'dêran har kî-an 'yunt 'mêrtan-en,
 Har çe 'mâneš 'uzêr ka'na, 'jaṛtan-en u 'khantan-en.
 Humar'zî-â za'hêwtôn, Ferâ'jî-â gu'rîtôn.
²⁵ 'Mardum-e xud'rûya-en, 'xân o ma'lek na 'dêran,

- There is no governor or judge who can advise their husbands.
 Whatever they wish they do, according to their own will
 Every person who goes there, they seize forcibly
 They have no shame or bashfulness, they have no fear of God.
¹⁵ If thou wilt listen to me, thou wilt not go to Astana,
 Take the road and flee, save thy religion and faith.
 If thou art a wise man, take care and go not to Panjshir.
 The Panjshiris are murderers, they are all adulterers and thieves.
 It is very inexpedient to go among the seven thousand houses ¹
²⁰ They are strong lads and have German rifles.
 They are faithless men, in sooth, all the Panjshiris
 They have no compassion in their hearts, they kill everyone they find.
 However much a man entreats, they only talk and laugh
 They bring a man from Humarz, they seize a man from Feraj
 [and rob him?].²
²⁵ They are undisciplined men, they have no khan or headman.

¹ Acc to Andreev, p 10, there were formerly 7—8000 houses in Panjshir, at present there are about 16000 houses

² Humarz (Andreev. Vomarz) is *bâlâ-i Panjîr*. The people of *Ferâj* are said be cruel and wild (*jangalî*)

Har 'sūy če pai'dâ pa'rī 'ghaṇḍ o čī'nō na 'dēran.
 'Mardum-ē-â musul'mân, ū'bâl xa'bar na 'dēran '

XXIII (T)

- «Al'lâ, Naj'mâ pa'ram qur'bân-e 'nâm-au,
 Če 'dī ka'stē dē'rem 'nōš-e 'jân-au,
 Če 'dī ka'stē dē'rem hud'dī sar-'qand,
 Har 'qandī če čū'sē 'nōš-e 'jân-au »
⁵ 'Hudde ka'stēân-en par'čāl ku 'whētān,
 'Žūy-ē 'tartarē 'žūy-â peš'čhan 'whētō.
 'Â qur'bân-e hō'wī tariwālī'ka-i,
 Pēš'tīna-i 'hām haž'dâr dhī'rang 'whētōn.
 Dī 'ka'stē 'ham lab-e 'zī tar 'nhašta hēn,
¹⁰ ba te'čhān 'dhuṛ, 'zuṛ tar-um 'â' ka'sēwī.
 Ja'rī-m če. «Kāla-e 'kā mēri'ka-â?»

Whatever word is said, nobody is great or small among them.¹
 They are muslims, [but] they know not [right and] wrong.'

XXIII.

- "O God, Najman, may I be the sacrifice of thy name!²
 For I have two daughters who are like a sweet draught for thy soul,
 I have two daughters, both of them like sugar.³
 All the sugar that thou kissest is a sweet draught for thy soul"
⁵ The two girls are walking on the top of the wall,
 One of them is walking in front, and the other behind.
 I am the victim of the foremost one.
 The one behind moves like a snake.⁴
 The two girls are sitting on the bank of the stream [washing clothes].
¹⁰ I saw them with my eyes, and sighed 'Oh' in my heart.
 I said: "The clothes of what man are these?"

¹ Everybody may say what he likes, there is no authority.

² Acc to T Kalbacha, the father of the girls, was talking to Najman, the lover of one of the girls. (*Najmān āšūq, Kalbacha nām-e padar-e duxtarā*).

³ *Sar qand*?

⁴ This expression was said to mean that she was fairly pretty

- Ĵa'ṛi če· «Kâ'lân-e xâi'ka-m-en, ai.»
 Ĵa'ṛi-m· «'Tu âšu'qī mā 'pen be'nâ kan,
 Će rūpū'sē pa'ra, 'γus tar-ē 'nhīnē.
 15 Ĵu'wâb-ē 'dâ ka'stē· «Ai 'bâlō,
 'Tu-ē sefla-e nâ'dân wa'lē!
 'Na dērē 'γus tar-au na 'mâl u 'zar tū.
 Ma 'mun ba'rē, 'ĉi dahē, bâlō?
 A'gar â'suq pa'ra, âšu'qī 'saxt a.
 20 Ga'hī bu'ĉhē, ga'hī na 'buĉhē, 'saxt-a
 Zu'r-a te tal'wasa pež'mâ kana.
 'Dūst, ĉe maŋ'gīr-em, 'nai žīm 'γus tar-'au, 'dūst.»

XXIV (T)

Sur'sur-e âw-â 'žitō, 'būy-e pa'lâw-â 'žitō
 «Ma kōš'xâna 'râst ka'nōr, 'bâlō-e 'nō-a 'žitō.
 'Bâlō mu 'kun zu' 'dēra, wa'lē xub 'sūrat 'dēra.
 'Mardum ĉe 'ker 'dēra? Kōš'xânay-om 'râst ka'nōr!

- She answered: "They are the clothes of my husband, ai!"
 I said "Thou must try to love me,
 That thou mayst cover thy face and sit [quietly] at home (?)"
 15 The girl answered him: "O boy,
 Thou art indeed a self-conceited fool!
 Thou hast neither goods nor gold in thy house;
 If thou weddest me, what wilt thou give me, O boy?
 If thou wilt be my lover, love will be hard.
 Sometimes thou wilt see me, and sometimes not, it will be hard
 Thy heart will quickly repent,
 Friend, for I am busy and cannot come to thy house, my friend."

XXIV ¹

"The murmur of water is coming, the smell of the pillau is coming
 Prepare the guest-room, the young boy is coming.
 The boy gives me his heart, verily, he is beautiful.
 What does it concern other people? Prepare my guest-room!

¹ A satire on a disappointed *baĉabâz*

- 'Rū ba rū 'mā pen 'nhīn 'mē dā'lān, kārī-a.
 'Paraman 'dōst ba 'dōst huddī'nān-an 'sail-e ma'zār.
 5 'Mušk o 'ambar-a 'dehō sōr 'mux-e a'nār.
 'Huddi dō'stān-um 'mē gīrī'bān a, 'kārī-a.
 Za'if-e Kanda'hār o Hērāt ēlā'hī o 'kačala
 Na gu'rī za'if-e 'Kābul, me'žāz-ē 'xunuk-a.
 Gu'rī za'if-e Kōhe'stān 'kāz-ē 'tunuk-a.
 10 'Ān če čī'mēm wa'tan tar, za'if-e Nīžrau 'kārī a.
 Tu 'dī 'mux-e 'čačō, 'lab-e kha'nō 'dērē.
 'Mun har'wī 'gel-a, ma'nā 'dōstī 'yalaba 'dērē.
 'Rāz jar 'har če-a 'hatō, 'tu ba qu'rān dērē.

XXVII (G).

«Gūš kan če ja'rem žū 'gap az 'yār-i ga'hīna!
 Dād'xā pa'ram 'tān dōstī 'dāl Xu'dā-e Jā'bār.

- Sit face to face with me in the vestibule, it is good.
 Let us walk together hand in hand to visit the saint's tomb.
 5 Thou hast put musk and ambergris on thy pomegranate-face.
 Both my arms are round thy neck, it is good.
 The women of Kandahar and Herat are dissolute and bad
 Do not take a woman of Kabul, her pulse is cold.
 Take a woman from Kohistan, her shirt is delicate.
 10 Why should I leave my country (?), the women of Nijrau are good
 Thou hast two white cheeks and laughing lips.
 I have heard about thy distress (?); [but] thou possessest my love
 in full.
 Tell me truthfully whatever thou hast heard thou hast sworn on
 the Koran (?).

XXVII.²

[The girl:] "Listen, I shall say a word about my former friend
 I shall request it from thy hand³ in the presence of God the All-
 powerful (?).

¹ *gel* (= Prs *gil*?) was translated *dil-i dard-it* "thy heart of pain."

² The translation of this poem is in many places very uncertain, and the whole poem seems more than usually incoherent

³ *az bukunam az dest-i tū*

Daš'wâr ku'rô 'keç-e ma'nâ 'mardum-e šai'tân.

'Huž bē (kan), tu 'xabar đā (bē)!» Ĵa'ri «'Na kanē 'nirx-a tu
ar'zân.

⁵ 'Ān-em gurīa'gar, da'hem-ē 'zar u dun'yâ,
Az nuq'ra o 'tilla o 'Kan ma 'boyra wa'khē!
Az 'mušk o 'gul o 'lâla o lâl'tâq o ka'lâfâr,
Az 'ambar o 'tâtâra-i
Dun'yâ ân 'na 'dêrem, ka'nem 'töl-e tân az 'zâr.

¹⁰ Han'dam-e 'ĵâni, 'čör rûč-a dun'yâ.
'Na da'hē 'umre xu'kâ 'xâr da 'ain-i ĵu'wânī
Angušta'rī dōsti'ka tu 'mu kun 'da'
Dâl 'mun bē nī'sânī ar'mân-ē tân, ka'stē'
Wō 'tečh ba'râbar'

¹⁵ Ma'stâna pa'nân čhâ, če bu'čhem ân ba 'mux-e 'tân
Ĵa'stân-a-â bur'ĵâl.
Har 'khîn če 'čhī ra'fiq-e za'fi'ka.
'Hâl-e xa'râb a, 'zuṛ-e ka'bâp-a.
'Zuṛ-ē 'dam kuṛō'ī, 'huss-e ra'ġâna-i-â 'thītôn

Envious people have dishonoured my work.

Be wise and take care:" He said: "Do not make thyself cheap.

⁵ I am a purchaser and I shall give treasures and riches
Of silver and gold. Lift thy veil.

With musk and roses and tulips and *laltaqs* and gilly flowers,
With ambergris and musk of Tartary.

I have no riches, that I may pay thy weight in gold

¹⁰ O my soul's intimate friend, the world's riches last but for four days.
Do not give yourself up to cares during the time of the youth.
Give me the ring from thy finger,

Let me have it as a sign of thy desire, O girl!

O [thou who art] like [my own] eyes!¹

¹⁵ Walk coquettishly on the road, that I may look at thy face,
Thy shoes are made of Russia leather.

Everyone who becomes the friend of a woman,

His condition is bad, his heart like roast meat,

His heart is made to glow, and all his veins are burning.

¹ *faqat češm-om-et*

- ²⁰ Tâ'rân e ru'bâb 'dhîr.
 Har 'ād kanē ham'râ-i kašti'kâ maza 'dêra
 'Mastî u ma'zâkâ-u.
 A'peš phe'rî 'yax-ê kor
 Âsu'qî bi'nâ kor, 'čâ ma'čî sa'lâ kor.
- ²⁵ Jâ'rî çe: «'Gurē ma'čî, na 'ūzehâ dâl 'tō az 'daur-e lau'čân-au».
 Jâ'lân ē pōnž'bâf ku'rō, sō kai'tâ za'rî, 'zîr ē dî a'nâr-a.
 'Mūlat ma'zâr kun-â, az 'jōrm e gu'nâ bax'sē,
 Az 'yârate šai'tân 'ân-em xu umîd'wâr.
 Pa'nân-e Xudâi'ka tar 'râst čhu, 'heč 'xatarî 'nâ,
³⁰ Tâ ba 'rûz-ê âxer šai'tân-e la'in
 Ma 'huss mar'dum-ê 'buřō pa'nânî.
 'Bî xu 'tû sa'lâmat, 'umr ta xu wa'fâ nâ.
 'Ghâḡḡ o čî'nō ham 'nâ.
 'Xâja 'Māmad az dar'gâ-i 'tu u'mîd-e yala'ba 'dêra

- ²⁰ Like guitar strings
 Whatever engagement thou makest with a girl,
 Thy jesting and merrymaking is agreeable. (?)
 [The girl had teased him, but now] she turned back and called him
 She intended to love him, and gave him advice with some kisses (?)
- ²⁵ She said: "Take a kiss, and do not let
 [Any place] on the circle of thy lips be left out." (?)¹
 She had braided her hair in five braids, above
 The band of her smock there is gold, and below it are two
 pomegranates.
 There is delay at the saint's tomb, (?), forgive me the crime of
 my sins.
 But I am hoping [to escape?] from Satan's malice.
 Walk straight on the road of God, and there will be no danger,
- ³⁰ That, on the last day, Satan the accursed
 Will have led all men astray. (?)
 Mayest thou be safe, but life is not to be relied on.
 There are neither great nor small (?).
 Khwaja Mahmād is hoping for [mercy] from Thy Court.

¹ az daur-e labhâ-it na bubâna

XXVIII (G).*

'Zur hē duni'â tar na 'bež, dun'yâ-e fânî guda'ra.
 Mau'sum-e ka'tōiy au dar 'žī, nōju'wânīy-a guda'ra
 'Zūr o bâzū'i če 'dērē, . ai ju'wân-e kuwat'nâk,
 'Zūr bâ'zū tar na 'ūze'hā, ju'wânī-a guda'ra.
 5 'Jā-i 'bâxčāi če 'dērē, kâ'rī sa'râ-y-â wa'khō-a;
 'Bâxčā-u γī'rân 'ūze'hā, bâ'wânī-a 'guda'ra.
 'Param-ē 'šār-e γa'rībī, 'har če 'rūz žē 'sōr tar-om,
 Au'lât-e ma'nânī guda'ra.

XXIX (G).*

'Žū wiyâr 'rhīzō 'hastam, 'dhōr-om če 'yâr-om 'âya,
 'Mesl-e ma'hōk-e ča'dōs 'xīrō ne'gâr-om 'âya.
 Xu'swaxtī 'kanen o 'khanen ō 'bar tar-om xu 'âya,

XXVIII.

Do not bind thy heart to this world, the transient world will pass
 away.

The season of old age will come to thee, and thy fresh youth will
 pass away.

The power and strength of arm which thou dost possess, O vigorous
 youth,

That strength will not remain in thy arms, and thy youth will
 pass away.

5 The garden plot which thou hast, and thy fine castle, are magnificent,¹
 But thy garden will be left desolate, and thy life as a gardener
 will pass away.

I am going to the city of distress, and every day that goes over
 my head

Some of my family passes away.

XXIX.

One night I lay [asleep] and saw my beloved coming
 My sweet picture came, resembling the full-moon.
 Rejoicing and laughing she came to my bosom.

¹ uakhō "âlâ"

- Ba 'mesl-e 'γunča-e 'gul 'fazl-e rha'γâm-om 'âya.
⁵ Ō 'yâr-e nâza'nîn-om 'šarm o ha'yâ na 'dêrê.
 'Âxer sa'bap-au 'či-â? Par'wâ-e ma'nân na 'dêrê.
 'Â'yâ mu'dâ çe 'dêrê? 'Tars-e Xudâ'yâ na 'dêrê,
 'Rahmî ba 'zuṛ na 'dêrê, â'yâ çe xa'bar na 'dêrê?
 'Jabr u si'tam tû 'dêrê, 'râst jaṛ. Mu'dâ çe 'dêrê?
¹⁰ 'Mux-e Xu'dâyâ 'dêrê, 'hâd o wa'fâ kan 'mun pen.

XXX (T).

- 'Xirō ra'fiq-om 'muš pa'reman 'tâ 'γus tar!
 'Ki na 'bê ma 'γus, çe 'ân o 'tû 'nhîneman žû 'jâi.
 Huddi'nân-an 'ta-i 'žû lēf 'rhîzeman žû 'jâi.
 'Tâ ba sa'hâr 'hēč kî xu na 'bê dâl 'mun o 'tō!
⁵ 'Šai'tânî pai'dâ na pa'rî pa'rî-a dâl 'mâci 'bâw-a ja'râ,
 'Mun o 'tō tar-ēn 'hussin-a 'fâmta.
 'Huš kan çe 'ân o 'tû du'čâr na 'pareman,

- Like a rosebud came the ornament of my spring
⁵ O my delicate friend, thou hast neither shame nor shyness.
 Say now, what is thy reason? Thou payest no heed to me.
 Or what is thy intention? Thou hast no fear of God,
 Thou hast no compassion in thy heart, or possibly thou dost not
 know [about my love]?
 Thou hast power and strength, tell the truth: What is thy intention?
¹⁰ Thou hast sworn by God, make promise and fidelity to me.¹

XXX.

- Sweet comrade, let us go to thy house.
 May nobody be at home, that I and thou can sit down together.
 Let us lie down together under one blanket.
 And may nobody come near us till the morning!
⁵ Let no envious person appear to go and tell thy father and
 mother,
 Causing them all to understand about me and thee.
 Take care that we do not get surprised by anyone.
¹ *kat-ı mî dîl basta ku.*

- Duš'man-e ham pēš'čhan xu 'dēreman;
 Nigâ'wân-e mâ'khân Xu'dâ-a
 10 Har 'kir-a koṛ, 'huš kan, 'kir-e xu'kâ ba mu'dâ kan!
 'Râz-e zuṛi'kâ-u dâl 'kī na ja'rē,
 Će 'ân o 'tō ruz'wâ 'pareman.

XXXI (T).

- 'Ân ka'nem 'târif-e te'čhân-â, šī'rīn 'yâr ai!
 Az ha'wâ-e lau'čâ da'nân-â, 'xīrō 'yâr ai!
 Na 'ūṭafē 'mux-au, te'čhân-au, sat'k-a pa'ram,
 'Mux-e čha'čōe tar-au ma'čī da, 'tâza pa'ram.
 5 Ki Xu'dâ bē re'zâ, 'tō pen 'ân 'pâdšâ pa'ram.
 'Će ka'nem? Ma-x'sör watan'dâr-au, 'Xânem, 'jân ai!
 Nha'stō a'stām dâ'lânī-an, ma-x'sör nemâ'yâ ku'ṛō,
 Âhi'nâ 'döst-e čha'čō-e tar-au, sur'mâ te'čhân tar ku'ṛō.
 'Će ka'nem e'lâj-e dar'mân-au, 'Bēgum 'jân ai?

We have an enemy who is after us;

But God is our protector.

- 10 Whatever thou doest, take care, do thy work heedfully.
 Do not tell the secret of thy heart to anyone,
 Lest I and thou be disgraced.

XXXI

I will praise thy eyes, O my sweet friend,

Desiring thy lips and teeth, O my sweet friend!

Do not cover thy face and thy eyes, let me be thy sacrifice.

Let me kiss thy white face, and I shall be healed.

- 5 If God permits, I shall be a king together with thee.

What shall I do? I am thy countryman myself,¹ O my princess,
 my soul!

I was sitting on our veranda, [thou] madest a sign to me² (?),

Thou didst hold the mirror in thy white hand and put collyrium
 in thine eyes.

What remedy and medicine shall I use against thee, O my queen,
 my soul?

¹ *ma-x'sör* "xud-e mā".

² *nemâ'yâ ku'ṛō* "mālūm kat."

- ¹⁰ 'Huss dō'sân-au ʔafō'iy-a 'pōnč pōnč pēs 'pōt
 'Kadd-e bâri'kōk-au, 'nēšt-e be'land-a ma 'mun 'mât.
 Sōr tō'sak ma ra'fik-a 'dehe 'taxta ba 'pōt,
 (G·sōr tō'sak žū 'wil ma 'tō de'hem 'taxta ba 'puť)
 Na 'ūzeħa 'zuř tar-'om ar'mân-a, 'Bēgum 'jân ai'
 'Huss 'dōst o rafi'qâ tar-om bī'gâna ku'řō,
¹⁵ Hēč xū'biy-aw-om na 'dhōr, 'zuř-um dī'wâna ku'řō.
 'Če ka'nem e'lâj-e dar'mân-au, 'xīrō 'yârai?

XXXII (G) *

- 'Ō Ab'dulla 'jân-om ai, 'nūr-e 'dī te'čhân-om ai!
 Ka'bī pa'rā mhe'mân-om ai, 'šēr-e lâlai'ka-i!
 Ab'dulla jân 'tau ku'řō, 'dâl 'dâda-i 'xōm ku'řō,
 Sa'far-au koř ma 'Dâka, ma 'dī 'mōřar ke'râ kan.
⁵ Ma 'mun ham ham'râ-a kan, 'yury-e dâdâi'ka-i!
 Sōr 'Taxta-hī tū 'hē, Pâ'inda- Gulân 'puš tū'ē,

- ¹⁰ All thy hair is plaited behind thy back, five braids together.
 Thy slender shape and high (!) nose have slain me.
 On the bed beat thy friend on the top of the back ¹
 Let no longing for thee be left in my heart, O my queen, my soul! ²
 I have put thee apart from ³ (= above) all my friends and companions.
¹⁵ I have not seen any good in thee, thou hast maddened my heart.
 What remedy and medicine shall I use against thee, O my sweet
 friend

XXXII.

- O Abdulla my soul, the light of my two eyes,
 When wilt thou come as my guest, O lion of the lover?
 Abdulla has a fever, he is sleeping near his father.⁴
 Thou didst travel to Dacca; hire two motor cars!
⁵ Take me as thy companion, O wolf of the uncle.
 Thon art at Takhtapul and thou art Payinda Gul's son,

¹ G . . "I shall beat thee once . . "

² *da dil-i mā armân na bubâna*

³ *judâ kadam.*

⁴ *tau kadas, najōr šudas, pēs i padariš xau kadas*

- Fā'nūs-e ru'sān tū-'ō, 'šēr-e lālai'ka-i'
 Kara'bā'iy-ā 'kūč kor, zul'fān-a pēš 'gū kor,
 Ma 'mun-a ham 'nhāmoṛ kor, 'šēr-e lālai'ka-i.
 10 'Žē pa'raman ma 'Kābul, e'čēw tū 'γūza 'kākul,
 Xu 'sōr-au sarkā'rī kōr, 'šēr-e lālai'ka-i.
 'Žē če ma 'tō-e 'gap ja'nem, 'dāl-a te 'nūkar' dha'rem,
 Bī 'tō-e 'dharen 'na na'rem, 'šēr-e dādāi'ka-i!
 'Ōsp-a te gu'rīm jē'ran, ma 'mun ma 'sōr-a 'mēran,
 15 Ar'mān na 'dēreman, 'γurγ-e lālai'ka-i.
 'Kadd-au xu tā'rānī-a, hul'bar-au au'γānī-a,
 'Kir-au ba ā'sānī-a, 'šēr-e 'dādāi'ka-i!
 'Māčī-a pa'rī-a 'kōr, mā'čī-om da 'šī o 'čōr,
 Du'rīn na 'kan ma xu'sōr, 'šēr-e lālai'ka-i'
 20 'Žē pa'raman ma bā'zār, 'rōng-a phe'rō lāla'zār,
 'mardum-e 'tān xarī'dār, 'γurγ-e dādāi'ka-i!
 'Žē pa'raman 'γus tar-au, khu'jēweman 'bāw tar-au,

- Thou art a brilliant lamp, O lion etc.
 Thou didst travel to Karabagh, thou hast curls behind thine ears,
 But thou hast forgotten me, O lion etc.
 10 Come let us go to Kabul, let thy long curls hang loose ¹
 Thou hast taken service with the government, O lion.
 Come, let me speak a word to thee, let me stay as thy servant.²
 I cannot stay without thee, O lion etc
 I shall buy thee a red horse, let them kill me on account of thee,³
 15 But we do not long for it, O wolf etc
 Thy shape is like the wild rose, thy front-hair is arranged in
 Afghan fashion,
 Thou workest with ease, O lion etc.
 May thy mother become blind, give me three or four kisses,
 Do not keep away from me, O lion etc.
 20 Come let us go to the bazar, thy colour has become like a tulip-bed.
 People desire thee,⁴ O wolf etc.
 Come let us go to thy house, and let us ask thy father,

¹ *bubān tu zulf dirāz*

² *būyā kī ba tu gap mēzanam, mā pēšit nūkar mēpāem.*

³ *bā tu asp-e surx mēgirom, mara sar-i tu bukušān.*

⁴ *šauk i tura dāran*

- 'khār na pa'rī 'sōr tar-au, 'yury-e lālai'ka-i!
 'Muž će pa'raman žu 'jái, 'xareman dī pi'ála 'čái,
 25 A'pōšte 'žīman žū 'jái, 'yury-e lālai'ka-i!
 'Magam 'tū bi'bāw pa'ra, će pa'raman Guldar'ra,
 'mēwa-e 'xīrō 'thar-a, 'šēr-e lālai'ka-i!
 'Paraman 'Senje Dā'ra, 'khāin-(n)an te mhēm'mâ ba'ra,
 'hūr o pa'rī 'ham tha'ra, 'šēr-e lālai'ka-i!

XXXIII (G).*

- «'Ān guda'rēm 'ta-i 'yus kun-a 'tū nhašta 'bē mēn-e 'bōr-e xu'kân.
 'Bânō-e 'ešk-au ma 'mun la'gō, 'na-em 'yuntōn dar'mân-e xu'kân.
 'Magam tu pa'ra ta'bīp-e ma-nâ, 'zaxm-e ma'nâ dar'mâ ka'nē, 'ō
 kaštē'ōk ai'!»
 'Kaštē ja'rī «T'u xu rus'wâ-ē, ma 'mun ham rus'wâ tu na 'kan!
 5 Biyā'rân-e ma'nân xa'bar xu pa'ran, 'jân-e xu'kân-au ham 'huš kan!
 'Huš kanē žâ 'wīl hē sū'yân-au na ja'rē,
 Če ma 'mun o 'tō-e 'mēran, 'ō 'bālō ai'!»

-
- May he not be angry with the, O wolf etc.
 Come let us go to some place, and drink two cups of tea,
 25 And let us then go back together, O wolf etc.
 Mayst thou become fatherless, that we may go to Gul Darra
 There is plenty of fruit, O lion etc.
 Let us go to Senjet Darra, and somebody will invite us as guests ¹
 There are plenty of houris and fairies, O lion etc

XXXIII.

- "I passed below thy house, thou wast sitting in the doorway.
 The arrow of thy love hit me, and I cannot find any remedy for
 myself
 But thou must be my doctor and heal my wound, O girl."
 The girl said: "Thou art disgraced, do not disgrace me, too.
 5 My brothers may find out, take care of thyself!
 Take care not to say such words another time,
 For they may kill me and thee, O boy!"

¹ kašī mā o tura mēmān mēbara

- 'Bâlô ma 'kaštê ja'ri: «Ešq tar-au-em 'thitôn 'mesl-e ka'bâb,
 'kârî ho'wyak-a če 'magam biyâ'rân-au ma 'mun 'mêran žû de'wâs,
 10 Az 'yam-e 'tân ešqi'kâ 'magam pa'ram ân xu xa'lâs, 'ô kašte 'ail
 'Kaštê xu'kâ 'zuř tar-ê 'fikər koř če. «Ma 'mun ma'zâk na ka'na,
 'na če ra'mûz-e ešqi'kâ na 'pâna, ma 'mun ham,rus'wâ na ka'na.»
 'Čâ ruč-e 'žai ham 'thâl dâ; če e'dî pēšti či ka'na
 'Har če-ê 'kōr, 'pēšte xu 'ēlā na 'dâ bâ'lō, ai
 15 'Agar 'ân 'tō pen āšu'qī ka'nem, xīra'ī-um te 'či da'hē?
 'Bâlô ja'ri: «'Ā xu 'heč zâ na 'dērem 'lāyeq-e 'tân,
 'Či ja'tē če 'ân-a da'hem?
 'Umr-e kama'ī-om-a te da'hem, če rû'ziy-a ka'nē, 'ô kaštê ai!»
 'Kaštê ja'ri bâ'lō kun. «'Huš kanē 'žâ wīl!
 20 Tu xu'xâ-u 'mun pen 'mux ba 'mux na pa'ra!
 'Mardum-a huš'yâr, 'ân o 'tō-e rus'wâ<r> 'paraman bī 'gap o 'sūy.
 'Na če be'te 'mēn xu 'tar dər'īn 'čhareman, 'ô bâ'lō ai!»

- The boy said to the girl: "I am burning for love of thee like roast meat,
 It is better that thy brothers should kill me one day,
 10 If I can but escape from the pain of thy love, O girl!"
 The girl thought in her heart: "Would that he were not jesting
 with me,
 And that he understood (?) the mystery of love, so that he would not
 disgrace me!"
 She waited for a few days more [to see] what he would do afterwards.¹
 Whatever she did, the boy did not leave her alone.
 15 [She said:] "If I love thee, what sweet things wilt thou give me?"
 The boy said: "I do not possess anything worthy of thee,
 Why dost thou say that I must give thee [something]?"²
 I will give thee the life of my throat, that thou mayst make it thy
 daily food, O girl."
 The girl said to the boy: "Be careful another time,
 20 Do not come face to face with me.
 People are wise, and we may become disgraced without saying a word.
 May we not part from each other again, O boy?"

¹ čand rûz-i digar ham matal kat, ce az i pas . . . V. Voc. s. v. thâl.

² Or, "What shall I say (read ja'rēm) that I can give thee?" (či mēgoni či bedom et)

³ na ki bāz mabam-e xud dūr bēftm.¹

XXXIV (G).*

- 'Zurbar-om 'yusi nar'γō, lau'cân-ē kha'nōi, 'magam ai.
 'Qadd-ē mi'sâl-e 'ālef-a ċi'mō-ī xirâmâ'nī, 'magam ai
 'Ān-em fa'qīr dāl 'bōr-au 'kantōn-em bōrwâ'nī, 'magam ai.
 'Dāl 'bōri-aw-om 'thārī, ĵul'wâ dâ sōr 'kō-e xu'kâ.
 5 'Mux-aw-om 'dhōr; xūb 'xāl u xi'tāb,
 'Rōng-aw-om 'dhōr, 'nuqra-e 'xām.
 Ka'bī zīm 'dāl tar-au? 'Zur tar-um na 'ūzēhā ar'mân-au, 'magam ai
 'Ān-em na 'pântōn 'tab-au, pērai'sân-a ċe, â'yâ ċe sabap-ā?
 'Rōng-e he'lâl-au 'zītō ċhō, 'ân param 'pēs tâ'wiz dāl mul'lâ.
 10 'Mīm mu'bâarak bē tâ'wis tar-au sōr pī'sânī, 'magam ai
 Pa'nân-aw-um na 'lam dâ 'rust u wa'ċhan,
 Bham'bi-(u)m ghīt, lha'nō-m kōr
 Tu'yânâ-w-um ka'tī, 'kull rupa'ī nāxt.
 'Jân-e xu'kân-um 'xâr kor
 15 'Pâ-m re'kâb tar-e ôspi'kâ 'lam da'hem, 'dut-e xâwâni'kâ, 'magam ai!

XXXIV.

- My beloved came out of her house with laughing lips, yea verily
 Her shape is like the letter *alyf*, her walk is graceful, yea verily.
 I am a mendicant at thy door, I am begging, yea verily.
 I saw thee near thy door, thou didst shed thy brilliance on thine own roof.
 5 I saw thy face, thy beautiful mole and manner of conversation,
 I saw thy colour like pure silver.
 When shall I come to thee? Let the longing for thee depart from
 my heart, yea verily.
 I do not understand thy mood, why art thou (: is it) angry, what
 is the reason?
 Thy new-moon colour has become pale; I go to fetch an amulet
 from the mulla.
 10 May the letter *mīm* in the amulet be auspicious on thy forehead,
 yea verily.
 I did not leave anything high and low (: uneven, rough) on thy path;
 But took a spade and smoothed it.
 I have paid the price for thee, all in cash rupees,
 I took great pains.
 15 I put my foot in the horse's stirrup, O thou the khan's daughter,
 yea verily.

XXXV (G).*

- 'Hō zuṛba'r-om, ai 'sabr-e zuṛi'ka-u ba Xu'dāi kan!
 Har 'ker-a če koṛ, 'ker-e zuṛe'ká ba mu'dā kan!
 Ân 'rũč na hēm, 'sōr har 'sabza xu tâ'bem
 'Mai bē wo ma mai'nā har 'jāi če 'ân ṽu'nem
⁵ 'Sō 'áhū fe'ṽan ka'nem. Rafi'qōk-e ma'nā kū,
 Ba ho'wī 'nāzūk-e xēri'mān če 'whētōn sō zī'nā?
 'Kū da'lāl-e zuṛ'thō če ma 'mun dāl 'tō 'nhēnā?
 Tū 'bānō-e to'fangi'kā u 'ân 'said u ni'sān-a
 Hur'sī wa'khēi tar 'paraman 'sīz ba sīz-au.
¹⁰ 'Ů'lū zah'mat u xā'rī-um ku'ṛō, ma 'mun a'wē kan!
 Žu 'lāza ma 'dāl-um 'nhīn, žū 'bhām-e be'hešt-a
 'Ān 'čhēra xu 'čhēm, 'emsar 'nām-um xu ma 'pešk-a,
 Ruxsa'tī na dē'rēm, če ā 'žīm ma 'dāl-a
 'Ō zuṛba'r-om žu me'hī guda'rō, ma 'mun a'wē kan!

XXXV.

- O my beloved, be patient in thy heart, by God
 Whatever thou dost, do the work of thy heart with a purpose.
 I am not the sun that I should heat all herbs.
 Let there be wine, and may I find my starling (: beloved) everywhere.
⁵ I give a hundred sighs and groans: Where is my little comrade,
 Who walks up the stairs with such graceful steps?¹
 Where is the ardent go-between who puts me to sit near thee?
 Thou art the rifle-bullet, and I am the game and the target.
 Let us walk on the high terrace heart to heart.
¹⁰ I have had much trouble and pain, oh remember me!
 Sit for a moment at my side, a fragrance from Paradise.
 I shall be enlisted, and this year my name is on the roll,
 I shall not get leave to come to thee.
 O my beloved, [when?] one month has passed, remember me!

¹ *ba hamī nāz xarimān ki tu mēri sar-i zīna.*

XXXVI (G).*

- 'Bālō ja'ī· «Ö 'kaštē, 'ânə pa'ram 'yâr-e 'tân,¹
 Zul'fân-e 'bištō e'čēw, te'čhân tar-au 'surma kan.
 'Maḡdō-e 'čhačō 'dērē, da'nânân-au ma'hîn-a,
 'Nēst-au 'ham be'land-a, ā'brōân-au ka'mand-a.
⁵ 'Mux-e 'kārī tū 'dērē, gū'ân tar-au 'jumkī sī,
 Na'ti te'lāi 'dērē, 'kaštē 'mun kun wa'fâ kan!
 'Qadd-e wa'khē tū 'dērē, 'mēn-e bâ'rik tu 'dērē,
 'Xâl-u xi'tâb tu 'dērē, sē'bân-e 'kārī 'dērē.
 Zu'bân-e 'xirō 'dērē, 'kašte 'mun kun wa'fâ kan!
¹⁰ Dō'stân tar-au ču'rī sī, pâ'nân tar-au ma'sī sī.
 'Tôn tar-au ta'wâr sī, 'sôr tar-au 'buḡra sī
 'Čimō-au 'žerēži'kâ, 'kašte 'mun kun wa'fâ kan!'
 'Kaštē ja'ī «Ö 'bālō, 'nai param 'ân 'yâr-e 'tân,
 Sū'yan-e bī'jâi 'na 'jaḡ, 'šupḡ tar-au te 'dehem 'ân.
¹⁵ 'Bâw-om te 'xabar pa'rī, ma 'mun-ē ha'lâl ka'na,

XXXVI.

- The boy said. "O girl, I will become thy friend,
 Let loose thy long curls and put collyrium in thine eyes.
 Thou hast a white neck, thy teeth are dainty,
 And thy nose is high, thine eyebrows are a snare.
⁵ Thou hast a beautiful face, in thine ears are ear-rings.
 Thou hast a golden nose-ring, O girl, be faithful to me!
 Thou hast a tall figure, thou hast a slender waist.
 Thou hast a mole and [fine] conversation, thou hast beautiful apples.
 Thou hast a sweet tongue, O girl, be faithful to me!
¹⁰ There are bracelets on thine arms, and anklets on thine feet
 There is a woman's dress on thy body and a veil on thy head
 Thy gait is like a partridge's; O girl, be faithful to me!"
 The girl said. "O boy, I shall not become thy friend,
 Say no words out of season, [or] I shall strike thee on thy mouth.
¹⁵ My father might hear it, then he would kill me,

¹ The written text adds at the beginning: كَشَنده جَرِي أَوْ بِالْوَأْن سَوْر نَرُو. *Ö bālo, ân sôr tar-au āšūq čhēm.* «O boy I have fallen in love with thee»).

- Yā 'nēšt u 'gū-m te ka'ta, γu'sī-m te fa'rār ka'na.»
 'Kaštē ja'rī. «'Ō 'bālō, γu'lū tū 'bīla'γām-ē,
 Az 'aql u 'huš u xirāt dhō'r-om če bī'gāna-ē.
 'Ešq-au heč 'zur tar 'na sī, 'ād u wa'fā na 'dērē »
²⁰ 'Bālō ja'rī: «'Ō 'kaštē, gī'rī-m te 'khān 'jāi pa'ra?
 'Magam če ma'sō 'pherē (pa'ra), ma 'khār-e dar'yā pa'rā,
 'Yā če ka'būtar 'pherē, ma 'nesp-e ās'mā pa'rā,
 'Yā če magam 'ān me'rem, mehe'r-ā zu'rī-m 'gum pa'rī.
 Te'la wu 'nuqra 'dērem, 'sēher u jādū'yē kanem,
²⁵ 'Yā ma 'bāw-a te 'mērem, bī'bāw-a te ka'nem,
 'Yā če dī 'ōsp-ē gu'rīm, 'kā-wa'nō-a te ba'rem.
 'Mux-e Xu'dāikā 'dērē, 'ād u wa'fā kan 'mu kun,
 'Ešq-au ba 'mesl-e bā'nō, 'jāl 'ghītō 'sīs tar-om
 Du'rīn na 'kan ma xu'sōr, 'žu ga'rī žē ma 'dāl-om.»
³⁰ «'Ān-e na 'žīm ma 'dāl-au, 'ān če 'ker 'dērem,
 'Āxir mu'dā tu 'jaṛ, mad'lab u max'sūd-a 'jaṛ'!»

Or cut off my nose and ears and turn me out of the house."
 The girl said "O boy, thou art very unrestrained,
 I have seen that thou art without wisdom or sense or understanding.
 There is no love in thy heart, and thou dost not keep thy promise
 and faith."

- ²⁰ The boy said "O girl, where wilt thou go to escape from my
 clutch?

Perhaps thou wilt turn into a fish and plunge into the river,
 Or turn into a pigeon and fly in the middle of the sky,
 Or, perhaps, I shall die, and the love of thee will vanish from
 my heart.

- I have gold and silver, and I practice sorcery and magic,
²⁵ I shall either kill thy father and make thee fatherless,
 Or take two horses and carry thee away somewhere.
 Thou hast sworn by the face of God, keep thy promise and faith
 to me.

Like an arrow thy love has fixed itself in my breast.
 Do not keep away from me, but come for a while to me."

- ³⁰ [The girl said:] "I will not come to thee, I have work to do,
 And now, tell me thy intention, tell me thy purpose and aim."

XXXVII (G).*

- Bâ'lô ma 'kašte ja'ri çe. «'Ân-e 'žim 'dâl tar-au,
 'Ĵâ-e ma'nâ 'râst kanē alâhe'dī 'γus tar-au.
 Dha'ram tar-ē na 'rhīzem ba'γair-e sō 'zuṛ tar-au.
 'Khīn 'xabar 'na pa'rī, 'huš kanē biyā'rân tar-au.
⁵ Pa'nân-um 'sâf 'lam dahē, ka'lâ[-e?] 'bōr-au 'xē kanē.
 'Khīn tar-ē xu 'na ber'khem ba'γair-e biyā'rân tar-au.
 'Ân çe â'γēm 'huš ka'nē, tu biwa'har 'na pa'ra.
 Tu 'pânē 'khâin-e 'žâ-a, halapa'ta 'na pa'ra.
 Huddinân-an 'zuṛ ba 'zuṛ 'rhīzeman tâ sa'har.
¹⁰ Žū 'ruč-e 'žâ 'âγa bēm, 'tu na 'hasta 'γus tar-au.
 'Hâl-e zuri'ka-m ja'rī 'dâl mâtendar tar-au.
 'Berkhetōn-em 'na ja'ra au'hâl-om dâl 'bâw tar-au,
 'Yâ çe ma 'xâ-au ja'ra, 'nai na'rem žin 'dâl tar-au »
 'Kašte ja'ri 'bâlô kun «'Xâ tar-om 'hōč na ber'khe'

XXXVII.

- The boy said to the girl¹. "I will come to thee.
 Arrange a place for me in a separate part of thy house.
 I will not rest on the ground, but only on thy heart.
 Let nobody know of it, beware of thy brothers.
⁵ Keep the road clear for me and open the door of the village.
 I do not fear anybody but thy brothers.
 Be careful when I come, and do not be impatient.
 Know that it is somebody else,² and do not be frightened!
 Let us both rest heart to heart till the morning.
¹⁰ I came to thee another day; but thou wast not at home,
 I told thy stepmother about the condition of my heart.
 I fear that she may tell thy father about me,
 Or that she may say it to thy husband, so that I cannot come
 near thee."
 The girl said to the boy: "Do not fear my husband!

¹ But كشته مبالو جري (*kašte ma bâlô jarī*).

² : "Feign that you think it is . . . "?

- 15 'Mâneš-e sâda'iy-a, 'heč 'zâ-â na 'pântôn,
 'Khôr o 'gū tar 'battar-a »
 'Bâlō ja'rī ma 'kašte. «'Zur tar-om 'xirō 'tū-ē,
 'Xub-em 'pântôn 'γus tar-au 'sâheb-e exti'yâr tū-ē.
 Mēn 'kull-e mâne'sân tar 'dânâ o 'âqel tū-ē.
 20 'Žē če žu 'wīl 'ēčē'wēm, 'mux-um 'bar-e 'mux' tar-au.

XXXVIII (G).*

- 'Tečh-e 'mast-au, 'hudde te'čhân-e 'mast-au.
 'Kalam-e 'čhačō-a 'hudde 'band-e 'dōst-au.
 'Har čey-um če 'kur, Xu'dâi na 'dâ-ē 'xu kun-um
 Az 'rūz-e a'wal Xu'dâi 'na kur bā 'hast-au!
 5 Hē 'qadd-e wa'khē-e arγa'wânī 'tân-a,
 Rux'sâla-e 'lâl-e 'hīn-ča'kōi 'tân-a.
 Čōr ma'čī-a agar 'mun kun-e 'yâr-au tu da'hē,
 Heč 'aib-a xu 'nâ, 'ain-e ju'ânī 'tân-a.
 'Ân čhēm, sōr 'qabr-e žu ju'wâneka za'hēm,

- 15 He is a foolish man and does not understand anything,
 He is worse than an ass or a cow."
 The boy said to the girl: "Thou art sweet to my heart.
 I know well that thou art independent and master in thy house.
 Among all men thou art wise and prudent.
 20 Come and let me once lay my face against thy face."

XXXVIII.

- Thy wanton eye, both of thy wanton eyes!
 Both of thy wrists are like white penholders.
 Whatever I did, God gave her not to me.
 Oh, that God had not created thee from the first day!
 5 Thou hast a tall figure like the arghawan-tree;
 Thou hast ruby cheeks, dripping blood.
 If thou givest me, thy friend, four kisses,
 Thou wilt commit no sin, the essence of youth is thine.
 I went forth and came to the tomb of a youth;

- ¹⁰ Ā'wāz xu qab'rī nar'γō, mun har'wī.
 Ĵa'rī-um. «Ĵu'wān, 'heqa fe'γān 'čā 'dērē?»
 Ĵa'rī čē: «Ĵu'wān hēm čē 'maxsat 'na za'hēm »

XXXIX (G).^{*}

- Xī'rōya 'yār ai, 'ān 'tō kun 'zōrgīr-em.
 Ham 'kunda wā zāw'lāna wā 'ham zan'jīr-em.
 'Ān 'āγēm pēs 'bōr-au, ō 'yār-om,
 'Tusī-au 'γax kan'tō čē. 'ān maŋ'gīr-em.
⁵ Hō'wī ru'čī čē wata'nī-um sa'fār koŋ,
 Čē 'haif-um koŋ čē 'puŋ-om yār-wa'nō koŋ
 Za'hēm Par'wā sō dar'yā-e 'ōr'band,
 Un'hak nhaš'tam, xu 'rhīntō-e γu'lū-m koŋ.

Phonograph (G)

Xī'rōya 'yārai 'ān tō kun 'mōgī'rēm,
 Ham 'kunda, wā zāw'lāna wā 'ham zan'jīrem.
 Ān 'āγēm 'pēsī 'bōraw 'ō 'yārum,
 'Tusī-awē 'γax kan'tō čī 'ān maŋ'gīrem. hōu.
 Hō'vī ru'čī hō'vī rō'čī čē wata'nī sa'fār kōr,

- ¹⁰ I heard a voice coming out of the tomb
 I said "O youth, why dost thou lament thus?"
 He answered: "I was a youth who did not attain my aim."

XXXIX.

- My sweet friend, I am unhappy for thy sake ¹⁾
 I am bound in stocks and fetters and chains.
 I came to thy house, O my friend,
 From within thy house thou didst cry. I am busy.
⁵ The day when I went travelling from my country,
 What wrong had I done, that I should [have to?] turn my back to
 my friend? ²⁾
 I came to Parwan on the Ghorband River,
 And there sat down, weeping bitterly.

¹ خَبْرُو, mā ba tū dilgīr astum.

² puštī xudam ba tara-fī yār kadam.

Çe 'haifum kuṛ çe 'puṭum yârva'nō kōr,
Za'hēm par'vâ sō dariâ-r yôr-band,
Un'hak nhaš'tam, xu 'r(h)intōē yu'lūm kōr.

XL (G)

Žū guza'r-om kuṛ^a 'γus tar-au 'âγēm,
'Hâl-ē zə'r-um ja'ren na na'rī.
'Sōr mun u 'tō-en kan'tā gu'mân,
'Sīr max ta'r-āw-om thâ'ren na na'rī.
⁵ 'Rhīnē čhā'rī 'sōr tâ 'kadam-um,
'Šukur çe un'hāk 'zuṛ-um na tā'rī
'Daur-e če'rāγ-e 'γus-e xu'kâ,
Par'wāna tu čhē, wō 'nauča ne'hāl.

Phonograph (G).¹

'Žū guza'rum, kuṛe 'γus tar-au 'âγēm,
'Hālī zu'rum ja'ren na na'rī.
'Sōr mun u 'tōyme ('tō'ene) 'kantā gu'mân,

XL.

I took a walk and came to thy house.
I could not tell thee the condition of my heart.
They are suspicious about me and thee.
I could not be sated of regarding thy face
⁵ Fire fell from my head to my feet,
Thank God, that my heart did not burst there.
Circling round thine own house,
Thou hast become a moth, O fresh shoot (: bud)!²

¹ This song was recorded twice on the phonograph. Hence the variants

² Pers translation *Yak guzar kadam, xāna-i šumâ āmadim,
Hāl e dīl-i mā ba tū gufta na tānistom.
Ba sar-i mā u tū xalk gumān mēguyan.
Ru-i tura sēr dīda na tānistom.
Ātaš aftād az sar tā pāy am.
Šuker çe unjā dīl-em na kafid.
Daur-e čerāγ-e xāna e xud gašt,
sar-e parwāna šudī, ō nau barāmad nehāl.*

'Sir 'mux tar'awumə 'thâren na na'rî.
 'R(h)inē čā'ri 'sōr tā 'kadamum (-umə),
 'Šukur čē un'hāk 'zuřum ('šuukur čī un'hāk 'zuřumə) na tā'rî.
 'Dauri čī'râγi 'γusi xu'kâ (xu'kân),
 Par^o'vâna tu 'če (čē) wō 'nauča nī'hâl (nī'hââl).

XLI (G).*

'Žū 'zur-um-â 'čemtōn čē âšnâ'ī 'kašte pen ka'nem
 'Čaŋ de'hem 'har čē 'qan(d) sī ma 'hussē γī'râ ka'nem.
 'Žū 'zuř-um 'čemtōn čē âšnâ'ī 'kašte pen ka'nem.¹
 'Žē 'paraman 'dōst ba 'dōst huddi'nân-an 'sail-e ma'zâr.
⁵ 'Rhintō wo 'zârī xu'kân mar'kad-e Sar'wâr ka'nem.
 'Mâ pen bīwa'fâi 'dēra 'kaštē, be'nâi âšnâ'ī dēra 'kaštē,
 'Magam 'mâ tar ju'dâi dēra 'kaštē.
 Ba 'waxt-e 'šâm 'čhēm² 'xu-wa'nōi,
 ta'mâm-e kašte'â 'nhaštō ma 'dâl-ē³
¹⁰ 'Mīzl-e 'mušk u 'ambar 'žītōn 'būy-ē,

XLI.

My heart⁴ goes forth to win the friendship of the girl.
 I pounce upon all sweet things, and destroy them all
 My heart goes forth to win the friendship of the girl.
 Come, let us go hand in hand to visit the saint's tomb.
⁵ I shall weep and lament at Sarwar's sepulchre.
 The girl is faithless to me, she desires to have a friend.
 But she keeps apart from me.
 In the evening I shall go to her,
 All the girls are sitting close to her,
¹⁰ Her perfume is like musk and ambergris,

¹ The written text adds (?) *وکی وکم* *bâša u šâinī u uqâb zuř-e âšuq tar xabar wakhē u kam âsmân-wanō . . . kabūd tar kanem* (?).

² *چم آن* (*čhēm ân*)

³ *نشنین خونوی* (**nhašt-ēn xuwanoī*).

⁴ *yak dil-i mā mēšawa* "my one heart goes" (l)

- 'Lapč tar 'xâl-e Xu'dâi 'dêra 'kaštê.
 Tu 'bučh' bi'auri-en 'qâzî u 'mullâ,¹
 Ma 'dî 'šâhet far'mâsî 'γus-wanō.
 'Xabar 'âran ho'wî 'kârî 'kaštê tar²
¹⁵ Ba 'rhîntō šâd'gârî 'dêra 'kaštê.
 Ra'hîm 'Xân čhî fa'qîr-au, tâ ba 'har waxt³ dū'wâ-ê ka'nem,
 Če 'bî har 'waxt⁴ sa'lâmat
 Xe'râj-e 'mulk-e Ī'rân 'dêra 'kaštê⁵

XLII (G) *⁶

'Zur-um 'bâl xê 'dêra, bu'chō-i 'yârîka 'dêra,
 Thâ'rūr ma 'yâr-e ma'nân za'nēng 'čîmō 'dêra

On her hps the girl has a natural mole.

Look thou! The kazi and the mulla are inconsiderate (they desire
 her very much)

They have ordered two witnesses to go to her house.

They will bring them news from the beautiful girl.

- ¹⁵ She weeps and rejoices [at the same time].

Rahm Khan has become thy beggar [· slave],⁷ I pray for her till
 the end,

That she may always be safe.

The girl is worth the kingdom of Iran.

XLII.

My heart spreads its wings, it desires to see my friend⁸

Look at my friend, how she is walking.

نہ غور فاضی کاندکھ¹

بری خبر آرآن کنسہ در² (* *Parî xabar âran kašte tar*)

تاناخر³ (*tâ ba âxîr*)

هرکبی⁴ (*har kabî*)

⁵ Add. مغونی تونر سلہ کی بالونہ ح حکم ارمان نان چکنم سیم
 کہ *ma γūš tō tar kanē, bālō na xu ēz kanem armân-e tân ēz
 kanem sîm u zar-e Qārûn (2)

⁶ V facsimile, Plate II

⁷ R X šud xizmatgar-iš

⁸ didân-i yâr dârad

- Ze 'ešq-ē ma 'mun 'mâtō, a'jab te'čhân 'dēra,
 Zu'bân-e 'mesl-e bul'bul, 'xīrō guf'târ 'dēra
⁵ 'Tab-ē xu 'mun tar ran'jō, 'mun pen 'ham nâz dēra
 Čâ 'ruča če 'na-m dhu'tō ma 'mun su'râγ 'dēra
 'Zur-um peš'čhan-ē 'dâγ-a, 'wyâr o 'rūč ma su'râγ-a
 Ma 'mun-ē a'wē ku'tō, če mhēra'bânī 'dēra
 Hussi'nân 'âšū'qī-ēn, ba 'âlam manša'hūr-a
¹⁰ Ma 'yâr-e xu'kân-om dhōr mun 'arz-um 'kur ma 'dâl-ē,
 Ma 'kūr-um 'sōrī-um nōt, čha'rem ma 'pušt-e 'pâ-ē
 Ân 'čhēm xuš'waxt-e ¹ γu'lū, pa'rī meh'mân-om 'âγa
 Dal lâl ja'rī če «'Ō bī'yā, tu 'xedmat kan ma 'dâl-ē
 Bīmuγ'râ-ē 'na parī, ba'rât-au te žē 'zu wil
¹⁵ Ba bīwa'rī na pa'rī, ma'nâ 'kir-um za'rūr-a »
 Bâlō ja'ī dāl'lâl kun če «'Ân tâ'γat na 'dērem,
 A'gar har za'nēng pa'rī, ma 'mun tu 'bar ma 'dâl-ē.»
 Dal lâl ja'rī «Tu sabr kan če žu 'wīl-ē 'ân bu'čhēm,

- She has slain me with her love, she has wonderful eyes,
 Her tongue is like the nightingale's, her speech is sweet
⁵ Her mind is embittered against me, but she also flirts with me
 When she has not seen me for some days, she inquires for me.
 My heart pines for her, night and day it is inquiring.
 She has remembered me, because she is friendly.
 All men fall in love with her, she is renowned throughout the
 world,
¹⁰ I saw my own friend and made a petition to her.
 I removed my cap from my head and fell at her feet.
 I became very happy, a fairy came as my guest.
 The go-between said: "O brother, pay thy court to her.
 It will not remain unrewarded, someday thine appointment [to be
 her lover] will come.
¹⁵ It will not happen all at once, my assistance is necessary."
 The boy said to the go-between: "I have no strength,
 Whatever happens, bring me to her."
 The go-between said: "Be patient, let me first see her once,
 خوشوعد ¹

- Na 'bádá 'khar-ē 'šūra čē 'tō tar 'xafa 'čhō bōn.¹
- ²⁰ Dal'lál 'čhī dāl 'yār-ē, ja'rī «'Cey-a re'zā-a?»
 (Variant Dal'lál ja'rī «Ō 'kaštē, ma 'tō-ē 'bālō xu 'dhēwa)
 Ma 'tō bālō xu dhēwō, ka'na-i mas'ti ma'zāk-au»
 «Ba 'bīwa'rī na pa'rī, mhō'lāt-om 'daha 'čā ruč.»
 Dal'lál 'āya dāl 'bālō, ja'rī «Čā 'ruč tu sab(r) ka!»
- ²⁵ Gap-aw-um 'puxta ku'rō, dōs 'ruč-um 'mātal ku'rō.
 'Bīwar na 'bē tu 'bālō! Es'kyēn tar 'čhī ka'čārī.
 'Hākīm 'čhī 'Māmad Šā 'Xā, sōr 'mulk-e Parā'j'ā.
 Parā'j'ā'nī ka'būl kōr, Pen'jīrī hug'mī čū'ra
 'Hākīm ham 'ēl o 'jār nōt, sōr Pen'jīr-a rā'hī čhī
- ³⁰ 'Dōstom ō Bēga'rā tar 'jāng ferī'mān čhī.

That she may not be angry with thee, for she has become
 annoyed with thee "

- ²⁰ The go-between went to his friend and said: "What is thy desire?"²
 (The go-between said: «O girl, the boy desires thee.)

The boy desires (litterally: has desired) thee, he will make merry
 and amuse thee."

[The girl said:] "It cannot happen so quickly, give me a respite
 for some days "

The go-between came to the boy and said: "Be patient for some
 days "

- ²⁵ I have arranged thine affair, and given [her] a respite of ten days.
 Be not in a hurry, O boy." The boy went to the court of justice
 in Iskyen.

Mahmad Shah Khan, was made a governor in the Ferajghan country.

The Ferajghanis agreed to plunder the Panjshiris at his command (?).³

The governor led out his tribe and his neighbours, and marched
 towards Panjshir,

- ³⁰ At Dostom [Khel] and Begara there was a great fight

¹ Chief variants of the phonograph text

L 1 'zūrum, æ. 2. 'čīmoe 3 'ēšqe. 4 'mīslī 'bul'bul, guf'tā'r. 5 ta'bē
 'ranjō, mun 'pēn. 6 čā 'ručī, corrected into čā 'ruča, 'dhūro 7. zū'rum, vi'gārum.
 8 'avē 'ku'ro, mēmā'nūē 9 hus'sīnān āš'u'ka-ēn 12 'rūtū, mēmānum 13 da'lāl,
 'ō byā 14 ē 'bīmu'j'ā na 'pārī, 'zā vīl 15. bē- corrected into 'bīvarī, 'pārī, kīr.
 18. 'zū vīl 'āne ē 'būchem 19 ma 'bāda 'khāra, 'xapa

² rezā-i tū čī mēbāsa

³ I do not understand Pen'jīrī hug'mī čū'ra (čūr čhī "tālān šud")

Hôt a'zâr 'γuss ('xâna) Pen'jîr, 'huss xu 'žu jâi 'jam čhî.

Tōfan'gân-ē jāγu'rî, dâ'rû fêrî'mân čhî.

'Pōnč ruč tar 'jāng čhî, ba 'rûz-e xuru'čîna,

'Hâkim o 'mardum ham lawa'kî, Pen'jîr-a 'xudexti'yâr.

³⁵ Ma 'hâkim-ē 'ham xu 'mât, ar'mân 'zuγ tar na 'dêra

'Hê bait jā'î Ta'bakkâl, 'šâir xu 'ô 'ghâṇḍ bî,

Az 'har če pur'sâ ka'nan, 'gap tar 'band na 'ûzea.

There are seven thousand houses in Panjshir, and they all assembled
in one place.

Their rifles had cartridges, and there was plenty of gunpowder.

They fought for five days On the sixth day

The governor and his men fled, and Panjshir was liberated

³⁶ They killed the governor, too, and he has no [more] any longings
in his heart ¹

Tabakkal recited this song, he was a great poet;

However much they ask him, he never stops in his speech

¹ Explained *zadanwâla armân na dâra* "one who is killed has no longings"

VOCABULARY

The alphabetical arrangement is based on the same system as in Sir George Grierson's Kashmiri Dictionary, etc. The 'words are arranged in order of their consonants without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels' (LSI X 253).

E.g. *ai*, *au* are placed immediately after *a*. In words from the dialect of D and P *ā* is a separate phoneme (= M, G, T *ā*), but in M, G, T *ā* is merely a variant of *a*. *e* and *i*, *o* and *u* are frequently interchangeable. Aspirates are counted as two letters. Nasal vowels are counted as *n*. *ṇ* and *ṅ* are placed after *n*. For *q* see *k*. Final sonant consonants are frequently unvoiced.

In words quoted from literary Prs long *a* is written *ā*, but in Afgh. Prs words it is written *â* according to the pronunciation. 'Prs' after a word denotes that it is borrowed from Prs, 'cf. Prs' means that it is related to the Prs. word. Prs words of Arabic origin are counted as Prs, only Ar. words which I have not been able to trace in Prs are marked 'Ar'. Many of the Prs words were used in songs only, and probably do not belong to the spoken language. The Prs translation of Par sentences is frequently very free. The accent is often uncertain, especially in words quoted from connected texts where the sentence-stress is prominent.

Vowels

-*a* encl. pron. 2 sg. "thee, thy". Gr. 118

Cf. -*au*

-*a*, -*â* "he is". Cf. *hâ*

â T "Oh". *'zur tar-om 'â' kaš'ēwī* "I sighed 'Oh' in my heart"

ai (*ai*) G, T "O". *ai Alī!* T "O Alī!", *har 'mēwa xu ai 'uk ferī'mān-a* T

"Oh, every kind of fruit is in abundance there".

a'ī M, *ā'ī* G "mother" Pash. G *ā'ī*

-*au* pron. encl. 2 sg. "thee, thy" Gr. 118 Cf. -*a*

-*e* (*i*) *izāfat* Gr. 89, 105

ē "this", pl. *ē'(y)ān*, *ī'ān* Generally a subst. *'na ē čha'rī wo na 'ō* T "neither this one nor that one did fall",

but 'īpaltā'nā za'hē Pax'mā G "these regiments reached P" Gr 126 sqq Cf hē.
 -ē encl. pron 3 sg. (and pl) Gr 119, 122
 -ē encl. particle Gr 156.
 o, u "and". Prs Cf uo, wā
 -ō, -ōu pron encl. 2 pl "you, your". Gr. 121
 ō "that" (و), pl ō'ān. Generally subst (cf ē "this") Gr. 129 sqq. Cf. hō
 ō "O" ō 'bālō G "O boy"
 aūb G "fault" hēc 'aūb a xu 'nā "it is not thy fault".
 ū'bāl "crime" ū'bāl xa'bar na 'dēran G "they do not recognize [right or] wrong" Psht < Ar wabāl
 ū'bālī G "conscious of a crime" (?) 'ede kun ū'bālī 'āya (explained ūra na kuštan, gunā bad ast) "they became conscious of doing a crime to him (and did not kill him)"
 a'blāq "piebald" Prs
 a'brō (a'brū) M, G, T "eyebrow" Prs. Cf kās
 aubā'zī M, G "swimming" aubā'zī-m kan'tū, aubāzī ka'nem "I swim" Prs.
 uē D, P "bear" Pash O. oē etc Cf. uē, xirs
 e'cēnd G, T, eēn M "hence", eēn'dī G, T "hence, henceforward".
 u'cēnd G "thence", uēn'dī G, T "thence" 'mā-man u'cēnd 'zōx 'ārtan "we fetch firewood from there", uēn'dī u'stā T "he rose from there", uēn'dī a'pež ra'mī T "he returned back from there" uēn'dānī "from those" hō'wī 'dhārān ē . . . , uēn'dānī-ān 'nītōn "(the snow) disappears from those mountains which . . ." Gr 150
 eēn'dhēk "thus very" (or adverb) eēn-

'dhēk ō'spān ku'cēnd ēn? M "from where are these horses (hamī aspān az ku'jā astan)"
 ē'cēw- (once written ēche'wēm, but اچوم)
 M, G, T, "to put, place, throw" 'mā-ima ki'tāb sō 'mēz ē'cēwitan M "I am (we are) putting the book on the table", ē'cēwem G = 'lam da'hem "I put", bhār ē ē'cēwī T "he collected the burden (bār jam kat)", zul'fān-a 'bīstō ē'cēw G "let loose thy curls". Cf Psht ācawul "to throw, put" < *ā-sēab (EVP sv)?
 ād, hād G, T "promise, agreement" ād-an ku' T "they promised". P. 'ahd.
 'ēdē obl. sg., e'dān gen. sg., e'dānān obl., gen. pl of ē "this" q v
 'udē, obl. sg., u'dān, gen. sg., u'dānān obl., gen. pl of ō "that", q v
 audī'da G "tear". Prs V āwā-dīdai 'ka e'dhēk "this very". Gr. 134.
 u'dhēk "that very" Gr 134.
 'adel G, T "right, repair" 'adel ma 'yus-ē zahē'wī T "it brought her straight home", yīrām'yān-e yusī'kūy-ā 'adel 'kantōn G "he repairs the damages of the house". Prs 'adal
 a'dālat T "justice". Prs.
 'ādam M, G, T "man (homo)" Prs. V 'mānēs.
 ādam'kuš G "murderer". Prs
 'adap "courtesy". sa'lām-ē ba 'adap-ē 'bura Phon. "he saluted him with courtesy" Prs.
 u'drāk G "waiting (mātal)". du 'ruē-an u'drāk kor "they waited for two days" Cf dar-?
 a'dāt G "finished". 'kissa ham a'dat ēhī (a'dāt?) "the tale is finished",

sámorí'kā ham a'dát ēhī "the autumn is finished (*tamām šud*)" Prs

aq'táwa M, G, aq'táwā D "water-jar" Prs.

a'gar, aga "if". Prs

'áya "he came", 'áyēm G; ā'yēm D (Phon 'áyēm) "I came", 'áyō G, T "he has come"; áya bīm G "I had come (*ámada būdam*)" Cf Mj. a'yay, Ishk ōyad etc < ā-gata. V žē.

á'yun- á'yust G, á'yōn- M "to dress, put on" a'yōn "bupōš", ba'dhēk um a'yost M "I put it on now", a'yōn "bupōš", á'yōnim-e G "I dress", á'yustum "pōšīdam" Mj. á'yud- á'yust etc V EVP. s.v. ā'yustel

au'yān "an Afghan", au'yānī "Afghan". jangī au'yānikā G "the Afghan war", hul'bar-au au'yānī a "thy fore-lock is in the Afghan fashion"

á'yū'nēw- G, ā'yō'nēw- M "to dress, to make to put on" má a'ze ma 'puš-om 'kálā ā'yō'nēwī M "yesterday I let my son put on the dress", ma bālō kálā ā'yō'nēw-ē "dress the boy", mā-iman ma puš om kálā ā'yō'nēwītan M Cf. á'yun-

au'yār P "rain". Cf 'áwā, yār

ō'yur G "mortar" Prs

ā'yēš D, P "sky" Ind (Shina *agan* etc, Skr *ākāśya*-), but not Pash. Cf *ās'mān*.

'áhū G "a sigh". Prs

'áhū G, T "stag" Prs.

au'hāl "conditions, news". au'hālān 'pādsā kun dā G "they brought the news to the king", au'hāl-ē 'mun kun á'rōr T "bring me news about him". Prs. Cf. ha'wāl.

'āhen M, G "iron" Prs Cf rū.

āhēna "mirror", v āīna

āhe'nī G "made of iron" Prs.

āhe'nī'gar T, āen'gar M, G "blacksmith".

Prs

a'jab G, T "wonderful", used also as an interjection Prs

ij'ā G "effect, conclusion". 'ker um ij'rā 'na parī "my work will not be accomplished" Prs.

ēk M, G "here". 'ēg žē G "come here" V ene'hāk

'ēka G, T "then, afterwards (*ēna*)". 'ēka 'ān yu'sī na'yēm G "afterwards I went out of the house".

'ēke G, T "this very (*ēn hamī*)" 'ēke men'dhēk 'mānēš T "this very man (*ēn hamīra*)", e'kē 'murda-e puš'kā T "this is the corpse of your son". ēkī M yala'ba 'ōsp-ēn ē'kī ādamī'kā M "there are many horses belonging to this man", 'ēkī zā la'mēw "hang up this thing" Gr 136.

ōk, uk G, T, ok M "there".

ō'kū D "that" berkhitu-im ē' ō'kū 'mānīš mo 'mun 'jana "I fear that that man will kill me" Gr. 136

ok'cī M "there". ok'cī 'māl-e xu'kán-ē bī'bāktī 'gum kur "there he spent his possessions completely".

aql G "intellect" Prs.

aq'lī T "wise" tū aq'lī-ē Prs.

'āgel G "wise" Prs

ō'kán oke'stak T "in that very place (*ōna ūnjā*)" sōr-e Harda'rā ō'kā oke'stak āwe'zān-a "H's head is hanging in that very place".

ēken'hāk T "here, to this place". ēken-hāk Zai'yūn 'á'yō "Z has come here".

eke'stāk G, T "here eke'stak-ē šam'sēr nōt "here he drew his sword".

okī'stāk, oke'stāk M, G, oke'stak T (Phon. uke'stak) "there, in that place"

'ekwīyak G "this very (*ēn hamī*)" 'ekwīyak

'*γus-um-a* "this is my house" Gr 136
ok(e)w'i'yak G "that very (*ōn hamū*)". Gr. 136.
al M "built" '*γus-om 'al koṛ* "I built a house"
A'lī G, T "Alī" gen. *A'līān*, *Alī'ka* *A'lī* '*Ḥaḍar*
ēl G "tribe". *ēl o jār* "the tribe and the neighbours (*xurd u rēs· raīs, nafarī*)". Turk
ēlā G "let loose, liberated". '*ēlā na 'dā* "did not let go", '*γuss o 'bōr e xu'kân-ē* *e'lā koṛ* "she left her own house". Psht < Prs *yala*
'alāf G "the letter a" Prs
alā'fī M "grass, fodder" Prs.
ēlā'hī G "bad, dissolute (*nābūt*)" *za'lī'fe Kanda'hār o Hērāt ēlā'hī o 'kačala* "the women of K and H are dissolute and bad" Psht *ēla* "unrestrained, dissolute" Cf. *ēlā*
a'lāhda, alāhī'dī G "separate" *a'lāhda, alāhe'dī* (الاهدي) '*γus tar* "in a separate house" Prs
e'lāj G, T "remedy, medicine" *e'lāj-e dar'mān* T Prs.
'ulja T "plunder, booty" *ul'jān-an γu'lū koṛ* "they made much booty". Psht
e'lāk M, G "sieve". Prs *alak*, cf. Pasb. S *elak* V. *pa'rī'cōn*.
Al'lā "Allah". Prs.
'ālam G "the world" Prs
'elm G "knowledge, charm". *ho'uī 'elm ē xā'nī* "she recited that charm". Prs.
u'lang G "meadow". Prs Cf. '*tāla*.
u'lus M, *ō'los* T "clan, family, kinsman". Turk
ala'sā M, G "jaw" Prs (cf. NSgh. s v.

lūšā' and Badakbsbī *alaušā'*, Madaglashti *alaxša*, Pasb. G *alašū*)
'āleš· āle'sī G, T "to seize" *čū'rān ālī'sēr* T "seize the thieves", *ruč (ma'hōk) āle'sī* G "the sun (moon) was eclipsed" Phon. '*ālī'sōr*, "seize" (imper 2 pl).
aw'lāt G "children, family". Prs
a'mū M, G "paternal uncle". *a'mūka pu'sān-ē* G "his cousins" Prs. cf. Badakbsbī *amuk* V. *pe'tē*
-um, -om encl. pron. 1 sg. "me, my" Gr 117.
'ambar G "ambergis" Prs
u'mēd "hope" '*mā u'mēd-an a sa'bā 'ōsp* '*γunīman* M "we hope to find the horse tomorrow" Prs.
umīd'wār G "pregnant" Prs.
ama'jī G "paternal aunt" Cf. Pasb. S *a'maym* V. *a'mū*
a'mān G "security, safety, quarter". *a'mān 'dhēwī-an* "they asked for mercy (*sa'lām kadan*)" Prs
'amr G v. '*āxer ul-'amr*.
a'mīr "amir". *A'mīr Ham'zā* T "n. of a man" (Ḥamzat "n. of a brave man, uncle of Muhammed"), *A'mīr Hātām* "Hātām Tā'ī, *a'mīr 'sā(h)eb* "the Amir" Prs.
umr M, G, T "life, age". '*umr-e kama'īr um* G "the life of my throat", *na de'hē 'umr-e xu'hā' xār* G "don't worry". Prs.
'Umar T "Omar".
'āmar G, *'āmar* D, P "apple" The relation of this word to Yd. *amunoh* and other words quoted in EVP. s.v. *maṇa* is uncertain. Formally the Par. word may be identical with Prs *āmard* "the fruit of the tree *arāk*" ("a kind of salt and bitter tree with the fruits

and leaves of which they feed camels")
 V *sēb*
'emsar G "this year". *em-* is Prs Cf
'ásur
em'salla T "please God" Prs
ámuxta T "knowing, taught" *'ōsp-ē*
hōwē 'jangal tar ámuxta bī "his
 horse was acquainted with that for-
 est". Prs
an pron encl 1 pl "us, our" Gr 120
-an pron encl 3 pl "they, their" Gr.
 122.
'án (آن, اَن) "I" Gr 112, *'áne* Gr 166
'án o 'tō = 'má o tū "we two"
án "that" in *az án čē q v* Prs
am, *'am* "essence, best part of" *'am-i*
ju'wānt Prs
āt'na M, G, *áhē'na*, *áhēn* (?) M, *áhi'nā*
 T "mirror" Prs V *š'ša*
ēn ánt "to bring (living beings)" *'ōspe*
'ēnem G "I bring the horse", *'ōsp-*
um 'ánt G, *'ēnē xu 'zū haž'dār* T "bring
 a dragon", Phon *'ēnōr* "bring" —
 Av **ā-nay-*, N Kurd. *ānīn*, Zāzā *ān-*,
 Khorasan Kurd *onin*, *mem* Cf the
 contraction in Sindhi *āṇ- āndō* etc
ūn ūnt "to lead down". *dharam tar*
ūnt T "brought it down to the earth".
 Av. *ava nay-*
an'darf- M, *an'durf andur'fī* G, *aṇḍof-*
 D "to sew" *andarfaman* M "we
 sew", *an'durfim-e*, pret *andur'fīm*
 G, *aṇḍo'fītu hēm* D "I am sewing"
 < **han-drf-*? Cf Orm *underow*, Wkh
drow-, Khuri *a duruŋt um*, Skr *dybh-*
 "to tie together". Reg *nd* cf Gr
 56
an'dáz- andā'zī M, G "to throw, put,
 pour out" *'dōst maṇ'dō tar-ē an'dāzī*
 M "he threw his arms round her
 neck", *an'dāstūn* M "he is throwing",

an'dāzem-ē pū M "I throw it on that
 side ('ūsū 'mēpartam-iš)" Prs
en'hāk M, *en'hāk* G "here, in this very
 place (*hamūnjā*)" (acc to M = *ēk*) *mā*
ene'hāk γurč'a'gī 'mereman M "I am
 dying of hunger here", *ine'hāk 'sēγ-a*,
ok'e'stāk) *'rūč a* M "there is shade
 here and sunshine there"
en'hākī T "hence, from this place" *ān*
ēn'hākī-m
un'hak, *unə'hāk* G, T, Phon *un'hāk*
 (أُنْكَ) "there, in that very place
 (*hamūnjā*)". *ō ham un'hāk 'pādšā*
bīn "he, too, was king there". *ma*
čōrpā'yān-īman un'hak 'bartan G
 "we bring the cattle to that place".
un'hākī T "thence" But *un'hākī mun-*
'dhēk bī'ya-e 'kōr-ē čē 'dehō bōn ma
'bāu ē bur T "he brought his father
 to the place where he had killed his
 blind brother"
a'nak-e 'teč M, *a'īnak-e teci'kē* D "spec-
 tacles" Prs
a'nār G, T, *a'nār* D, P "pomegranate"
 Prs
aṇḍe'wāl G "comrade" *andē'wālān-um*
 Phon, *tān aṇḍe'wāl 'mun kun 'zū*
phōr šaftā'lū dā, *'mun 'xūr* "your
 comrade gave me one apple, and I
 ate it" Pash (Afgh. Prs *andwōl*,
 Andreev) Cf *ra'fug*
aṇ'gūr M, T "grape" Prs.
āen'gar v āhen'gar.
aṇ'gušt M "finger" Prs Cf *γušt*.
angušta'ī M, G, D "ring" *angušta'ī*
 (—*z*) *dōste'ka* G "a finger-ring"
 Prs Cf *γu'stī*
a'pā M, G, T, *ua'pā* D "standing".
'jang tar a'pā čhī, *da 'jang a'pā čhī*
 T "da *jang istāda šud*", *a'pā hem*

(*hastam*) G "I am (was) standing",
wa'pā hem D **ā-pāda-* cf Gr. 54
a'pače G, T "forward, in front of" *žū*
pala'wān a'pače ā'ya m'ēnī laškarika-ī
 T "one warrior came forward from
 the middle of his army", *a'pače koṛ*
 "sent it before him (*pēš-iš kat*)", *'sōr*
karbestā'nānī 'apače na čhī T "she
 went no further than the cemetery",
A'īr 'apače čhī T "A went first".
 **ā + pač q v*
a'pešt G, T "back, behind". *a'pešt* (*a'pež*)
ra'mī G, T "he turned back", *a'pež*
'na zēn 'Kābul tar T "they will not
 come back to K", *a'pešt ā'zā* "he
 was left behind" **ā + pač-* (v
pēš)
a'īr M, G "cloud", P "dust-storm (*γubār*)",
 G "n of a horse belonging to Sultan
 Mahmud" *ās'mān a'īr kōṛ* G "the
 sky clouded over", *a'īr koṛ*, *γāra* M
 **abrya-*? Cf Kohrud *oir*, Sede, Gaz
oir "cloud". Cf *tam*
ār-: *āwūr* M, G, T, *ār-*. *ā'wūr* D "to
 bring". *ārem-ē* G "I shall bring it",
ār G "bring", *ā'rōr* "bring", *ān*
'āwūrō "I have brought"; *āwūrā bon*
 "had brought", *kiy āra 'zī-e Xaī'bār*
 "who cau build the canal of Kh ? (*kī*
mēārad jōy-e Xō)". Av. *ā-bar*, *ār-*
 infl by Prs *ār*? Is Pash S *ār-*
(ārtum "I bring", *āremā* "I brought")
 borrow from Pai ?
'īa P "brightness" Cf. Pash Nīr *īr*
 "blue sky, brightness" V *īhīnē*.
ardalī T "an orderly" *'pādšā ma ar-*
dah'ān ē jā'rī "the king said to his
 orderlies" Ind < Engl.
arg G "castle". Prs (Phl. *ark* < Gr.
ἄρκα)
ar'ya'wān G "arghawan, Judas-tree". adj.

ar'ya'wānī, *'qadd-e wa'khē-e ar'ya'wānī*
 "her tall, arghawan-like stature" Prs
a'rak G, D, *arag* pl *ara'qān* M "trans-
 piration" *a'rak-ē ku'rū* D "he trans-
 pired" Prs
e'rāq G "arm, weapon" (?) *čel o 'ēōr*
par'kāla e'rāq-ē 'ghīt "he took all
 kinds of (44) arms and weapons".
 Prs ?
ar'mān G "longing, grief" *ar'mān 'zuṛ*
tar na 'dēra "he has no sorrow in his
 heart (*zadanwāla armān, parwā na*
dāra)"
'Aram 'Šā T "Haram Shah, a king,
 father of the princess Zaighun".
Īrān G "Iran" *xe'rāj-e 'mulk-e Īrān*
dēra 'kašte "the girl is worth the
 whole kingdom of I"
ā'runj M, G, *ā'rinj* D "elbow" Prs
'arra G "saw". *'arra kanem* "I saw".
 Prs
'arras jan- T "to roar" *šēr xu 'arras*
jō, *'arras-ē jō* "fē'ān zat"
ā'ūs G, T "bride" Prs
arz G "entreating" Prs.
ar'zān "cheap" Prs
'ārzān M, *ār'zun* G "millet" Cf Prs
arzan, Psht *ždan*, Mj *yürzēn*, Ishk
wuždon (< **azdn* < **arzan*?) etc.
ār M, G, T "fire" *ār la'gēman, ru'x'sat*
(gul) kanman M "we light, ex-
 tinguish the fire", *ār gul-an koṛ* M
 "we extinguished the fire", *γū'lū*
ār-am bhār ku'jō G "I have piled
 up a big bonfire" *ār* < **art-* <
 **ārθ-*? Cf Soghd *'rt*, Prs dial *hōl*
 'ashes' Gr 59
uṛ- *u'ī* G, T "to beat, slay". *γala'ba* z
u'ī T "bis'yār zad", *'ē mun'dē n'hāl*
pen ū'īr, wo 'ō 'mende 'ham "he struck
 the other one with a tree, and the

other one him" Cf Skr *rd-* "to kill", Av *arəduš* "blow, cut".
ō'ēw- *ō'ēwī* G "to pick up", *ō'rēwem-ē*,
 V *khe'ēw-*.
as'bāb T "goods". *'māl o as'bāp e 'tān*
 "your possessions and goods" Prs
ausa'kāl T "village headman, aqsaqal".
 Turk (Badakhshī) *āsāqāl*, Panjshir
afsakal).
aska'rār G "innumerable". Prs *az qarār*.
E'skyēn G "Iskyen, n of a village in
 Tagau".
a(s)'sāmī T "a dependent, client" male-
'kān-an 'tar-ē dā as'sāmān peš'ha'nē
 "they put the chiefs in front and
 the dependants behind". Prs
ās'mān, āz'mān G, T, *az'mān* M, *ās'mān*
 Phon "sky, heaven". Prs.
ā'sānī G "easiness" *'kār au ba ā'sām-a*
"kār-it ba xūbi". Prs.
ōsp M, G, T, *ōsp* D, P (اوسپ, اوسپ)
 "horse". *nē'rōk, š'tēak ōsp* "stallion,
 mare". Av *aspa-*
i'spō (*i'spō*) M, D, *i'spō* G "louse". Av
spiš- Gr 30
ēspō G, *ēspō* D, P "dog". **spaka-*, Orm
 30 (*spuk* etc V *ku'ēōk* Cf
ē'spaγ G "dog" (rarely used) **spakā-*?
 (Gr 26, 52).
ā'suγ G, *ā'sor* D, *ā'su'rēk* M (-hēk) "this
 year" Orm *asul* Cf *sar*.
ōst "he was", *astan* "they were" etc.
 Gr 175, 197 V. *hōst*
e'stē P "star". **stārē-*, cf Shgh *š'tēry*
 (Pash. L *stārēč*, ohl *stārjā* < Ir.?)
 V *si'tāra*
I'stāluf, Est° T "Istālif, n of a vill
 in Koh-i-Daman". Adj *Estālufī* "a
 man from I"
ā'stāna G "n of a vill in Panjshir"

u'stūn M, *e'stūn* G, D "pillar". Cf Pash.
 L *ustūn* < archaic Prs *ustūn* (at pre-
 sent *sutūn*)
a'star *asta'rī* M, G, "to rnh, wipe away".
dōs'māl pen-em ara'qān-um a'stārtūn
 (= 'menthetūn) M "I wipe away the
 sweat with my handkerchief", *če ē'dān*
'mux 'astara "that she may wipe his
 face" **ā star-*, cf Mj *stēr*, Ishk.
star- "to sweep" (Zar). Cf. *menth-*
estō'ō G "thick". **stawara-*, cf. Skr.
sthavira-, *sthāvara-*
stūr *buz* D "goat" Av *staora-*, Mj
stūr "horned cattle" etc
aiš "pleasure, delight" Prs
ā'suq "lover, in love" Prs
ā'su'qī G, T "love", *tū ā'su'qī 'mā 'pen*
be'nā kan "you must intend to love
 me", hut also *hussimān ā'su'qī ēn* "all
 of them are lovers". Prs
ēšq, *'īšq* G, T ('ēšq Phon) "love". Prs
ā'su'qībāz G "amorous, lover" Prs
īškam'bek-i pāi D "calf of the leg" Cf.
 Pash S *īškambak pūi* and Orm. L
nas ta pāi id ("the belly of the foot")
 Prs *īškamba* "belly". Cf *baftak*
ōškār D "dry", v *huškū*
ā'snā'ī G, T "friendship" *ā'snā'ī 'kašte*
pen ka'nem "I love the girl" Prs.
ā'sō'ruc G, *ā'sō'roc* M, *ā'zena ā'sō'roc* D
 "the day before yesterday". **ā-θri-*
rau'cah- cf e.g. Waig. *a-tēr* "the day
 after tomorrow".
i'sārat G "sign, signal". Prs.
ā'stī T "peace" *ā'stīr ka'nōr, ā'stī*
chēn 'huss ē Prs.
ōšt M, G, T, *ōšt* D, P "8" Av *ašta*
ušt- *u'stā* M, G, T, D "to rise" *mā*
'uštēman M "we rise", *'ušte* T "rise"
 (also *'uštā* "get up"?), *u'stōr* "rise
 ye", *γāphu'nē u'stā* G "a wind

rose", 'jinč-ē 'dālī u'stā "his wife rose from his side" Mj wušk- (*ušt-) "to rise", Samn baštun "to rise", Kafiri e g Waig ušt. Acc to Turner (BSOS V 131) *ut sthā- became *us sthā- and further *uštā
 a'staf M, G, a'stau D "belly". *staf- < *steph-, cf Skr stabh- etc ?
 i'sten M, G "female kid during the first year", i'ste'nūk D "kid". Cf Ishk. štumuk, Zeb šatanak "kid" *fštānyā-
 Cf Av fštāna- "female breast", Sar vistān "udder" (Bell) etc Cf s v torpī
 a'stōs M, G, a'stōs D, a'stōs P "18" Av aštadasa (ordinal) Gr 108
 e'stāwō T (i'stāwū G) "cold". 'ēšma i e'stāwō 'āwō T 'a spring of cold water". Cf Shgh šē'tā "cold", Sar. štu "frozen" *stāba- "frozen, stiff", cf Av stawra- "firm" etc ? V 'šūrīš u'stēw- (o'stēw-) u'stē'wī G, T "to raise". 'āne ma 'tō o'stēwem "I make you rise", u'stēw "raise him" V ušt- 'atsa G "sneeze" 'atsa-m 'āya "I sneezed", 'atsa-m dhī, koj "atsa kadam".
 Prs Cf pan
 āle'sī D "cooking pot" Prs.
 ete'āt, ete'hād T "care" 'ni wiyār ete'hād kan T "be careful tonight" Prs ihtiyāt
 uť G "bear", pl u'tān. 'uť 'dhīrang-ā "he resembles a bear (mis-l i xirs ast)" uť and xirs (q v) are lws, from Ir. *rša- we should expect *uš
 ū'taf- ū'ta'fī M, G, T "to cover, conceal". 'ū'taftōn G, na 'ū'ta'fē 'mux-au T "do not cover your face".
 a'wē M, G, T "remembering" a'wē 'dēreman M, ma'nān a'wē-m-a G "I remember", a'wē kanem G "I learn",

tu 'mun kun 'lavz-e Pa'rāčī a'wē da G "teach me Parachi"; ma 'mun-ē a'wē ku'rō G "she remembered me"; ma Xu'dā-e xu'hān-ē a'wē kor T "he remembered his own God" *ab(ē)yāta-, Sak. byāta-, Tnrf. N. abyād, Prs yād etc
 'āwō M, 'āwō M, G, T, au D "water" ho'wī čā'ī 'āwō neř M "draw water from this well", 'āwō 'tereman G "we drink water" Av pl āpō (?) Gr. 42
 'āwō i dīdai'ka G "tear". Cf audī'da 'āwō i šuy'i'ka M "saliva" Cf tuf.
 'āwest G "pregnant (said about animals)". Prs
 'awwal G "first" Prs
 awwa'līn G "first" (adv) Prs
 ā'wāz G "word, voice" ā'wāz a (?) čha'ri "the word was uttered" Prs.
 āwē'zān, āwō G, T "hanging" Prs
 ēx M, G, D, P "egg" *ācyā-xa-. Other Ir. languages have the suffix -ka- (Prs xāya etc) Prob not ēx < ēy < *āwyaka
 īx M, G, D, P "ice" dō'stān-um 'īx ko'ō "my hands are freezing", āixā-, Av aēxa-
 'Axbē Sa'fēd G "n of a place in Shutul"
 'āxer M, G, T "at last, finally" Frequently used in impatient questions
 'āxur sa'hap-au 'ē-a G "finally, what is your reason?"; 'āxer ēe mu'dā 'dēre T "finally, what is your intention?"
 Prs
 'āxer ul-'amr G "finally" Prs
 'āxe'rī G "the last one" Prs.
 'āxur M, G "manger, stable" Prs
 exti'yār G, T "choice, free will" exti'yār 'dērem T, 'sāheb-e xti'yār G "independent". Prs.
 ā'yā G "oh". ā'yā, ēe xa'bar na 'dēre!

a'yāl T "family" Prs 'iyāl
a'yān T "proclaimed, known" *mul'lā*
ham a'yā kor "the mulla proclaimed"
 Prs.

az M, G, T "from" Used in fixed expressions *az 'har če pur'sān ka'nan* "however much they ask", *az 'ān če. az 'ān če 'zūrī-ē ōst 'zhañtōn dher'zī* G "he took on his back as much as was in his power (*har kada ka ba zōrīs mēasīd*)", *ra'hō wo lī'wōn az 'ān če ma'sāla-e dastī'kā če bīn* "as much rice and ghee as was contained in the cooking-pot", cf *zān az 'bar kan-* "to learn by heart", *az 'bar ka'nē* "yād buku". Prs

a'ze M, G, 'aze D "yesterday (*dīnarūz, dīnagīna*)" *a'ze xa'wān* G "last night", *a'zena ašd'vōc* D "the day before yesterday" Cf. Kashan *eze*! W Oss *azina* etc

az bar v. *az*

a'ūz- aū'zī G "to flee" (acc to G a Nijran word = *ča'tak-*), (*آشز*) *pa'nān qure wā a'ūz* "take to the road and flee (*bugrēz*)". **apa-waz-*

uzg- uz'gī G, D "to descend". *manī'ār ōz'gī* G "the mist fell down (*farāmad*)", *'γarp o 'γār uz'gī* G "snow and rain fell", *'γār oza M; uzgiem* D "I descend" Av *ava-zgad-?* Cf Buddh Soghd *w'zγd* "to jump down" (Tedesco, ZII II, 40)

oz'gū P "rainy, cloudy" Cf *uzg- 'ūzeh- ū'zā* G, T "to remain, be left behind" *'zūr bā'zū tar na 'ūze'hā*

(*أَوْز هَا*) G "the strength does not remain in the arms", *ū'zētōn* G "remains", *'gap tar 'band na 'ūzea* "his

words do not stop", *ha'rān ū'zāēm* T "I remained perplexed", *ū'zāwō 'šī her-e 'žā* T "three other works remain", *'na 'jangal ū'zā na 'buta* T "neither forest nor plants were left". Av (*ava*) *zah- and zā*, cf Yd. *ūzayah* "to remain" Orm *ōzuk* "left" Oss *izāyun* "to remain" (vi-?)

āz'māiš G "test" Prs

'uzar G "excuse" Prs

ē'zārband T "belt". Prs

'ezzat G "honour" Prs

B

ba G, T "with, on" *ba 'qūwat bē* "let it be strong", *zur ba zur rhīzeman* G "let us sleep heart to heart". Prs

ba a particle denoting the desiderative *na-m kur ba* "would that I had not done it (*na mēkadam*)", Xu'dāe *na 'kur ba 'hast-au* "would that God had not created thee" Gr. 206.

bhāi, b(h)āi G "price" *'ān-ē pa 'bhāi gu'rīm* "I buy it", *'bay-ē 'čikā* "what is its price?" Prs *bahā*

bī G "without" Prs

bī, bīn "he was" etc. Gr 171.

bū M, G "smell, odour" *ba mzl-e 'mušk u 'ambar 'zītōn 'būy-ē* G "her perfume is like musk and ambergris" Prs. Cf *bhām*

'bābā M, *ghanḍ bābā* G "grandfather" Cf. Pash S *'bābā*, Sh *budan bāw* V *kaṭa-bāw*

bī'bī G "mistress". Prs

bī'bāktī M "completely" Prs

bī'bān G "dnmb" Cf. *bān* and *gun*.

bibās'xāst T "without retrospection, investigation" Prs *bēbāz'xwāst*

bī'bāw G "fatherless"

ba'ēi M, *'ba'ēa* P "boy". *ba'ēi m puš* M "grandson", *ba'ēi a'nūk* "cousin (father's brother's son)". Prs Cf. *puš*, *bā'lō*

bučh- M, G, D "to see" *ān-em ma 'tō*

'bučhetōn (بُحْتُون) G "I am seeing you", *bučhitō hēm* D, *bučh* M "bub",

bučhōr "see", *mā-īman* 'hoss-an

'bočhetan M "we are all seeing",

bu'čhō- (بُحُو) : *'yārīka* 'dēra G

"she has her friend within sight (*dīdan-i yār dārad*)". Ind, cf *Tirahī bīc-*, Ksh. *wuch-* Par cannot have borrowed the word from Pash, where *v-* remains, but prob from a dialect akin to Tīr The preterite is formed from *dhuy q v*

bad G, T "bad". *bad-e guna'gār* G "a bad sinner" Prs

ba'dī G "badness". *kere ba'dī* "adultery" (Pash L *kār e badī*) Prs.

ba'dī M, *ba'dē* G "now". Pash S *ba'dā*, L *ba'dam* (Prs) V 'yār

bād G "afterwards, again". Prs

'bādā G in *na' bādā* (*ma' bādā* Phon) "lest". Prs

bā'dāi T in *na bā'dāi* "lest, be it not so" *na bā'dāt ē sōr 'tō 'Umar 'laškar 'neṛa* "nē ke Umar sar-i tu laškar bekaša", *du'rūy-a na bā'dāi* "may it not be a lie for thee"

badu'čām T "blood-fine (*duxtar dā-dan*)". *badu'čām an 'dā mē xō* "they paid each other blood-fine"

badhēk M, T "just now (*hamiālī*)" *ba'dhēk-īman ki'tāb sō mēz lām dātan* M "I am placing the book on the

table just now", *ba'dhēk-um ā'yōst* M "I dressed just now" Cf. *ba'dī*

bad'kār T "bad, ill-omened" *čā 'nāra-i bad'kār-a de'hī* "why did you raise this ill-omened outcry?" Prs

ba'dal G "exchange" *dī sūy radd o ba'dal kan* "exchange two words of controversy (with hei)". Prs.

bī'del T "unconscious" *'jīnč-ē xū bī'del čhī* "his wife fainted" Prs

bā'dām G "almond" Prs

badan D "body". Prs

be'dān G "know thou, well" Prs

'bōdana G, T "a small singing bird, partridge" Prs

'bādār M "a kind of bird" *'bādār-a rhāstūn* "the bird flies" Prs *bāldār?*

'bādaz G, T "after" *'bādaz hōd ruč* "after a week" Prs

ba'fā G = *wa'fā?*

būf D "owl" Cf Prs *būf* V *būm*.

'baftak M, G "the calf of the leg" Prs ? V *'škam'beki pāi*

bī'gū G "deaf". Cf *gū* "ear". V *karr*

'bēgum T "princess" Prs V *xānem*

bi'gāna T "foreign, apart" *huss 'dōst o rafī'qā tar-om bi'gāna ku'ṛō* "I put you apart from (above?) all my friends and comrades (*jūdā kadām*)". Prs

Bēga'rā G "n of a vill. in Panjshir"

'Bāγ-e A'lam T "n of a place". *'šāher-e Bāγ-e A'lam*.

ba'yal M, T "armpit". *ba'yal-a kanem* M "I embrace you", *ba'yal ba ba'yal jaṅg u ma'sti an koṛ* T "they grappled and raged in close embrace". Prs V *banaba'yal, tai'kōl*

baṛalka'sī G "embrace" Prs.

bī'γam T "free from sorrow". Prs

ba'γair G, T "except". Prs. *ba'γair-e*

- sō 'zur tar-au "except at your heart",
ba'yair az A'lī Har'dār T "except
A H.". Prs.
- bī'yauri (بی غور) G "inconsiderate (bī-
bāsxāst q v)". bī'yauri-en 'kāzī u
'mullā "kazi and mulla are inconsiderate (regarding yon)" "they
desire yon violently (ba xud talāš
dāran)" Prs
- 'bu'ra (بوغرا) G, bur'ka T "veil (buxra,
mqāb)" kan ma 'bo'ra wa'khē "lift
up your veil!" Prs bu'qa'.
- bā'ywānī G "gardening, the state of being
a gardener". Prs
- be'hī T "quince". Prs
- bhāy M, G, D "ashes, earth". *bahākā.
< *bhasākā, cf. Skr. bhasman.
- bhām (بہام) G "smell" he 'bhām-e benaf-
'sā "this scent of violets", 'yūs 'bhām
'ghītō "the meat has got a putrid
smell". *budāma-, cf. Sak. bvāma-ta-
"intelligence". V bū.
- šham'bī (شہمی) bhampī G "a wooden
spade (lāzbēl)" *bhan- (cf. bhīn*) +
pī "spade".
- bham'bur D, P "wasp". Ind, cf. Waig
bra'mā "wasp", Khov lāi-bumbur
"butterfly", Lhd. bhambiri "butter-
fly", bhabhū "a wasp without sting".
V. zam'būr, šātubham'bur
- bhīn D "tree" *bryn(y)a-, cf. Shgh vēryn
(*vēryn), Rosh wāwzn (Zarubīn)
"birch" < *bryn(y)a- (Tajiki birk
"birch" (Semenov) < *brya-kī-?). Bir-
ches not being known in Nijrau, the
word acquired an unprecise, general
meaning Cf. M, G, T tī "mulberry
tree" > "tree" Cf. bham'bī (*bhan-
< *brynā-?)

- bhōnt G "a stick". Cf. bhīn* V dez-
'bhōnt.
- bhār G, T "burden" Ind. V bār.
- bhār'gīn T "beast of burden". Ind +
Pis
- bīh'sāb G "innumerable" Prs
- bī'huš G "unconscious" Prs.
- bī'hušī G "unconsciousness" Prs
- be'hešt G "paradise". žū 'bhām-e be'hešt
"a scent from paradise" Prs.
- ba'jāī T "in time" Prs.
- bī'jā T "out of place, missing" hej bī'jā-ē
na čhō "nothing is missing". Prs.
- bī'jāī G "untimely". Prs
- buj G, M "goat" Cf Prs buz, also
buj Lw.? V. ə'stūr buz, narbuz
- buju'lak M, T, bujə'lak G "ankle-bone".
Prs bujul, Pash S buju'lak (cf.
NSgh bijelak i-pā'i)
- bī'jang T "without fighting". Prs.
- ba'kā M "frog". Prs V γōk
- 'bāki T "remaining" 'bāki 'mānda žāi
"the other remaining rest (!)" Prs
- 'Baqī T "n of a man".
- 'Baqea G "n of a place". karbe'stān-e
'Baqea nez'dik-e šārī'kā-n bīn "the
graveyard of B was near to their city
(Medina)".
- bī'aql T, bī'aql M "stupid" Prs
- ba'kār G "useful, good". 'amay-e ma'nā
ba'kār-a "my apple is good", ba'kār
dha'rēwōr "take good care (of them)"
Prs
- ba'lā G "calamity, disaster" Prs
- bāl M, G, T "wing", bāl D "feather" (?).
'bāl-a M "it is a wing" Prs
- bā'lō M, G, bāl'lu D "boy". Pl bāl'lan
G, T, dī bālā M, žu qal bāl'lo T "a
party of boys", čōr bālūn dhōrū "I
have seen four boys" D. Pash Sh.
bāl'rū, L 'bārā, 'bālēkul

'bīlō G "young". V *ju'wān*
bul'bul G (*'bulbul* Phon) "nightingale"
zu'bān-ē mesl-e bul'bul "her voice is
 like the nightingale's" Prs
bīla'yām G "impudent, unbridled (*bēlāz,*
tamiz na dāra)" Prs
balk D "lightning". Prs *barīq*. V. *jaba'lak*.
balak T "a thorny shrub, the fruit of
 which yields oil"
bālū'hā G "hammer". Prs. (Taj)
beland M, T, D "high". Prs. V. *wa'khē*.
belan'dī G "high". *'pušta belan'dī* "a
 high plateau" Prs
ba'lūq M, G "mouse". V. *danānwa'ī*,
ka'wār.
be'līst M "a span". Prs. V *ku'čōk*
bīm T "fear". Prs
būm G "owl" Prs V *bīf*
'bumburū P "thunder". Cf. Khov
bunbu'īēš (*būmbu uš*), v Walde Pokorny
 s v. *bamb* "Nachahmung für dumpfe,
 drohnende Schalleindrücke" V. *ya-*
ī am'bas.
'bamča T "an inch, a handful" (?)
'bamča e dhārī'ka 'bāv-ē hu'pāf "his
 father pulled out a handful of his
 beard"
bīmuǰ'rā G "without reward". Prs
bī'mār M "ill" *mā bīmār astaman,*
badē jōr chīman. Prs
bān G, *bān* D, P "tongue". Prs, or
 genuine (**zbān*)? V. *zu'bān*
'bānō G, T, *'bānug* "arrow" *'bānō-e*
tu'fangikā G, T "bullet", *'bānō-e*
ešk-au "the arrow of your love". Ind,
 cf Skr *bāṇa-* (but Dard and Kafir
 languages use derivatives of *sara-*,
kāṇḍa- and *īṣu-*)
be'nā G, T "intention (*xī'yāl*)" *be'nā-e*
udhe'kāt mātōi'ka dēran "they intend to
 kill him (*xī'yāl-i kuštan-iš dāran*)",

be'nā ē koṛ mēwa'ī "he intended (to
 taste) the fruit", *be'nā-i čē ma 'huṣṣ-ē*
'dheṛza "he intended to put it all
 on his back" Prs *bīnā* "foundation,
 building"?
bīn P "garlic" V. *sīr*.
būn G, T, *bun* (?) M "vulva (*kus*)" Cf
 Prs. *baun*, *būn* "uterus"
banaba'yāl D "arm-pit". **bun-ə* (cf
 Gr 32) Cf. Wkh *kal-bun* V *ba'yāl*.
band¹ T "a dam". *'band-e zīka* "the
 dam of a canal". Prs
band² G, T "stopping". *čī 'sūy tar*
'band i'zāē T "what business have
 you got stuck in? (*da čī gap mānda*
ī)", *'gap tar 'band na 'ūzea* T "he
 never stops speaking". Prs
band e 'dost M, G, *band-i 'dest* G (*'band-e*
dōsti'hā-m Phon) "wrist". Prs
band e 'pā M "ankle" Prs
ban'dī G, T "imprisoned". *ban'dī an*
kor T Prs.
bandu'bast G "arrangement" Prs
bandi'rāna G "prison" Prs
benaf'šā G "violet". Prs
'bānug M, v *'bānō*
bī'nanḡō T "shameless, worthless (*bīāb,*
ābdār, mōtabar nēst)"
bānapa'ī D "pillow". **bāzn-*, cf. Mj
vēznī, Ishk. *vōzd* (*zd < zn*), Khov
 (lw) *vraznī* etc Is Psh L *bān*
 "saddle-bag" (cf Bal. *barzī* "id") bor.
 from Par.?
bā'nas G "bleating" *'yarō-a bā'nas*
kan'tōn "the sheep is bleating" Cf.
'dōnas, *khānas*, *γaram'bas*, *da'gas*,
hen'gas, Pash S *'γānas* "bellow-
 ing", Taj. *wangas* "bleating" V.
'wenger
bīnī'rān G "nostril" Prs. *bīnī* "nose"?
 V *damāxal*

bāṅ G "cock-crow" *bāṣa'na* 'bāṅ
'*dhaitōn* "the cock crows". Prs
buṇ v. *būn*.

bar- *buṇ* M, G, T, D "to carry". 'āw-ā
'*bartan* G "they carry water", 'zā *em*
'*bartū* D "I am carrying something",
mun buṇ, buṇom G "I carried", *bō*
Phon. Cf Av *bar-*. V. *ār-*.

*bar*¹ G "bank, shore" 'hu *bar-e daryāi-*
'*kā za'hī* "he reached the opposite
bank of the river" Prs

*bar*² T "breadth" 'šast *gaz* 'bar-e
xandakī 'ka-i-a "the breadth of its
ditch is 60 ells" Prs.

*bar*³ G, T "breast". *š* 'bar *tar-om xu*
'*āya* G "she came to my breast",
'bar-e *giri'ka kə guda'ēn* T "they
passed round the stone". Prs.

*bar*⁴ G, T "on". 'bar-e 'muz *tar-au*
"on your face", *ba* 'hāl *čhī* G "he
stayed" Prs

bār M "burden" Prs ? V *bār*.

bōr M, G, T. *bōr* D "door" 'bōr *da'hem*
G "I close the door", *bōr* 'xē-a M
"the door is open", *dāl* 'bō-e *xāi'ka*
T "to the door of her husband" Cf
Av *dvar-*.

bōr in *ma* 'bōr M, C, T "outside" *ma*
'bōr-ē *pa'ram* M "I go out", *ma* 'bōr
čhēm G

Bar'bar T "n of a place" 'band-e *Bar'bār*
"the dam of B."

ba'rābar G, T "equal, suitable, in order"
ba'rābar ba si'tāra čhī T "he went
straight to the stars", *wō* 'teč *ba-*
'*rābar* T "o thou who art like my
own eye (*faqat čašm-om-et*)"; 'uāda
ba'rābar čhī T "the marriage was
arranged". Prs

bur'γāl, bul'γār G "Russia, bulgar lea-
ther" Prs *bul'γār*

bā'īrk G, T "slender" 'mēn-e *bā'īrk tu*
'*dērē* "you have a slender waist"

Prs

bārī 'kōk T "slender" 'had e *bārī* 'kōk-au
"your slender figure" V. *bā'īrk*
Afgh. Prs *bōrikāk* (Andreev)

berkh- *ber'khī* M, G, T (برکھ) "to fear".
ān-em 'berkhūtō-em *ēe* 'mēren *na pa'rī*

"I fear that he will be killed (*mē-*
tarsam ki kušta na šawa)", *berkhī* 'tā-
iman M "we are fearing", *na* 'berkh,
na ber'khe (نبرکھی) "do not fear", *na*
ber'khōr; *ber'khēm* G "I feared";
berkhītu-am wā-e mo mun jānhēr D
"I fear that you will kill me", *na*
berke āne ma tō na jānem D

ber'khō G "fear" 'tars u *ber'khō na*
'*dēran* "they have no fear or dread".

V. *berkh-*

ber'khēu- G "to terrify" V *berkh-*

bā'īān M "rain" *bā'īāna* 'γāra "it
rains" Prs. V *γār*.

bē'rūn M "outside" 'hēc *gast az hukm-i*
'*tān bē'rūn na čhīmān* "I have never
transgressed your commands" Prs

be'renj M "rice" Prs V. *rahō*

biri'sum G, D "silk". Prs

ba'rāt G "assignment, commission (*xatt*)".
Prs.

bu'rūt M, G, D "moustaches". Prs

bōrwa'nī G "begging at the door" V. *bōr*.

'*būu* D "deaf" Pash L *bo'ṛā*. V *karr*,
bīgū

bu'ṛj T "tower". Prs

bas G, T "enough". Prs

bēs M, G "to pain". 'zur-um a *bēstūn*
M "my heart aches"

bī'sōh T "without head, chief"

bīsā'rī T "disobedience" *žā gāt hē*
bīsaryā na kanē "do not show this
disobedience another time" Prs

bēstō G "ill" V. *bēs-*
bāš M, T "rope" **bastra-*, cf Psht
wāš (EVP s v. *wandanai*) etc.
bāša G "hawk" Prs
bī'sī T "bad, ignoble (?) (*nābūd*, *bēšī*)"
tu xu'xā-w pād'sā-ē, žū pāla'wā bī'sī,
'xub na 'dēra čē tu 'ēde kun 'dud
da'hē "you are a king yourself, he
 is a low born (?) warrior, it is not
 meet that you should give him your
 daughter"
bāša'na G, *wāš'na* D, *wāšē'nā* P "cock".
 Cf W. Oss *vasanga*; but the Par.
 words are prob lws from an un-
 known source V. *xu'rōs*.
'bīstō M, G, *'bīstū* E (بيسنو) "long".
 **bīzataka* (G1 34, 55, 64).
bant G, *baid* M "song". *'baid-an koṛ* M. Prs.
'bute G, T (بته) "again, back" *'beti žīm*
 G "I return", *bī* < **dwī-*, cf Psht
byā, *byarta**
but G "idol, demon". Prs
ūt "boot". Ind. < Engl
'būta T "plant, shrub". Prs.
bī'tečh G "blind". V *kōr*, *tečh*
bīta'mīz T, "lawless, without chief (*bēsar*,
kalān na dāra)". *'maridum-e Madīna'ī*
'maridum-e bīta'mīz-a "the people of
 M. are lawless". Prs *bētamīz* "un-
 judicious"
'battar G "worse" *khōi o gū tar battar a*
 "he is worse than a donkey or a cow".
 Prs.
butpa'rastī T "idolatry" Prs
but'xāna G, T "idol-temple". Prs.
bāw M, G, T, *bāw* D, P "father" Pash.
S bāw
bīwa'fāi G "faithlessness" Prs.
bāue'hā G "father and son" *'huddle*
bāue'hā "both of them, father and
 son". Cf *māue'hā* Gr 82

bī'wār G, T "impatient, restless (*wār-
 xatā*)". *bīwar na 'bē tu* G "do not
 be impatient", *tū bīwa'har* (نبی وهر)
na pa'ia G "do not become fright-
 ened" Prs.?
bī'warī G (بیوهری), *bīwarī* Phon. "im-
 patience, haste (*fai'satī*)" *ba bīwa'rī*
na pa'rī "it will not happen quickly"
bīwe'sā G "faithless". Psht *uisāh*
 "faith" < Lhd
bīx T "root" Prs V *γīx*
bī'xabar G "suddenly" Prs
'bāxča M, T, G, *'bāxčā* T "garden"
 Prs.
baxš-, *bax'sī* G "to forgive" *az 'yorm e*
gu'nā 'bax'sē "may you forgive the
 crime of the sin", *ma 'tō-əm bax'sī*
 "I have forgiven you". Prs
baxš kan- G "to give". Prs.
'baršis G "gift, present". Prs
b(ə)yā M, G, *biyā* M, G, T, D, P, Phon,
 (بیار) "brother". Pl *biyā'rān* (بیاران),
'huddī bi'yā a T "both the brothers",
hē 'γus mā biyāra'uēnika G "this
 house belongs to us brothers", *mā*
γala'ba biyāra-īman M "we are many
 brothers", *tān biyā'rān āyēn* G "have
 your brothers come?". Cf. Afgh. Prs
biyādan, Nayını *bīyār*
biyādan xānda'gī G "blood-brotherhood"
biyā'γu'rōk G "nephew (brother's son)"
 Cf *γu'rōk*.
biyā'jīnj M "brother's wife" Cf *jīnč*
ba'yān T "explanation, distinguishing".
 Prs
bāz¹ M, G, D "falcon" Prs
bāz² G "afterwards" (?) *'bāz ē 'waxty-a*
'žū qadd 'γarp 'dhaitōn "afterwards
 at that time there falls snow to the

- height of a man" Prs *ba'd az >*
bādaz, Pash L *bāz*
bāzī M, G, T "cheating" '*bāzī te da'hem*
 G "I cheat", *ma 'nuun a 'bāzī 'dhanōn*
 T "he is cheating me", '*bāzī-aw em*
'dhanōn M.
ba'zu T "trousers made of black cloth
 (jult-e kamān*)".
bā'zū M, G, T "(upper part of the) arm"
 Prs
bāzū'ī G "strength of the arm". '*zūr*
o bāzū'ī. Prs
bīz G, T "corn, grain". *bīz 'deheman*
 G "I sow"; *γušt sīr bīzela* T "20
 seers of corn"; *zū phōr bīz* G "a
 single grain" Cf. Skr. *bīya-*
bīa'zīmī T "matchless". Prs
bā'zār F "bazar" Prs.
bu'zurg T "saint" Prs.
bēz · *bōst* M, G, T (بست) "to bind"
'bezem ē G "I bind", '*bēstōn-em* G "I
 am binding", *bōst-um* G "I bound",
be'zōr T "bind", *be'zen chī 'band ē*
Xar'bar T "the dam of Kh was
 built". < **badya- basta-*

Č

- čā¹* M "how many?" Cf. Av. *čvant-*,
 Psht. *čō*, but also Pash Naj *čō*
čā² "some". *čā ruč bād* "some days
 after" V '*čāwār*.
čā³ "how why?, because". '*tān 'čā bē*
 T "how can it be yours?", *tu 'čā*
ekc'stal 'hega . . *γussa'mand 'nhaštē*
 G "why do you sit here so distressed?",
čā ē khantūn M "why do you
 laugh?", *azē tū čā na āyē* M "why
 did you not come yesterday?", *ruž-*
'wayādi 'kaniman, '*čā 'puš an* . .

- 'badē 'janwē čū* M "let us make merry,
 because our son . . . now has been
 restored to life", '*čā čē 'ān qa'sam*
'xūyō čē T "because (čērā ke) I have
 sworn that", '*čā-ī 'khantūn* M "why
 do you laugh", '*čā-ī ha'wī sēb mākum*
na dhutūn?
čā⁴ M, *čā(h)* T "a well". Prs V. *čuku'rī*.
'čāhī γax kor
čāi G, T "tea" *ma e'dān čāt'yān* . . .
'buγ-an T "they carried away the
 (bales of) tea". Prs
čē M, G, T (چه, čI, čē, čī, čē, čē Phon)
 "that" conj)
čē¹ "which, that" (relative particle)
 Gr. 139
čē² "what?" (interrog. pron) Gr. 142.
čī- (čē-ē) 'jartō "what do you say?",
wā er čī khantan M "why do you
 laugh?"
čē³ "that, because, as" etc. (conjunction)
ja'rī čē "he said that", '*dhuγ-an čē*
 T "they saw that", '*na ča'fakōr, čē*
ē 'šēr-a mu'rō T "do not flee, be-
 cause this lion is dead", '*ō čē 'āya*
 "when he arrived". Afgh Prs *čē*
 is sometimes used instead of *kī* "that".
čub G "silent". *čub bē* "be silent".
 Ind.
ču'čā M, G "young of an animal" Prs.
čūčā "chicken".
čīd- G "to wake (intr.)".
čā'dōs M, G, T, *čā'dōs* "14" *ma'hōk*
čā'dōs G "full moon" (cf. Pash S
mātau čārdā bigūn) Gr. 109.
čī'dēw- *čīdē'wī* M, G, T "to wake" (tr)
'āne ma 'tō čī'dēwem M "I wake
 you", *čī'dēwem-ē* G V. *čīd*.
čā'yardum G "scorpion". V '*gaždum*.
čh- *čhī* "to go, become". Imper *čhu*,

čhá M, G, T (چہ), pl *čhu'mōr* "go, become", preter. *čhēm* M, G, T (چہم), T also *čhīm*, *cēm* D "I went, became", *čhē bēm* "I had gone, become", *čhō bōn* (چہبون) "he had gone" etc. This root is used both as an auxiliary and as the preterite and imperative of *par-* "to go" (q v.) *'xabar na čhī* T "he did not become aware of it"; *'čhī še'kār* T "he went hunting". *čhī* < **čiyuta*, Gr. 30, 55. *čhō* G (چہو, چوہ) "going, walking".

čha'čō (چہچو) G, *'čačo* D, *ča'čū* P "white". This word was said by G to belong to Njrau, *čha'fō* (q. v.) being the Shutul form, but he generally used *čha'čō* *'maŋdōc* *'čhačō* *'dērē* G "you have a white neck" *čhīm* v *č(h)īm*.

čhēra G (چہرہ) "list, roll". *ān 'čhēra xu* *'čhēm* "I have been entered in the conscription list" Pts

čhar- *čha'ī* G, T, *čār-* M "to fall". *'čārēm-ē* M "I fall", *'čarēman* (چہرمن) G "we may fall (*bēfīm*)",

'gū-a *'dhārī* *'čātūn* (۱۰) "the stone falls from the hill", *čhar'ēm* G "I fell", *da 'dehō* *čha'ī* T (*čha'ī* Phon) "he started fighting" Ind, cf. Khov *čhar-* "to fall" (< *kšar-*?)

čhar'ō "ill" *čha'rō* *hōst*, *čha'ī* *hastam* "I had fallen ill", but *čha'rō bōn*, *čhar'ē bēm* "I had fallen" V *čhar-čha'fā* *ēx'ka* G "the white of an egg". V *čha'fō*.

čha'fā G "silver, rupee" *'rūzī* *'dī* *čha'fā* *ī-a* *te da'hēm* "I shall give you

two rupees every day" V *čha'fō* Cf *nu'γ'ā*

čha'to M, G, T "white" Ind, cf. Lhd. *ciŋā*, Kashm. *choṭu*, f *chutsu*, Ram-bani *chittā* etc Reg Par a v G1 30. *čha'čō* (q. v) from a fem form **čhōčē* < *čhūtī*?

čha'fā *'dhārī* M "old man, whitebeard (*aqsakāl*)"

čak- G "to drip". *'čaketōn-a* "it drips" Pts.

čak G "a drop" Prs. V *'čakka*.

čāk G "stout, vigorous". Turk. *čāq* V *lān'qā*.

čau'kī T "chair". Ind.

'čeka M, G "how much" *'čeka wa'khē-a* G "how tall is he". Prs. *čeqadr* (cf. Bal *čekar*), Pash S *čaka*

čīq, *čīγ* G "outcry, alarm". *'čīq ē jō* "he made an outcry" Turk, cf. Psht *čīγa*.

čū'kī G "the temples". Cf. *šakakata*

'čakka G "a drop (of drinkable liquids)" V *čak*

'čakkak G "a drop, eavesdrip". *'čakkak uz'gī* "the eaves dropped".

čēkun G, T, Phon, *čī'ká* M, *čē'ká* T, *čū'kun* D "why" (with what intention) *tū čekun āγē* "why have you come" But *čā γīr āγē* "why (for what reason) have you come so late?"

čē'kára T "doing what?" *tu čē'kára-ē* "what are you doing (*čēkára asī*)?" Prs

čūku'rī G "a well". Turk. *čukur* "deep, a hole" (Afgh. Prs *čūku'rī* was said to mean "lowness, baseness, *pastī*"). *čū'hēw* *čū'hēu'ī* G "to shake the head" V. *jumbēw-*

čal G "trick" Ind.

čel, *čhel*, *čhl* M, G, T, D "40". *čel o*

'čor "44 various, several (*tikka tikka*, *alāhuda*)" Prs
 čol T "penis (*čūla*)" Prs. V *la'uar*.
 č'lem G "tobacco pipe, hukka" Ind
 čel'pāt M, G, D "centipede" Prs. V, *sai'bal*
 č(h)im-, č(h)em- č(h)im' mī "to go, move, wander". The aspiration (which is always weak after č) is uncertain čimem G (چيميم), čimeman ē M, "megardam", čhēntōn (چھيمون چمنون), su-
 'uār a čhemtōn "he is riding", ho'wī 'ker a čhemtōn "this work can be done (*mēšana*)", čhī'mī "he walked round (*gašt*), čīmēm "I went", čī'men na na'rī "he could not move", ker-e čema'nē bīn "it was a work which could be done (*kār-šudanī būl*)", čema'mān "having come" Cf Prs čamīdan "to walk proudly", čamān "walking"?
 čīmō (čhīmō?) (چيمو) G, T "walking, gait" 'čīmō-au žerēž'kā "you walk like a partridge". Cf čhīm-.
 čam'čā M, čam'čā D "spoon (*kāšuk*)". Prs
 čem'še T "ashamed (*šarnunda*, *xejālat*)" Said to mean also "one-eyed, aiming at (*tīrkaš*, *murčal*)" (?).
 čīmew- G "to move, make to walk" 'mende 'har 'khān jāī čīmē'wī "he brought it about everywhere" V. č(h)im-
 čī'nō (چيو) M, G, D "small, narrow".
 bi'yā-m čī'nō-a M, 'bōr čī'nō a G "the door is narrow" Ind *čūn < Skr *cūrṇa*, cf Shina *cūñū* (Brahui *čunā* horr from Indo Ar or = Kanar *kinna*, Tel *cinna* etc.?).

čund T "steep"
 če'nār M, G, če'nār D, P "plane tree, chenar". Prs
 čang¹ G, T "talon" čaŋ de'hem "I grasp". Prs
 čang² M, G "curbed" V. čang¹
 čangāu T "embrace" 'jāŋ o čaŋ'gāu čhēn "they started fighting and grappling with one another" V. čang
 čap M, G, T "left (hand)". nesp c 'čap T "the left half" Prs.
 čapu'lak T "a box on the ear" Prs
 čapla
 čār T "4" Used in a few fixed expressions, eg. čār 'gerde i Ma'đīnauka "four times round M". Prs.
 čīr G, T "ripped, torn" čīr-ē ka'nem "I tear it", da'nānān pen čīr čīr 'kuja bōn T "he had torn it with his teeth" Prs Cf. da'lēw-
 čōr M, G, T, čōr D, P "4" Gr. 109
 čōr 'yušlak "80"
 ču'rī (چري) G "bracelet" Hind. *cūrī*.
 čūr M, G, T "thief". Pash L čūr
 čūr- G "to rob". Pen'jūi hog'mī čū'ra "he robs the people of P. on command". V. čūr
 čū'rī M, G "theft" čū'rī ka'nem G, ba čū'rī gu'rīm M V čūr
 čār'bī G "greasy" Cf
 čār'bū M, čār'bī G (čār'bū Phon) "fat (*čārbū*)" Prs Cf. *yāzd*.
 če'rāy G, T "lamp" če'rāy-ē 'dar dā T "he lighted the lamp". Prs
 čārk o yā'phunē Phon "dust (?) and wind
 čirk o čarpala Phon. "dirt and?" Prs
 čirk
 Čārī'kār T "Charikar"
 čōrū'mī T "fourth"

čorum gī G "the fourth one". Cf Afgh
 Prs *čāruṅga*
čōr'mīx kan- G "to impale" Cf. *čōr*
 and *mīx*.
čār'pāi M, *čōr'pāi* G "bed" Prs Cf. *kaṭ*
čōr'pā G "cattle" Pl. *čōrpā'yān* Pis.
čārpāi
čars G, T "hemp, hashish". Pis
čāršam'bē T "Wednesday". Prs.
čā'rēw- M, G "to graze" *čā'rō čā'rēw-*
man M, *ma čōrpā'yān-zman*
čā'rēwtan G Prs
čar'xā M "spindle" Prs. V *wahēua'lo*.
čuṭ kan- G "to cut off". *'sōr ē 'čuṭ*
kor "sariš-a burrīd". Cf. Pash L
čor- "to bite"?
čūrt "clearly (*nāteq*)".
časp- *čā'spī* G, T "to stick". *da 'jang*
čā'spī "he got nixed up in the fight"
 Prs
čaš- G "to taste" *ma'zāi čašcm* Prs
čūš- T "to kiss"
'čišma- *'čišma-i 'āwcika* G "spring,
 well". Prs.
čiša'm tār D "a kind of thread"
čašo'ruč G, *ča'sōroc* D "three days ago"
 (*pēšparīrūz*) **čāḍru + ruč* Cf *pēšpa-*
'rīruč
čāst M "forenoon". Prs
Ču'tul G "the valley of Shutul" V
Šu'tul V pp. 5, 7.
Čutu'li G "a man from Shutul"
ča'tak- čaṭa'kī M, G, T "to flee" *ča-*
'takman G "we flee", *'čūr čaṭa'kī*
 M "the thief fled" Hind. *čaṭaknā*,
 Pash L *čāṭegām* "I run" Cf *a'ūz-*
'čāwar M, *'čāwār* G, T "come" *aga wā*
čāwar bīr M "if there are some of
 you", *da 'bāwom 'čāwar maz'dūr hēn*
 M "my father has some servants".
 Cf. *čā*.

čiz G "thing" *heč čiz* Prs
čāz'dānī T "burial-feast". Cf Pis *čāšdān*
 "a bread-basket"?

D

da M, T "at, near, to" *da 'bāw om*
am pa'ram M "I shall go to my
 father" *da 'bāw om č'āwar maz'dūr*
hēn M "my father has some servants",
har'hāra tar da 'āya T "he entered
 the weestling-ring". V. *dar*
dī M, G, T, D, P "two". *dī puš* G, *dī*
pu'sān T "two sons". Gr. 109.
du G, T "two" *du 'ruč* G "two days",
du ha'zār "2000". Cf *dī* Gr 109.
du'bul G "corn-bin, vessel in which coin
 is kept (*kandū*)" Prs.? Cf Ar Prs
dubul, pl. of *ḍublat* "a large globular
 mouthful, or anything of that shape".
 Pash L *dubu'lā*
dūba'ra T "circum, round, side" *čōr*
duba'ra i Madīnar'ka čī'mī T "he
 went four times round M. (*čār daur-i*
Mādīna gašt)", *čōr dūba'ra-i kālā-*
ka-i T "on all four sides of the fort",
čōr dubara' i 'laškar T "the four sides
 of the army (*čār pēr* < = Ind. *phēr*)
i laškar)" Cf. *'gerde*.
dū'bāra G, *dōbā'ra* T "again, a second
 time" Prs
dūč- *dū'čī* M, G "to milk" *'dūčētōn-a*
 G "he is milking", *'dūčem* G "I
 milk", *dū'čīm* "I milked" **dauč-*,
 cf NShgh.s.v *ḍūj-* and Minj *lūž*
du'čār T "a sudden and unexpected
 meeting, surprise" *huš kan čē ān*
o tū du'čār na 'pareman "take care
 that we do not get surprised (*gīr-i*
kasī na biyīm)". Prs.

'dádā M, G, T "father". yá 'dádā G "oh, father", 'dāda ī G "his father". Pash S 'dādā, Orm L dadar (Raverty). Cf bāw.

'dīda G "eye", in 'āwā-i dīdar'ka "tear". Prs.

dād'xān G "requesting" dād'xān pa'ram tán dō'stī "I shall beg it from your hand (arz bukunam az dest ī tū)". Prs. *dād'xwān

dūgā'nī M G "twins" dī puš ma yus o dūgā'nī chī M "da xāna-itān dō bača dūgā'nī šudan", dūgā'nī 'zāwō G "twins were born" Prs. dūgāna (Pash L dōgā'nī)

du'gur. du'gu'rī (said to be a Nijran word, but used by G himself) "to lie down, roll down" du'gu'rīman = rīhizeman, du'gu'rī "xau šudan", čōr'pār ta du'gu'rīman "we let (?) the cattle lie down", gir du'gu'rī "the stone rolled down (lūr šud)" Cf rīhiz-

da'gas G "shaking". da'gas kan- "to shake oneself".

dāy G "a scar" 'zur-um . . 'dāy-a "my heart is hurt, pained". Prs.

dōy M, dūy D "buttermilk (dūy)" Prs Cf wa'spē

dō'yund G "tail" dō'yund o 'sōi pen ē "with its tail and head" Cf dumb

dhī M, G, T, D, P "smoke". Cf. Phl dūt, etc (Pash L dū'ā = dhūm from Ir.). Gr 55.

dah- : dā M, G, T "to give" da (dā Phon) "give", sabā žū sēb ma tō dāman M "I shall give you an apple tomorrow", da'hem G "I give"; bōi dahem "I shut the door"; dāhā (دهه) "he (shall) give", 'yarpi da'ha M "it snows" (yarb da'ū D), 'dahetōn, 'dhanōn G "giving", čā-i ha'wī sēb

mā ku na dhanōn M "why do you not give me this apple?", mā ma tō žū sēb dā M, 'mun tu 'kun 'žū phōr 'āma; dā G "I gave you an apple", 'dāwō T "has given" Cf Av. dā- (dadā- data)

deh-, dehī M, G, T "to beat" de'hōr T imper 2 pl, de'hem "I beat", de'hē, deha; 'deheman, dhēman "let us fight", -a de'hī T "you did beat", de'hō-au "you have beaten", čē'lem-e 'čars-en 'dhetan "they are smoking hemp" Cf Afgh. Prs dēm "mēzanam", Samn dein "bīzan", Abdu dēyum "I beat", Mj. dāh-, de- etc, v Rep p 78 Prob a lw Cf jan-

dha'mān (ā) D "wind". Prob Ind, cf Waig, Ashkun da'mō etc "wind" Cf Pash L dāmān, Ō damūn "rain" (< "storm"?) In Ir. cf Prs damīdan "to blow", Soghd. damēnāk "windy" etc.

dhar- dha'rī (دهر) G, T "to stay", tū

'mun pen nū'kar 'dhar G "stay with me as a servant", 'dāl-a te 'nūkar 'dhar-em G "mā pēs-ēt nūkar mēpāem", 'dhar-en na na'rem G "I cannot stay", a'peš dha'rēn T "they kept back (pas pāidan)", wī'yār dha'rī T "he spent the night" Ind, cf EVP s.v. dar ēdol, Orm dar-, and Pash L dar- "to stay, be left behind"

dhār G "wait, well (bās)" 'dhār ēe žū 'čāl ē ka'nem "well, let me play him a trick". Imper of dhar-

dhār M, G, T, dhār M "hill, mountain", dhār P "forest". Pash L d(h)ār < Skr. dhāra-.

'dhārī G "wild (animal)" Cf Prs. kōh dhīr G "like (uārī)", tā'rān-e ru'bāb

- dhīr* "like the strings of a guitar"
V *'dhīrang*.
- dha'ram* (دِهْرَم) M, G, T, D "earth, ground". *dha'ram 'phyō a* M "the ground is wet". Ind, cf Skr *dhar-mān* "bearer, supporter" Cf. Pash L *dhānjālī* "earthquake" < **dharm-jālī* (Pash W etc. *būnjāl* < *bhūmī-cala*-)"
- 'dhīrang* M, G, T "like" *'fakat 'ūč* *'dhīrang* "exactly like the sun", *'γus* *'dhīrang* T "like a house", "something resembling a house", Prs *'rang* "colour"?
- dha'rēu-* G, T "to keep, guard" *dha-'ēwōdn-ē a* G "he protects it". Cf *dhar-*
- dhā'fī* M, G, T, *dhā'fē* T, *dā'fē* D, P "beard". Ind, Pash S. *dā'fī*
- dhōr*, *dhur* M, G, T, D, Phon (perf. *'dhurō* Phon) "saw". *tū aze ma mon dhōr* D "you saw me yesterday", *aze-m dhōr-a* M "I saw you yesterday", *mun ma tō dhōra bōn* G. Preterite of *būch-* (q v.). < Av *dərəšta-* (Gr 65), cf. Mj *lōškv* (Gauthiot), *lišk* (Zarubin).
- dhāw dak-* G, *daw-* D "to run". *da'wētō hem* D "I am running", *'dhāw da'hēm* G "I run", *mun 'dhāw dā*, *'dhāw-um dā* (دِهْاوَم) G "I ran". Pash S *daw-*, cf Prs *dawīdan* etc. V. *daw-*
- dhēu-* *dhē'uī* M, G, T "to call together, seek" *'pādšā ma kull 'mullāân* *'dhēwōn* G, *mā a'ze 'ōsp-əm dhē'wī* M "I searched for my horse yesterday (*talbīstom*)", *ma tō-ē ham ē 'dhēwō* T "he sought for you, too"
- dhā'wēw-* G, T "to make to run". *'ōsp-ē*
- dhāwē'wī* T. V *dhāw-*, Cf Pash S *dauēw-*
- dāk* D, v *dā'āk*
- 'Dāka* G "Dacca"
- dāk* G "a plain" (*d-?*). Pash S *dūk*, L *dāk*
- du'kân* G "shop" Prs.
- dukân'dār* M, G "shopkeeper" Prs
- da'la* M "weasel" Prs
- dāl* G, T "at, near (*pēš* i)" *dāl A'li* *'Hawdar dhī* T "he went to A H.", *mun 'a'z-um 'kur ma 'dāl-ē* G "I made my petition in her presence" < Prs **da hāl* < *dar hāl* "on the spot"? Cf *dā*
- 'dālī* G, T "from the presence of". *ē 'dālī dāfa'ki* T "az *pēš-iš gurēxt*".
- dūl* M, G "the hopper of a mill" Prs
- Duldul* T "n. of Ali's horse"
- da'lāl* G "go between, match-maker". Prs
- dā'lân* G, *dā'lānī* T "vestibule" Prs
- Dā'lānsang* T "n. of a place near Shutul"
- dilā'sā(i)* G, T "soothing, encouragement". Prs
- 'daulat*, *daula'tī* G "riches" Prs
- daulat'mand* M, G "rich" Prs
- da'lēw-* G, T "to tear". *gīr'bān ē dale'wī* T "he tore his collar". Ind, cf Skr. *dal-* "to burst" Cf. *ēr*
- dam* G "hot, fiery" *'zur-ē 'dam kurōi* "his heart is burning (*dil-iš dampuxť*)". Cf *dam'phōk*
- damāi* M "behind" In *damāi chā = pēšti chā* "walk behind me". Cf. *dumb*.
- dām* G, D "net" Prs.?
- dumb*, *dum* M, G, T "tail" *γa'rōika* *dum* M "the tail of a fat-tailed sheep" *'dumb e 'huddle pādšā'āna āle'sī-an* T

"they snatched at the two kings"
 Prs ? Cf 'dumba e ya'ðika. M Phon
 V. dēra
 dum'bī G "fat-tailed" ya'rð-i dum'bī
 Prs
 dum'bāl tar M "behind". dum'bāl tar-i
 mákhān zē "come behind us". Prs.
 da'máy G, T "nose". Generally nēšt.
 da'máy ē be'land čhō T "he has be-
 come proud" Prs
 'dāmen G "lap (dāman)" Prs. Cf EVP.
 s.v laman Minj lómadd (Zar) <
 *dāman-tā. is also an ancient pl
 dam'phōk G, transl dampux "a kind
 of pillaw"? V dam
 damáxal G, pl. damáxal'lán "nostril"
 Cf da'máy, v bīnīxān
 'dāna G "boil, ulcer" Prs
 dā'nā G "wise". Prs
 da'nān M, G, T, da'nān D, P "tooth".
 danā'nān-um Phon Cf Av dantan-
 dā'nānda G "knowing". Prs
 danānuva'rð (dh °) G "a kind of mouse"
 Cf ba'lūq.
 dun'yā, dun'yā G, T "world, worldly
 riches" čōr rūč-a dun'yā G "the
 world lasts four days", 'zar u dun'yā
 G "gold and treasures". Prs
 dar M, G, T "into" etc Prs Cf da
 dar zē- G, T "to enter (dar āmadan)".
 dar zē, dar 'āya.
 dar u'zeh- G "to be wanting, to be left
 behind (dar māndan)". tū 'hēwe
 qadar 'sūq kun dar u'zāhē.
 dar dah- T "to put fire to". čī'rāy ē
 dar 'dā "he lighted the lamp".
 Afgh Prs
 'dārū M, G "medicine", dā'rū M, G, T
 "gunpowder" Prs
 daur M, G, T "circuit, circle, turn,
 around". 'daur ka'nem, xa'rem M

"I turn round", 'sōi tar-ē 'daur dā
 T "swung it over his head", sō 'daur
 ku'rð tar G "while she turned round
 (sar-i daur kandan, čarx xurdan)",
 daure čē'rāy G "around the lamp",
 daure lau'čāna-u "daure labhāt".
 Prs.
 dēi- M, G, T "to hold, have". dōs(ē)
 tar-an sēb dēriman M "I hold an
 apple in my hand", a'ze ker dēre
 bīm M "yesterday I had some work
 to do"; 'āmar 'dērem G "I hold an
 apple", 'dēre bēm "I held", 'dēra
 "he holds" Cf Av. dāraya- Gr.191
 dēra D "tail" (?). Cf dumb
 du'rē G, du'rī D "large spoon". Khov.
 dōri "large spoon", Burush. dōri,
 Kati dur, Waig du'rīk, cf Wotyak
 duri, Rutul (Caucas) dur etc (Jacob-
 sohn. Arrier u Ugrof 209) etc.
 Originally I ?
 dar'bār T "court" Prs
 dard M, G, T, dard G, T "pain". Prs.
 durf G "awl (daraus)" *dyfša-, Prs.
 drafš, cf. andarf, Ishk ander vun
 "awl".
 dar'gā G "court, palace" Prs
 du'rūy G, T "he" Prs
 du'ūy'gūš T "a liar"
 dā'rāk G, de'rāk P, dāk D "grape"
 de'rāk um 'da ēe 'zariman G "gave
 me grapes to eat!" Ind, cf Lhd.
 drāk, Pash S dāxk
 dar'kūp M? 'bad-an dar'kūp kor "they
 were singing" Prs.* dar kōb (kōbidan
 "to beat")?
 dar'mān T "remedy, medicine". 'zaxm-e
 ma'nā dar'mā ka'nē "heal my wound",
 c'lāy-ē dar'mān. Prs
 da'rūn M, G, T "inside". da'rūn-e 'yus
 tar "inside the house". Prs.

du'rin M, G, T, *də'in* M, *du'ring* D "far". Generally written *دورین* (under the infl of Prs), once *دورین*. **dūraina-* (Gr 33). Cf. Prs *dūr* etc. *dur- dur'ri* M, G "to cut grain" Cf. Av. *dai-*, *dərənā-*; prob not horr from Prs *dunūdan* *dī'ēšī* T "dress". *šam'sēr . guz . . .* 'naiza, *drē'sī*, 'mōza *ār*. Engl, through Psht (*šī > šī*)? Cf Panj *dres*, *dressī* (Gr. Bailey, BSOS, IV, 786) But cf also Kati *dəršī* "jacket", Pash L *daruēšī* "dress"? *dai'wāza* M. "door". Prs Cf *bōr* *dar'yā* G, D, *dar'yā* T, *dai'rā* M, *dar'yāb* G, *dai'rā* Phon "river". Prs *derz-* (*dhejz-*?) *der'zī* G, T, *derz-* M "to take on one's back". *der'zem*, preter. *der'zīm* G, *der'zī* G = 'puṭ-ē *koī*, T also *der'zī* Cf. Av *darəz-*, Orm. *daž-* "to load", Psht *lēžəl* etc Gr 64 *der'zēw-* G, causative of *derz-*. *der'zēuem-ē* "I put it on his back (*da pušt-iš mētom*)" *dōs* M, G, T, *dōs* D, P "10" Cf Av *dasa*. *dōsu'mā* T "tenth" *dōs'māl* "handkerchief" Par. + Prs. *'dusara* M "kid, two years old" Cf Psht. *dōšaral* "id" V. *du*, *šāp* Cf. *'šusara*, *'žusara*. *da'stē* M, G, D "cooking-pot" Prs *da'stī* G "quickly". Prs *de'stai* M "handle" Prs V. *kab'zai* *dōst*, M, G, T, D, P "hand". *dōst tar-an sēb dēri-man* M "I have an apple in my hand" Cf. Av. *zasta-*. *z-s* dissim., cf EVP s.v. *lās*. To the examples of dissimilation of sibilants may be added *Tapki gundušk* "sparrow" (Prs. *gunjīšk*), Sede, Gaz *toš* =

šāš "urine", Prs *tasū* "a weight of four barleycorns" < **čas-* *dūst* G, T, *dōst* T "friend" Prs *dō'stī* G "love, friendship" Prs. *dest'gīr* G "captured" Prs *de'stak* G, D "ceiling-board" *dōst'kōr* G "walking stick". V *hōr* Cf. *dez'bhōnt* *dest'kaš* G "glove" Prs. *Dōstom* G "n. of a vill in Panjshir" *dēš* M, G, D "sickle" **dāḡ-i*, Skr *dātra-*, Minj *hūūṣ* etc., cf EVP s.v. *lōr* *dōš* M, G, T "hair". *žū tār dōš-a* M "one single hair", T *huss dō'sān-au* "all your hairs", *'dōš-e sōrī'ka-m* Phon. "the hair of my head" Cf *Ykh durs*, Sar *dors*, Minj. *lurs* "goat's hair". V. *gīnō*, *jāl* *duš'man* G, T, *duž'man* M, T "enemy" Prs. V. *muda'i* *dušma'nī* T "enmity" Prs *dušman'dār* T "possessing enemies" *mā yu'lū dušman'dār-emān* "we have many enemies". Prs *dušt* M, G, D, P "wall" **dīstī*, cf. Av *daēz-* "to build" etc, Samn *dazār* "wall", Yd. *lizokh* "fort" etc *daš'wār* G "dishonoured" (*ruzuwā*) Prs. *de'āt* M "village" Prs V *sāṭ* *duf* M, D, T, D, P "daughter" Pl. *du'tān* (*'dutan* M?) Cf Prs *dux(ā)*, Gabri etc *duf*. *daw-* G "to be straight"? *'kaš ka'nem ēc dāwa* "I shall stretch (the rope), in order that it may be straight" Cf *daw-* D "to run" s.v. *dhāw*? *du'wā* G, T "prayer, invocation" *ne-'māz-ē xānī*, *'dōst ba da'wā chī* "he recited a prayer and raised his hands in invocation, *du'wā n dā*. Prs.

dāwa'i G "medicine". *tu mun kon dāwa'i*
na 'dhātōn? Pis
dā'uā T "quarrel" Prs *dā'wā*.
dī'uāna M, G, T "mad" Prs
dī'uāna M, G, T "mad, dumb" G. Prs.
dīwu'rūk D "spider" Pash L *de'ūr*
 "weaver", Isky *dyēūr* "spider", Lhd
qāwar "spider". V *jō'lāk*, *ya'fak*
dīwās M, *du'wās* G, *d(u)uās* D, P "12"
 Gr. 109
de'uās G, *dīwā'sī* D "day". Pash. L
du'wās, W *de'wās*.
de'uet T "inkhorn, vulva (*kus*)". 'bālō
ka'lam ghīd de'wet tar-ē Prs
'duāzda M "12". Pis
dez'bhōnt M "walking stick" Cf *bhōnt*,
dōstikōr
du'zānū T "kneeling". Prs
de'ze M, G, *de'zē* D, P "walnut" *dezi'ka*
mayz "walnut-kernel"

D

dak- *da'hī* G "to rise, mount". *man'yār*
qā'kī "the fog rose" Pash Sh *dak*.
dal M, T "a crowd, many" *wā qal ēr*
 M "you are many", *mā dal āyēman*
 M; *mā ma tō qal ja'ī* M "I said to
 you", *zu dal bālō* T "a party of
 boys". Pash. L *qal* "herd", Bashg.
dar used as a pl. suffix.
dumb P "reed" V *na*.
'dōnas M, G "bellowing" *'gū-a 'dōnas*
kantūn M. Cf. *'khānas*

F

fe'ān G "lament" Prs
fauj G, T "army, soldier" *'zu lak*
'fauj-e jan'gi T Prs

fa'qūr M, G, T "faqir, beggar" *Rahīm*
'Xān chī fa'qūr-au G "R. Kh has
 become your servant". Prs.
'fikar G "thought". Prs
'fakat G, T "exactly, only" Prs
fū'lad G "steel" Prs.
fe'lāna M, G "a certain person" "(dūr
 "far") Prs
fe'lānī G "a certain person" (*naz'dīh*
 "near". Prs Gr. 147
fām- *fāmī* M, G, T "to understand".
ān-em fāmūtūn M, *fāmōn-em* G. Prs.,
 cf. Pash S *fāmtoyem* "I understand".
fā'nī G "perishable". Prs.
fā'nūs G "lamp" *fā'nūs-e ru'sān* "a
 brilliant lamp" Prs
Fe'rāj G "n. of a vill in Panjshir".
fark, farq G, T "top of the head". Pis
fer'hā T "party" *ka'būl an koy dī fer'hā*
 "both parties agreed" Prs
far'mān G, T "order" Prs
fer'mān G, T "much, big" Prs. *farā-*
wān, Panjshiri Prs *farēmōn*, Kabuli
ferimān (Masson, III, 18)
far'māsi M, G "to command". *far'māsi*
 M "he ordered", *ma 'dī 'šāhet far-*
'māsi T "he sent two witnesses" Prs
fa'rāmuš M "forgetful". Prs
fa'rār G "exiled" Prs
'fāres T "agreeing with (?)". *'aga xa'rēm*
 . . . *'fārez na 'dēra* "if I eat,
 it does not agree with me (*na mēfārad-*
um)" Prs.? Cf. Madaglashti Prs
fāridan "to wish, desire".
Farux'fāl T "n. of a king".
'farxam T "a handful" *'šu 'farxam-ē*
'ghīt. Prs., cf *farxamīdan* "to pluck,
 gather"
'fata G "victory" Prs
fāteha'xān T "reciter of prayers for the
 dead". Prs

'fāxtar G "ring-dove". Prs.
 'fāza G "yawning" 'fāza ka'nem, 'fāza m
 kašē'wī Prs
 fazl G "excellence, ornament". 'fazl e
 rha'ām-om āya "the ornament of
 my spring came" Prs

G

gā v gi'hāi
 gū M, G, P "cow" < Av. gav-. Cf. 'māgū
 gū M, G, T "ear", pl. gū'ān. gū'ān
 tar-au e'spō hā G "there is a louse
 in your ear(s)", gū tar au gard si G
 "there is dust in your ear" < Av
 gaoša-. Cf. gōš.
 gū M, gō G, D "human excrements".
 M also 'gū-i yarō'i'ka Prs
 gu'dar- guda'i'i M, G, T "to cross, pass,
 wander about" gu'zar gu'dartan M
 "they cross a ford", ha'zār tu 'dāda
 tar guda'rēm T "I am better than a
 thousand fathers like you (az hazār
 padar guzaštom)", žū me'hī guda'rō
 G "one month has passed", 'pādsā
 'yalaba guda'i'ō bōn T "the king
 had wandered much about". Prs
 gaḍ v gaṭ
 gufti'gū, gufta'gūi G, T "conversation,
 quarrel". Prs
 guftār G "conversation". Prs.
 'gūgurd T "match" 'gūgurd ē de'hī "he
 struck a match". Prs
 'gāhī, gā'hī T, gāi, gāi G, T "time".
 'žā gāi T "another time"; ga'hī
 bu'čēh ga'hī na 'bu'čēh T "sometimes
 he sees it, and sometimes not". Prs
 gēh- G "coire" 'gēhem-e 'te Cf Prs
 gūdan
 gi'hāi G, gi'ā M "grass" Prs

'ghana G "a necklace of silver rupces"
 Ind, cf Hind. gahnā "jewellery"
 ga'hīna G, T "ancient, former (gadīmī)".
 'pādsā e ga'īnīka T, 'yār-i ga'hīna G.
 Prs.?
 ghaṇḍ M, G, T, D "big". γus-e tān
 ghāṇḍ-a M "your house is big". Ind,
 cf Lhd. ghāṇ "big, much", Kalasha
 ghonā "large", Torwali gand "great",
 ghan "elder", Gauro gōnt "great",
 Pash. N gan
 ghaṇḍ bā'bā G "grandfather"
 ghaṇḍ mā'i'i G "grandmother"
 ghāṇ(d) ya'rō M "fat-tailed sheep".
 gel G "clay, mud" (?). mun har'wī gel-a
 "dāl i dard-it" (?).
 gul M, G, T, P "flower". gul-i zī'tō G
 "a yellow flower" Prs
 gul M, G "extinguished (fire)". āp 'gul
 (ru'xsaṭ)-an koj M "we extinguished
 the fire", 'guh te ka'nem G Prs
 gu'lāb G "rose" Prs
 Gulda'ra "n of a place"
 'galla G "herd of horses". Prs
 gi'lam G "woven carpet". Prs.
 gum M, G, T "lost". ān za'nēng ma
 'xā-m 'gum ka'nem G "how shall I
 get rid of my husband?" Prs
 gu'mān G "suspicion". Prs.
 gi'nō G gi'nō P "hair". žū 'tār gi'nō
 G = žū 'gīna 'tāl D < Av gaona-,
 cf. Psht. yūna etc
 gu'nā M, G "sin". Prs.
 gūna'gār M, G "sinner". Prs.
 gaṇ'dā M, G, D "stem" Pash S 'genilū,
 L 'gaṇḍi.
 ganda'būi M "stench". Prs
 ga'num M, G, P, ga'nem D "wheat"
 < Av. gantuma-.
 guṇ M "dumb". Prs V. dūnā'na,
 bi'bān.

gap G, T "word, rumour, command, affair". *pēž* 'gap na čīm G "do not listen to rumours (*pas i gap na garid*)", 'gap-au um 'pušta ku'ž δ G "I have arranged your affair". Prs.

ga'pār M, G, *ga'pār* D "fireplace" Cf. *ār* "fire" and Orm *gap* "stone"

ga'ri G, T, *ga'i* T "hour, while". 'žū *ga'i* 'žē ma 'dāl om "come to me for a while" Ind, the form with *r* through Prs, the one with *i* through Psht Cf *žōr*.

ge'rē M "knot" Prs.

gur, M, G, T, D, P, *ger* M, G "stone". < Av. *gauri*, cf Shgh *žēr* "stone", Orm. *guī* "hill" etc

gūr G, T "grasp, grip" Prs

gu'rē. *ghūt* M, G, T, D "to seize, buy" 'gure G *gu'i* "seize", *gu'īm* "I seize", 'ghūt G "seized", 'ghūtō G, 'ghūtō Phon "has seized", *pa'nān-um* 'ghūt T "I started on the road" < **gībāya* **gīfta*. Gr. 45, 54, 58, 73 Pash S etc 'qurum "I seize" is prob borr from Par. (v Rep p 26).

gūn T "tomb". *men'dī* 'gūn *koṛ* "he buried him" Prs

gurba'ka G "tortoise" Cf Prs *sangbaka* V *kasaba'ka*

gurba'mūš M "rat" (?) Prs.

gūr'bān G "collar". Prs

garid G, T, D, *garid* G "dust" *gar'dī* *par'dā* čhī T "he emerged from the dust-cloud" Prs

'gerde T "circuit, turn". 'čār 'gerde e *Ma'dinaika* Prs Cf *dūba'a*

gur'da M, G, D "kidney" Prs. With Psht *pušta warga* etc (EVP s v) cf also Cheremiss *βary* (Ir 1w)

garg M "scab, itching" Prs

guria'gai G "buyer, admirei (*xarīda wāl*)" Par + Prs

gu'ji M, G "puppy". Prs

gu'rān G, *gu'rāng* M "heavy" Prs. (cf Pash S *grūng*)

gu'ān'gī T "weight". Prs

ga'rāt G "hand-mill" Pash. I. *ga'iaf*, Lhd. *ghruṭ*, Khetranī *grat*, Kashm.

grāṭa, Jaunsari *ghaurāṭ*, Skr. *gharaṭṭa*.

qurz G, *guṛz* T "club" Prs

ga'ri v *ga'ri*.

gas. *gōst* M, G "to bite, sting" *zam'būr* 'gastōn G "the wasp stings", *ma* 'mun *zam'būr* *gōst* G, *berkhe'tōn-en* čē 'na-m *gasa* G "mētārsam čē na mā mēkana"; 'lhāi 'zā-m te 'gasa M "čēzī mēkanad-om" Prs. *garīdan*, Reg *gas* v Gr 70, *gōst* is a secondary formation.

gū'sāla D "calf" Prs

gu'spanū M, 'gūspand "fat-tailed sheep". Prs Cf *ya'rō-i* *dum'bī*

gāš G "a kind of cereals (*gāl*)". Cf Prs.

gāl "millet" (**garza*?) *gāš* < **gārša*, cf Psht *gōšt* "millet" (EVP s v *āyāžōl*)

geš "bad, sinful". < **gasya*-, derived from **gasa* < **ghydh* so, cf Anc Prs *gasta* "bad", Bal *qandag* "bad", etc ?

gōš D, *gūš* P "ear" *gūš kan*- T "to listen". Prs. V *gū*

'gūša G "corner" Prs

gašt M, T "time, turn" Prs

gaṭ G, T "mixed" *gaṭ ē ka'nem* G "I mix it", *hē dar'yā tar ē max'sōr* 'gad *kōn* T "he plunged into this river". Ind

gē'wēw- G "gāyānīdan" caus of *gēh*.

gaz M, G, T "ell". Prs

gu'zar M, G, T "passing, crossing, walking, a ford" karbe'stân tar gu'zar
koj M "he passed by the graveyard",
guza'r-om kur G "I took a walk",
gu'zar gu'dartan M "(we) are crossing
the ford (guzar guzaštim)". Prs
gāze'rak G, gā'zur D "carrot". Prs V.
zar'dak.
guzo'rân G "walking, crossing, liveli-
hood" Prs
'gaždum M, gaž'dum D, P "scorpion"
Prs V. ča'yardum

Г

γá T "wind" 'γá o 'γáphunē (q v)
< Av vāta.
γē G "now, well (diga)" (emphatic par-
ticle) < Av. vahyah- "better"?
γī M, G, D, P "willow". < Av vaēti-
'γaibi G "hidden, invisible". 'γaibi sa'dā
'āya "a hidden voice spoke" Prs
γu'bān G, T "dust storm". Prs
γarbat T "invisible" Prs.
γaf . γa'fī M, G, D "to weave". γafi-
man ē M, 'γafem-ē G "I weave",
γa'fī m G "I wove", γa'fītū hēm D
"I am weaving", zā jō'lā γafōi M
"the weaver has woven something
(ēizi jōlā bāstas)" < *waf-, cf. Av
uḏaēna-, Orm γaf-, EVP s.v. ūdāl
(Psht būda "woof" < *upa-uytā?)
γa'fak G "spider" V γaf- Cf dūvu-
'lūk, jō'lāk
γafō'yī T "braid" (baftagi). V. γaf-
γau'γā T "shouting, uproar (feγān)".
Prs
γuh- γušt G, T, D "to throw, place
(andāxtan)" γu'hem, 'ān em 'γuhutō,
'γuštum G 'čūr-ē 'tar ē 'γušt T "he

put the thief in front of him (duzda
pēš partafī)", latāb sōr mēz γuštīm
D "I put the book on the table".
< *wid- wista-, v EVP. sv wīštal,
cf. poss Prs bihan "porcupine"
< *wardana- (Skr. svā vidh-).
γūk G, D "frog". Prs
γēl G, T "rolling" 'γir 'γēl čhī = dugu'ī
G "the stone rolled down", γēlō T
has rolled" Cf Wkh wul wātsn,
Sar wul setao "to roll", W.Oss velun
"to turn", Mordw v'el- "to turn"?
With the Oss word Miller (GIPh. I,
Anh. p 24) compares Skr vellati,
but the interrelation of all these
words is uncertain. γēl < *wālyā-?
γu'lū M, G, T "much, big, very" dar'γā
γu'lū ā T "the river is large", mā-
khān γus tar γulū māneš hā G "there
are many people in our house". Prs.
(Ar.) γulūw "exceeding bounds, ex-
cess", cf. Par. S γulū "big"
γala'ba M, G, T "many, much" γala'ba-
m na'γōn xai'tān M "they are eating
much bread", 'γalaba 'sāheb-e 'sūrat
T "very beautiful", mā-īman γalaba
M "we are many" Prs. γalabat "mul-
titude, abundance", cf. Bakhtiyari
galava "very much".
γalaba'gī G "multitude, plenty" ma
γalaba'gī "in plenty"
γulū'gī G (Nijrau) "multitude, plenty".
Cf γu'lū, γalaba'gī
γe'lāf M, G "sheath of a sword" Prs.
γu'lak M, 'γulak G, 'γōlik D "bow"
Prs
γu'lām G, T "slave". Prs
γa'lat G, T "fault" ē . 'nām e xu-
'kān-ē γa'lat jā'rō T "he told his
own name incorrectly" Prs
γam G, T "pain". Prs.

γᾱn M, G, T, γan D, P "oak". < Av *vanā-* "tree" (EVP s v. *uanā*) Cf Pash. L *wanjī*, Khaw *bānē* "oak" etc

γēn- γēnt G "to collect". γēnt "jam hat" = γēnd-um kor; γēnd ka'nem = žu 'jāi ka'nem "I collect"; γonda D "collected, assembled (fōl)", žā γonda hen D "all the others are there (dagar fōl hast)". With D cf Prs. γunda "collected" But γēn-?

γun- γunt G, T, D "to find" zā-em γunt, γontum D "I found something", γuntōn G "finding, γunim ē G "I find" < Av. *vaēd-*, *vinda-* Reg γunt v. Gr. 55. Pash. S un- "to find" (untuy em "I find") < Ir?

γunda G "bud (γunduh)" γunda e gul Prs.

γa'nōkō, γanulō G "short (kōta)". < *wanta-, cf Sak. *vanda-*, Bal *gwand* "short" Cf. kōt

γa'nīr M, G "field" γa'nīr me'lēwem G "I plough" Cf Wkh *wūndr* Benveniste, in a letter, proposes to derive γa'nīr (< *wanta'r-) from *awa-antarya-, cf Av *awa-antara-* "an das, was innen ist, hinabreichend, augrenzend" "Sémaniquement le mot s'expliquerait par 'ce qui est à l'intérieur des possessions de la famille ou de la tribu'"

γāphw'nē, γā'phōnē (عَابُونِه) M, G, T "wind, n. of a horse belonging to Mahmud of Ghazni (cf a'ir)" γā "wind" (q v.) + phōn-ē < Av. *pasnu* "dust". Cf. Prs *xābbād* "dust-storm". In Afghanistan nearly all winds carry much dust V. *dha'mān*

γar G "harlot". Prs

γa'rō M, G "sheep", γa'rō D "lamb", M gen *γarwika* γa'rō-i dum'bī G "fat-tailed sheep" Cf. Phl. *varah*, Psht *wrai* etc (v EVP.). V. *māyu'rūh*, *γarōēu'ēa*

γār M, G, γār D "rain" γārī ozga M "rain falls". γār wāštū D < Av *vāra-*, cf. Orm. K *γōr'vēh* "to rain" etc. V *au'γār*.

γāi- M, G, γār- D "to rain" γarpi, bā'rōna γāia M, γarp-a γārtōn G, žāla γārtū D Cf γāi.

γār M, G, γār D, P "coal". < *angāia-, cf. Skr *angāra-*. Gr 51

γaira T "except, unless" γaira Zai-γōn . . ēna-i te "unless Z brings him" Prs

γaur T "reflection, consideration". γaur-e γa'rībika-i na 'kantōn "you do not consider the poor", γaur kaneman "I search for (buburim)" Prs.

γārī M "now". Cf. Prs. *bāi*, Skr. *vāra-* "time, turn" etc. V *ba'dī*

γīr G, T "late, delayed" ma'nān γīr-um ēhī G 'I am delayed'; ēā γīr āγē G, 'bade γīr sōr mu'nī guda'iō G "a long time has passed, and I have been forgotten (āli dēr šud sar-i mā)" Cf Soghd γīr "late", in which case Par. γīr is a lw. from an E Ir. dial, or γīr < *a-wīra-, a-waira- 'forgotten', cf EVP s v *hēr*.

γōra G "longing (armān)" Cf Av *var-* "to choose" etc

γa'rīb T "poor". Prs

γa'rībī G "poverty, distress" žār e γa'rībī = "the tomb". Prs.

Γōr'band G, T "the valley of Ghorband" γur'ēa M, G, D "hungry". Cf Prs *gurs* etc., Kurd *birēi* (Soane), *berēi*

(Adjarian) *yurč* < *wrs* + *č*. Ir **wrsu* < **wrtsu* (desiderative, cf Skr *vydh-* "to grow, thrive"), or, semasiologically more probable, **(s)wrs-*, cf Arm *k'alç* "hunger", acc to Pedersen (KZ, 39, 429), Lidén (Arm St. 100) < **swf-d-sk-*.

yarðču'ča M, G "lamb" V *ču'ča*, *ya'rð*. *yur'ča* M "hunger" V. *yur'ča*

yur'y M, G, T, D, P "wolf". < Av. *vəhrka-*

yar'ya'rā G "cascade, the sound of falling water". Prs

yark T "dirty, smeared with" *'yark-e* *'hineka*, „*ālūda ba xān*" Scarcely from Prs *γarg* "immersed"

γī'ān G, T "desolate, ruined (*wairāna*)" *ka'lān-an γī'rā kor* T "they destroyed the villages" < **a-waryāna* ? Cf Prs *wērān*, Phl *apērān* etc (Arm *aver* proves the Phl *p* to be merely orthographical); Skr. *avārya-* "irresistible, unrestrainable, incurable" ?

γī'rānī G "damage (*bērānī*)". *γī'rānī'yān-e* *yus'ka*

yar'p M, G, D "snow". *yar'pī dāha*, *γāra* M "it snows", *yar'p dā* G "it snowed" < Av *vafra-*, cf Orm L *γōš*

'yārat G "malice (*pastī*, *čukurī*)". Prs *yārat* "plunder, rapine".

yar'w "boiling". G *yar'w bīn* "was boiling" Cf

yar'w G "to be boiling". *'āwə* *'yar'w-etō* **warb-*, cf NSgh s.v. *wūrv-*, Minj *wurv-* (Zarubin)

yar'wēw- G "to boil" Cf *yar'w-*.

'yaraz T "design". *'yaraz-um 'na ka* "do not try to catch me (*māra na qīr*)". Prs

yur'ōk G "child" < **wpta-*, cf EVP. s.v. *wu* "small" (*wōrkai* etc "boy").

γo'romb- G "to thunder" Cf

γar'am'bas M, D "thunder (*kurum'bak*)". *az'mān γar'am'bas kana* M; *ā'γēš γar'am'bas kan'tū* D "the sky thunders" Cf Pash S *γo'romba* *'kantū*, L *γoro'gā* "it thunders", Prs *γar-mīdan* "to thunder". Cf *'bumburū*.

γur'zēw- G "to pour out" *γur'z-* < **wihyz-*, Skr. *vi-sy-*, cf Soghd *wixarš-* "to liberate" (inchoative *s*)

γa'sō M, G, T, D, P "calf" ("during the first year" G) *nī'rōk*, *'māda γ°* G "male, female calf" Cf Orm. K *γwac*, Sak. *vasaka-*, Skr *vatsa-* etc

'γēso G "too little (*kam*)".

γus, *γos* M, G, T, D, P "house" *'γus tar* *'hēc čiz na dērem* T "I have nothing in the house" < Av. *vis-*, cf Bal. *gis*, Minj *γis-kīg* (Zarubin) "roof" (< **wis-kataka-* ? cf Ishk. *kos-kud* etc, *γi-* < **wi-* as in *γina* "blood", *γistōn* "felt" < **wistarna-*)

γussa'mand G "distressed, angry (*deq*, *axafa*)". Prs

γōš G, T "cut hair", *γōš kan-* "to cut the hair" *'sōr-ē ham 'γōš kor* T. < **wysa-* Av *varəsa-* "hair", *frā-wərəsa-* "deprived of hair", Prs *gurs* "lock of hair"

γūš G, D "meat". Cf Minj *γūš* < Tajiki *γūš* (acc to Gauthiot) But *γūš* must be an E Ir. form, prob. bor. into Par. and Taj from Minj (or a similar dialect) *γūš* < *gauš* (*črāš*, cf. Psht *γwaša*).

γūš-e danām'ka M, G "gums" V *pin-dar*, *wīrā*

γušt G, D, P "finger". *γuštān-um* G "my fingers", *'γušt 'γušt-um 'γušt* G "I threw twenty fingers". < Av *angušta-*, cf Yazg *wašt*, Minj *ayuškvā* (Gauth), *ā'gušk'a* (Zar) etc Gr. 51. Av *vitast-* "span" would also have

resulted in Par. **γušt* Cf. *aŋ'gušt*, *pan'jā*
γušt M, G, D, P (*γušt* Phon., when pronounced slowly) "20" < **wisati*, Av *visanti*
γu'stī G "ring". Cf *γušt* V *angušta'rī*
γu'stūra M, G "a kind of tree with round leaves (*siāhčūb*)"
γuša'nal, *γuša'wa'lē* G, *γužwa'lē* D "wide trousers". Lw ? Cf Prs *šawāl*, Wkh *šawalak* etc
γāuc'rī G "hard, severe (*bisyār zūrā-warī*)" *γurčā'gī* *γāuc'rī* "a severe hunger". Ar *γābir* "solid, lasting"?
γax M, G, T "sound, voice". *tū γax kor* M "tū nāra kadī" < Av *vaxša-* "word"
γix T "root". **uax-xa-*, cf. Prs. *bix*, Psht. *wēx*. V *bix*, *kō'di*, *ri'sā*
γūza G "dishevelled (hair)". *e'čēw tū* *γūza* *kākul* "*bubān tu zulf dirāz*". Prs. *γōza* "a rosary, string of beads", cf Afgh. Prs *du γōza γōza zulfān-iš*
γāzd G "fat (*čārbū*)". < **wazdā*, cf. EVP s.v. *uāzda*. Is Psht *γōz* "fat of the kidneys" horr. from Par. or Orm ?
Γaz'nī T "Ghazni"

H

hā "he, she is", *hēm* "I am etc". *zū* *'kurri sī*, *'mēn-ē* *'γus* *'dhiraŋga* *'mē* *'kurri tar zū* *'šēr hā* T "there is a ravine, in the middle of which there is something resembling a house, and in the ravine there is a lion" Cf *-a*, *-ā* and *sī*. Gr 167 f.
hai kan- G, T "to whip". *su'uān-ē* *'nhōšt*,

'hai kuŋō *'čhī* T "he mounted a horse and went off whipping it", *'hai kanen* *'āya*
hē M, G, T "this". *'hē ker*, *'he kker* T "this work". Gr. 126
hī M, G "bridge" < Av *haētu-*, Sar *yeid* etc (EVP s.v. **hēl*)
hu, *ho* M, G, T "that" Gr 129
hu- G, T "all" *hu* *'čō-ē* "all four of them", *hu ppōnj an* "all five of us". A proclitic, shortened form of **hōrw* < **harwa-*? Cf *huddī*, *huss*
'habda M "17" Prs
haba'sī "Abyssinian, Negro". Prs.
hēc M, *heč* G, T "any" *hēc gašt*, *hēc kabī* "anytime", *hēc čiz* "anything", *'kačal bi'yā* *'heč na bē* "I will not have a worthless brother at all (*nābūt heč na bāša*)", *heč na* T "not at all" Prs
huddī, *huddē* G, T (هُدَى) "both" *'huddē ka'stēān* T "both girls" Cf. *hu-* *huddī'nān* M, G, T (هُدْبَنَان) "both" (subst). Cf *hu-*
'Hardar G "Alī"
hadd M, G, *hač* D, *hāt* M "bone". Lhd *hadd* (but Pash L *aṭha*)
hadd-e kaburγāi'kā G "rib".
hadd-e mēni'kā G "hip-bone".
haif G, T "violence, injustice". Prs
hāγ G transl by *xāk* ("earth, dust") in *hāγ kan-* "to spill" *'hāγ-um* *'kur* = *γurzē'wim*, *ma* *'bōr* *'hāγ na kor* "it was not spilt outside (*bērūn xāk na kad*), *hāγ čhī* "was spilt". < **hāka* > Prs *xāk*?
hogm v *hukm*
'hājes T "exhausted". Prs. *'ājiz*.
'heqa G "so much (*hamīqadr*)". *'heqa pēri'sān* "so distressed" V *hē*, *čeka*.
'hōkī T "noble (*mutabar, sarkaš*)".

hu'káb M, *uqáb* T "a kind of eagle" (?)
Prs.

ho'qūf G, T "power, ability (*zōr*)".
hoqūf-an ōst na zhaštōn T "our
power did not suffice (*zōr-i mā na*
mērasīd)". Prs *wuqūf*

haqq G "truth". *ba haqq* "really" Prs
'hākūm G "governor" Prs

ha'kīm, *ha'kimjī* M, G "doctor" Prs

hukm M, T, *'hukəm* G, *hugm* T "com-
mand" *hugm*, *hogm-e kor*, *hog'mī*
G "by command" Prs

huk'man Phon "on command" *'mendē*
huk'man *'mērōr* Prs *hukman?*

'hēkezm M "such" *hē + Prs qism*

ha'la(i) kan- M, G, T "to run". *ha'lar*
kanem M, G, *mun 'hala kor* M, G, T;
ha'la kanen M "running" Prs *hala*
kardan "to assail, storm" V. *halka*,
dhāw

hāl G, T "condition, matter" *hāl-e*
zur'ka-m, *ē ēe 'hāl a* "what is the
matter?" Prs

hēl kan- T "to bring in", or "release"?.
ma mā'lān-ē 'bur, *'hēl-ē kor* "he took
away the beasts (goods) and brought
them (into the house) or let them
loose (*hēl kat*)"

'hila T "frand" Prs

hul'bar G "fore-lock, front-hair (*pikā*)".

'halka kan- G, T "to run, canter". *'halka*
ka'nōr G, *'alkan γušt* T "they ran".

Ar. *halq* "making haste"?

ha'lāk G "destruction" Prs

Hal'qama T "n of a warrior".

hē'lāl G "the new moon". Prs.

halapa'ta (هَلَبَتَه) G "frightened (*bēwār*,
warxatā)"

hūlata M "knowing, learning" *hawī zā*
hūlata paraman "we learn this thing

(*ē ēz āmoxst šawīm*)" Prs *hūlat*
"art, invention, cunning, knack" etc?

Cf *'hila*

hal'wā G "sweets" Prs.

ham, *am*, *'m* M, G, T "also, too". *wām*
γurča-ir M "are you, too, hungry?"

Prs. — T also *hum* as in Psht

'hāmō G "raw". Cf Prs. *xām*, Psht
ōm etc

ha'māl G "n. of a month". Prs.

ha'māl M "pregnant" Prs.

ham'rā M, G, T "comrade, assistant"

hamrā γāx kan "hamrā-itān nāra
kun", *ba ham'rā ī 'yanika* T "hy
means of the oak-wood" Prs.

Hu'marz G "n of a vill. in Panjshir
(Andreev *Vomarz*)" Av **hu-ma-*
raza?

ham'sāya G "neighbour" Prs.

hīm'zō G "churning" *hīm'zō 'dhēman*
"we churn". Cf Bal *hīz* "a leather
churn"?

'hanu P "earthquake" Ind, cf Skr
hanu- "anything which destroys life",
Khow *hon* "inundation". V *zūzila*

hā G T "yes" Hind.

hān M, G "a pass" *'hān gudar'man*

"let us cross the pass" Cf Skr

sānu- "mountain ridge", Kalasha

sōnn "mountain"? (In Kati *'parši*

means "mountain" and "pass").

hīn M, G, T, D "hlood" < Av *vohun-*,
cf Orm L *īn*, Psht *wīna* etc. Gr
39, 43.

hīnča'kōī G "dripping with blood, red".
rux'sāla-e lāl e hīnča'kōī 'tān-a "you
have a cheek like a bloodred tulip"
V. *čak-*

han'dam G "intimate friend" Prs

Ha'nīfa G "n of a man"

han'wāi T "completely, constantly". Prs

heŋ'gas G "neighing of a horse" Pash
G huŋ'gas
hu'pēr- hu'pāt M, G, T "to dig out,
drag away (*kandan*)" hu'pēriman
M, ho'pērem G, hu'pēra T "may he
pick (a fruit) (*mēwa bekana*)", sōr
'ōspī hu'pāt T "dragged her from the
horse (*az asp kand*)", ne'hālān
'hupēren čhī T "the shoots were dug
up" Pash S ōpər-, L opu-
har G, T "every". Prs
ha- ha'rī G, T "to be lost" dālī m
ha'rī G "az pēs-um gum šud", žū
phōr . . ha'ra T "one fruit is lost"
Cf Skr. sy- "to run away" etc,
Soghd xar-, Kurd har- "to go"
hūr G "hour" Prs.
'harčē M, G, T "all, whatever" 'harčē-m
čē kū'ra T "whatever I have done",
sa'bā 'harčē ka T "do whatever you
like tomorrow", az 'harčē pu'sā
ka'nan G "however much they ask".
Prs
harf G "word" Prs.
'harkī, 'harke G, T "everyone". 'čhēn
'harke 'γus tar-ē G "everyone went
to his house" Prs
harkū "everywhere, wherever"
har'kāra T "wrestling-ground, ring".
har'kāra tar da 'āya, ku'stī-ē ghīt
"he entered the ring and wrestled"
hai'rān G, T "astonished, perplexed"
ba 'jān-e xu'kā hai'rān ū'zāhem T
"I remained perplexed in my mind".
Prs
hēraŋ'gī T "in this manner". Cf kēraŋ'gī.
hur'sī G "latticed veranda". Prs
Hērāt G "Herat"
harw hōt, har'wī (Gr 200) M, G, T, D
"to hear". har'weta-eman M "we are
hearing", mā yax hōt M "I heard a

sound", har'wēto hēm D; 'ān-em
harwētō G "I am hearing", mun
'γax-ē 'hōt (har'wī) G "I heard his
voice", mā 'huss-an hōt (har'wī) "we
all heard", hōt yax-um hōt G "I
heard seven voices", 'agar ma 'mun
tar har'wē G "if you listen to me",
harčē-a 'hatō G "whatever you have
heard". < Av har-, haurva- "to
observe", cf Psht arwēdāl "to hear".
ha'rēw- "to lose" pa'nān-e 'γusika ē
harē'wī "he lost his way home (*gum
kat*)". Cf har-
hus(s) (حوس, هسي) M, G, T, hoss D
"all" hussī'nān "all of them"
(هسينان) hos mānešān D Cf
hu- Gr 148.
hi'sāb, he'sāb M, G "account, reckoning,
share" Prs
'hāsel G "produce, crop (*hāsel, zamīn*)".
Prs
hast T "existence" Prs
huš M, G, T "sense, consciousness"
xu'kān-um huš-um āya M, žū mūn
hušī M "one hair of sense", huš
kan- "to take care" Prs.
hušk G "it dried up, withered" < Av.
huška- (Note Indo Ir *sušta- in Phl
Psalter xwšty, Kal šūsta, Katī štu)
'hušku, 'huškō M, G, o'skār(?) D "dry"
šū o'skār a D "the clay is dry". Cf
hušk
'hušše G, T "all three" Cf hu-, hus
huš'yār G, hu'sār D "wise". Prs.
hōt M, G, T, hōt, (hōt) D, P "7" < Av
hapta
hat'lōs M, G, 'hattos P "17"
ha'wā G, T "air, desire" ha'wā-e šekāri-
'ka T "desire of hunting" Prs
ha'wē, ha'wī, hē'wī M, G, T "this".
Gr 132.

ho'wī, ho'wī M, G, T "that" Gr 132.
haweke'i G "having this much power".

haweke'i bīn = haweqada'rī koṛ 'she accomplished this much'

howeka T "so much". V ho'wī; cf. 'hega.

ha'wāl G, T "condition". Prs

ha'wāla G, T "a cut, stroke". 'sōr-e e'dē tar ha'wāla koṛ T "he struck at his head" Prs.

hīwar G "husband's brother (hēwar)" Pl hīwar(γar)'ān. Afgh Pis, or genuine hēwar rhymes with Psht lēwar, Skr devara- etc, but what has become of the d-?

'haweraṅ G "in this way" Cf. ha'wī V 'hewēzail

'howeraṅ, 'hōweraṅ T "in that way" Cf. ho'wī.

hu'wāš- huwā'šī G "to scold (dāu zadan)"

'hēwaz T "instead of" 'hēwaz e 'tā sōri'ka "instead of your head".

he'wyak G, T "this very" Gr 133. Cf.

ha'wī. ho'wyak G, T (هوئک) "that very" Gr 133 Cf ho'wī

'hēwezail, 'hēzail G, T, 'hezal M "thus" tu xu hēzail na kan G, 'hēzal 'na kan M. V. zail.

ha'yā G "modesty" Prs

hauz G "tank, lake" Prs

'hezā (هزا) G "anything". hēc + zā.

ha'zār G, T "1000". 'hōt a'zār "7000". Prs

'hāzer T "present, ready" Prs

hažda M "18" Prs

haž'dār M, T "snake" Prs V kirm

hažnafa'rī G "military conscription".

Prs hašt-nafari

ǰ

ǰā(ī) G, T "place". ǰā ba ǰā 'on the spot". Prs

ǰuba T "Friday" rūz-e ǰuba. Prs ǰuma'

ǰibak T "pocket". Prs.

'Jabul Sa'rā T "Jabl-us-Siraj" Cf Par'wān

ǰaba'lak M, G "lightning" az'mān ǰaba'lak de'hī M Cf. Pash S 'ǰabala(k) V balk

ǰabr G "power". Prs

ǰa'bār G "powerful". Xu'dā e ǰa'bār Prs

ǰabra'il G "Gabriel".

'ǰādū G, T "sorcery, magic" Prs Cf

ǰādū'e G "magic".

ǰu'dā G, T "separated". 'sōr-ē-om ǰu'dā koṛ T "I cut off his head". Prs

ǰu'dāi G, T "separation". Prs

ǰādū'gar G, T "sorcerer" Prs

ǰa'drān T "n of a Pathan tribe". 'Maṅgal o ǰadrā o ǰā'jī, sō na'far za'īfe 'Mangal o ǰadrān'ka

ǰaf- G "to bark" e'spō-a 'ǰafetō "the dog barks". Prs, cf Pash S ǰaf-

ǰi'gar M, ǰigar T, D "liver" ǰigar um 'xūn koṛ T "I am angry" Pis. V pa'pō

ǰā'ru'rī G "having cartridges" (?) tōfaṅ- 'gān-ē ǰā'ru'rī, dā'rū fārī'mān chī "their muskets had cartridges, they got plenty of powder"

ǰe'hān G "the world". Prs

ǰā'jī T "n of a Pathan tribe"

ǰu'kēw- T "to move, shake" hež ǰu'kēwen na na'rī 'he could not move it"

Cf Shgh ǰuk- "to beat" (Zarubin)? V ǰum'bēw-

jāl M, G, D "hair" (coll). Pl *jāl'lān*.

Hind *jāl* "net" etc ? But cf Pash
L *čāl* "woman's hair"

'jāla M, G, *žāla* D "hail" *'jāla čha'rī*

M, *žāla γārtū* D Prs *žāla* (Badakhshi
jāla, Madagi *jōla*) V *šenge'rī*

'jela'u G, *jela'bā* T (? Phon) "bridle" Prs.

jō'lā D "weaver". Prs.

'jūlē G "shaking" *'jūlē da'hem* "I
shake". Prs *jūlidān* "to be scat-
tered". V *jum'bēw*, *ju'kēw*.

jō'lāk M "spider" V *jōlā* Cf *dīcu-*
'rūk, *γa'fak*

žalāla'bād T "Jalalabad".

jel'lāt G, *jal'lāt* T "henchman". Prs.

jul'wā G "splendid appearance". Prs

jam M, G, T "assembled, collected"

jam kur, *jam čhī* Prs

'jāma G "garment" Prs

jum'bēw G "to shake". *'šōr-ē jum'bē'wī*

"he shook his head" Prs V *'jūlē-*
ju'kēw.

'jumkī G "ear-rings" *gū'ān tar-au 'jumkī*
sī. Panj *ghumkī*

jan- jō G, T "to beat (alarm etc)", D

"to kill". *'gap janem* T, *nāra jō*

T "shouted", *čiq ē jō* G "she beat
alarm", *ān-e ma tū janem* D "I

kill you", *tū ma mun čukun jantū*

D, *jōm* "I killed", *'jantan astan*

"mekuštand" Nijrau acc to G. —

< Av *jan-*. V *mēr-*

'janō G, T, *'janu* D, *'janwē* M "alive".

< **jwanta*(ka), cf. Av. *jan-*

jān G, T "soul, self, body". *jān-um*

G "my soul, beloved", *'jān e xu'kān-*
au ham 'huš kan G "take care of

yourself also", *jān um te su'nī-m* G

"I bathe", *ta'mām e jānī'ka-i tā*

'zānū T "the whole of his body down

to the knees" Prs.

jīnē M, G, T, *jīnj* P, *jīmc* (?) D "wife"

jīnē-e ba'rem "I take a wife", *'jīnēka*

'xī m G "my wife's sister" **jānīčī-*,

cf. Kohrud *jīnjī* etc, Zeb *wujinjāk*

jan'nad T "Paradise" Prs

je'nāsa T "funeral", Prs.

'janwē v. *'janō*

žāng G, T "battle, war" *'jaŋ tar* "to
the battle" Prs

jaŋ'gī T "belonging to the war". *'faŋj-e*

jaŋ'gī Prs

jaŋg'jār G "battlefield" Prs

'jaŋgal M, G, T, D "forest". *ma jaŋga-*

'lān-ē ka'fī T "he cut down the
trees" Prs

jar- v *jar-*

jār G "neighbour" Prs *ēl o jār*.

jār'ū M "broom" *jār'ū mā 'kantan* "I

am sweeping" Prs V. *rūy-*

jīr D "bow-string" < Av *jyā-* V. *zē*

jōr v *jōr*

jurā M "male child". *dī bālā paidā*

čhēn, *jurā-in* "two children were
born, they are boys". Prs.

jur'yāt M, G, *ju'γāt* M, *jur'yāt* D

"curdled milk (*māst*)" Turkī *juyrāt*,

cf Pash S *jur'gūt*, L *jō'γrāt*.

jurm G, T "crime, fine" Prs

jarma'nī G "German rifle" *tō'faŋg e*

jarma'nī Also Pash. L, cf Pashto

jarmānā "a Persian-gulf rifle".

'jēran G "a red horse (*asp-i surx*)"

Turk

jar'nēl G "general" Engl.

jar- ja'ri (*jōr* ?) G, T, *jar- ja'ri* M,

jar- ja'ri C "to say", *zā-e ja'rem*

G "I say something", *jartōn-em* G

"I am saying", *mun ma 'tō zā ja'ri*

G "I said something to you", *mun*

ja'jō bōn "I had said" *ja'ren*

G "to say" (Phon.), *jārto-um* M,

'mā ma 'tō ja'rī, 'tū ma 'mun ja'rī,
'mā ma 'tō dal ja'rī M "I said to
you", 'ja'rī hēm D, ja'rīm D "I
said", hēc khān gap 'na jōr T
"nobody said a word" < Av. gar-
"to praise", Skr jñ- "to call out,
address", cf. Psht. žaṛəl "to cry"
(likewise with introduction of the
r into the present stem)
jōr G, jōr D, jōr M, G, T "well, in
health, prepared, arranged". bāw-a
jōr-ā? D "is your father well?",
wā jōr hēr? M, ma 'tō w'dhek pen
'jōr ka'nem G "I shall arrange between
you and her" Ind, the form with
r through Psht, the one with r
through Prs. Cf. ga'rī.
'jasta G, T "shoe (paizār)" Pl ja'stān
Psht jista "a shoe with high heels"
juṭ G, T "concealed" 'juṭ-ē ka'nem,
pa'juṭ "secretly". Hind. jhūṭ "fal-
sehood, lie", Pash L juṭī f "thief" Cf
'juṭī G "theft" pa 'juṭigu'rīm Cf cū'rī
jāw- G "to chew" Prs
ju'wāp, ju'wāb M, G, T "answer" ju-
'wāp-a te da'hēm T "I shall answer
you", ju'wāb kōi T (Phon) Prs
ju'wān M, G, T "young, a youth" Prs
Cf 'bīlō
ju'wānī G "youth" Prs.
jō'wārī M, G, ja'wārī D, jō'wār P
"maize". Ind
jauza M "yoke" V žūy.

K

*ka "who", in tu (k)ka'i T "who are
you", kā G (ka-ā) "who is it (kīst)",
'ka-yen G "who are they (kīstand)".
Gr 142.

kān M, G, T "whose" Gr. 142
kī M, G, T "who" Gr 142
kō M, G, kō P, kō'yan (pl ?) D "roof,
ceiling" *kata-, Wkh kūt, Ishk.
kos kud, Mj yis-kīg, Orm cūw (?)
kū G, T, kū M "where". puš au kū
ha? G "where is your sou", kū para
M "where are you going?". Cf
khānjār Gr 150.
ka'bī M, G, T "when". hēc ka'bī M
"any time (hēc gašt)", 'har ka'bī 'bē,
'dāda-m te ma 'mun 'mēra T "my
father may kill me any time", ka'bī
'āyē? M "when did you come?" Ind?
kūb- T "to beat a drum" na'āra 'kūbī
"mekūban" Prs
ka'bāp, ka'bāb G "roast meat". Prs
ka'būl kan- G "to approve" Prs
qabr G "tomb" Prs
kabur'ā M, G "ribs" Prs.
qabri'stān G, karbe'stān M, G (zarbi'stān M)
"graveyard" Prs
ka'būt G "blue" Prs. V sauž.
kabū'tar M, G, D "pigeon". Prs.
kab'zar G "handle". Prs qabza V.
de'stai
ka'čō M, G, ka'čō D "thorn, furze"
'dhār tar cī'mēm, 'pā tar-um 'kačō
ma'ēi G "I wandered in the hills
and a thorn stung my foot" Ind ;
Ashk ka'čik, Waig kāčik < Skr.
kaksa-.
kačō'arak G "furze-gatherer"
'kuča M "ram" Prs quē, qōē "a horned
fighting ram" V mā'nōk, nē'rōk
γa'rō
kūč G "wandering, marching (as a
nomad)" 'γarp 'kūč 'āya "an avalan-
che fell down" T "family (uštuk
u puštuk)" Prs.
'kučuk M, ku'čōk, G "dog". Cf. Badakhshi

kūčuk "puppy", Orm. L *ku'čuk*. V. *e'pō*.
ku'čōk G, T, *ku'čuk* P "span (*bilišt*)".
 Taj *kučōk* "embrace, fathom". (Turk).
 V *be'lišť*
'kačal M, G, T "dirty, bad (*nābūt, xarāb*)".
 Prs *kačal* "one who has no hairs, and is marked with wounds or scars"?
ku'čend M "from where". *ōsp-a kučend-a kor* "from where, have you brought the horse?", *tu kučend-ē* "from where are you?". Cf *kū, e'čend*. V *ku'jend*
hūč'a'ndōk M, G, T, D "knife". **kṛtyana-*?
 Cf. Prs. *kārd*, Soghd *kr'ty'nčh* etc
 Gr 34, 57.
ka'čārī G "court of justice (*hākumnašin*)"
 Ind
kačera'phōr G "beans (*mās*)" Cf H1
kačariyā "a fruit used for pickling"?
qadd, ladd G "stature, height". Prs
'qadam G, T "foot, step" *žū 'kadam*
 "one step" Prs
kaf G "foam". Prs
kaf G "palm of the hand". Prs Cf
kaf-e dōst M, D "id"
kaf-e 'pā M "sole of the foot". Prs
karf, G, T "intoxication" *'karf-e xō-*
ma'ka T "captured by sleep",
'mende 'kano būr T "he became
 senseless" Prs *karf*
kāf'tek M "a big kind of wasp" Cf
 Pash S *kāftek*
'kēftan G "captain". Engl
'kā'xaz G "letter" Prs
kā'hī D "throat". V *ka'mā*
khā- M, G "to scratch" *'sōr-um 'khāem*
 G, *khārtōn* M Cf S1 *khahū* "itch"?
khū M, G, T "elevated, high". *zāi 'khū*
kanman M, *'khū ka'nem* G "I lift";
sōr 'khū kō'r T (Phon) < Av. *kaofa-*?
khūf- G "to cough" *'khūfem-ē* "sulfa

mēkunam", *khūftōn-em*. Cf Ishk.
xofuk, Yd *kofah*, Mj *xōfay*, Khov
kopik, Kurd *kof, quf* (Soane), "cough",
 Oss *xufin* "to cough" V *surfa*
khū'fō G "coughing".

khuj- *khuj'i* G, T "to ask" *ma 'mun*
na khuj'ōr "do not ask me", *khuj'i*,
khō'jī 'asked' Par S *kōej-*, *kūej-*, L
xoř, Shina *khōjōlki* etc

khujew- *khujewi* (كهیو) G, T, D "to ask"
 (not causative) *khujewem* G, T,
čā-m ēr khujēutan T "why do you
 ask me?", *ku'jētū-hem* D., *khujē'wō*
 G "he asked".

kha'mōr G "threshing" *kha'mur wa'hē-*
wem

khan- *kha'nī* M, G, T, D "to laugh".
'khāntā-eman M "we are laughing",
'khančō hēm D "I am laughing" =
'ān-em 'khantōn G; *'khanem* G, *kha'nī*
 M, G "he laughed" Cf Prs *xan-*
dīdan, Wkh *kand-āk* etc, Ashk
kōn- etc

kha'nōr G "laughing".

khān G, T "which (*kučām*)". Gr 143.

khān (کانه, کانه) M, G, T "which,
 some" *khān zām te gasa* "čizī
mēkanad-om", *hē γus khāenika* M
 "this house belongs to somebody";
ma 'khān-ē 'ženem G "I shall bring
 one of them". < Av *katāma-*". Gr
 143, 145

khān'jār (کانهجای), M, G, T "where,
 whence". *har khān'jār* T "every-
 where"

khīn (کهی) M, G, T "anybody" *heč*
khīn na "nobody". *khīn 'na*
para G "let no one become".
 Cf Samnani *kīn*? < **kahya* + *nā*?
 (v. Gr 145)

'*khandi* T "mountain, peak (*tēy*)". *Paddō-khandi* "*Tēy i siyāh*". Ind., cf. Shina (Dras) *khān* "mountain", Torw *khan*, Maiyā *khān*, Singales *kanda* "hill"

'*khānas* G "bellowing". '*gū-a* '*khānas* '*kantōn* Cf Pash S *γānas* V '*qōnas* *kheṇ* M "ground soil", *khend* (*ṇḍ**) G "cultivated field" Pash. L *khaṇḍ* *khār*, *qhar* G, T (*khār* Phon) "anger" Prs. *qahr*.

khōr M, G, T, *khōr* D "donkey". *khōr kōra* G "the donkey is blind". Prob genuine, cf *Av xara-* (Gr 53 ff.), not borrr from Pash L *khār* etc.

khur G "cave". Cf. Pash S *khul* "ra-vine"? V '*kurri*

khu'ri G, D "heel". Pash L *khu'ri* V *pēš'pā*

khōrō'buḡ G "melon (*xarbuḡ*)". Translated from Prs *xarbuḡ* Cf

khōrō'gū G "hare" Prs. *xargōš*, Kurd (Soane) *hergū* V *sa'hōk*, *xar'gōš*.

khe'rēw M, G "to pick up" '*kurya* '*dāna* *khe'rēwtūn* M "the hen picks grain", *khewim* G < **xrāpaya-* (Greek *κρόπιον* "sickle" Lat. *carpo* etc)? Gr 59 V. *o'rēw*.

Kōhe'stān G "the Kohistan of Kabul". *ku'jēnd* M "whence". *ha'wō zī'nān-e ḡspikva* *ku'jēnd ēn*? "from where are these saddles of the horses?", *cēn-dhēk ḡspān* *ku'jēnd-ēn*? "*hamī aspān az ku'jā astān*?" V. *ku'čēnd*

kark M, D "flea" Prs V *ruč*

kā'ki M, G "mother's brother (*taḡā'i*)" Afgh Prs *kākā* "father's younger brother", Prs *kākī* "aunt".

kūk G "nail" *kū'kān-e āhe'nē* "iron nails" Ind., cf. Pash. S *kō'kū*, Lhd. *kōkā* "hobnail, tack" etc.

Karku'bād T "n of a king, Qubād".

Kū'kâf G, T "Koh-i Qâf"

'*kâkul* G "lock, curl". Prs

kâku'li T "having curls"

kal P, '*kala* T "head" '*kala ān* '*āwurō* T Prs V *sōr*, *pēška'lā*

kal M, G, T "bald" Prs

kā'lā T, *ka'lā* G "house, fort". *hōt ka'lā da'rūntar* T "inside seven castles".

Prs Cf Andreas, DL 1928, 2257

kāl T "flight" '*Mahmad Ha'nīfa* '*hājes zī* '*kāl a* "*qūwat iḡ kam ast, ājes āmad, hālī kāl iḡ ast*" Prs *kāl* "flight"

kāl G "time". Ind

Kāl e Ar'zān G "n of a place".

kā'lā M, G, T "dress, clothes" *kā'lān-e xān'ka-m* T "my husband's clothes".

Prs

kōl M, G "valley" Turki?

ku'lā M "cap" Prs V *kūr*

ku'lba M "plough" *ku'lba barīman* Prs V *mē'lēw*.

keli'dak M "jaw-bone" Pash S *kilidak*

kulf G "lock (*kulf*)" Prs *qufl*

kala'gī da'nān G "front-tooth"

kūh'qāšt G "key" Cf Prs. *kūl(ā)*

**kālāja* T "the upper part of the arm" *e'dā* '*hude kālā'jānī āle'sī* "he seized both his upper-arms"

'*kulk* *yušt* D "little finger". Afgh Prs

kulk "(little) finger" Pash, S *kelk* "finger", Afgh Prs *kulk* "reed".

kā'lālī M "earthen jar" Prs < Ind *ku'lāl* "potter"

kull M, G, T "all". Prs

kull M, G "blunt" Prs *kall* "being blunt" (or *kul* "crooked, defective")

ka'lam M, G, T "pen". Once = *lāwār* T. Prs

'*kālin*, M, *kā'līnā* D "knitted carpet". Prs. V *pa'lās*

ka'land, v ku'lang

ka'lānfār G "a kind of perfume" Prs
qaranful "clove, gilly flower", Turki
kalampur etc < Gr χαρμόφυλλον.

ku'lang M, G "crane" Prs

ku'lang M, D, ka'land G "mattock, pick-axe" Prs kulang, kaland

ka'mā M, G "throat" umr-e kama'i-
om G "the life of my throat (umr-i
gulū)" Cf Psht dial kūmai "Adam's
apple" (EVP s v) Cf

kām M, G, D "palate" Prs

kōm T "tribe" tū 'kōm-e ma'nān-ē Prs

kam'čīn G "whip" Prs

kūma'ván B "commandant". dī pu'sā
kūma'vánā Psht komaidān Engl.?

ka'māk G, D "cream" PIs, Turk, cf
Shgh. ka'mōxē, Khov xombox etc

ku'mak T "help, assistance (kumakgūnā,
yārī dādan)" Prs Cf

kuma'kī T "assistance, the reserve of
an army" tū kuma'kī e'dān-a koṛ
"tu kumakī ira kadī", kuma'kī (ī-ī)
wazīri'ka čhī "the reserves of the
vazir went off" Prs

ka'māl G "perfection" Prs

ka'mān T "bow" Prs Cf γυ'lak.

ka'mān-ī 'Rustam G "rainbow" ka-
mān-ī Rustam čha'γī Prs

ka'mand G, T "halter, lasso" a'brōān-au
ka'mand-a Prs.

ka'mand G "stable" mē ka'mand dar
ā'ya, 'sail-ē kuṛ ma ḏ'spā, "she en-
tered the stable and looked at the
horses". Pash L kamand

kamān'dār T "archer" Prs

ka'mar T "rock". kama'rī čha'γī Prs.

kamar'band G "belt" Prs.

kīma'tī G "dear, expensive". Prs.

kan- kuṛ, kōṛ M, G, T, D (kuṛ, kōṛ Phon)
"to do" kan'tō-em G "I am doing";

kan, kā⁽ⁿ⁾, pl ka'nōr "do", ku'ṛō
(کړو) "has done", kuṛa bōn "had
done" Av. kərənav- kərəta-

'kānō G, kōn D, kānū P "blind" Ind,
cf Khov kānu, Ashk kāṛa etc (v
Rep p 25) V kōr

'kōna M, G, D "ancient, old". Prs

kun M, G, T, D postpos "to, for" Gr
96 Ind, cf Sī kanē "to, for" etc,
Pash. L kan "to", Waig ken dat
suff < Skr karṇe.

kančā'nī M "harlot" Ind

qand, qan G "sugar". Prs

'kunda G "stocks for offenders". Prs

ken'γāla T "bride (nānzāt)". Taj kīn-
gol'a "betrothal", Prs kan'γāla
"āliam poscere" Cf Psht čan'γōl
"betrothed" (EVP s.v.)

kuṇj T "corner" 'kuṇj-e butxānā'ka
tar "in a corner of the temple" Prs.

ke'nāna T "side, edge" uā ke'nāra bōr
"you must stand aside". Prs.

ka'nīz G "girl" Prs

'qāpčī T "doorkeeper". Turk

'kō'pān (pl ?) G "hump" Cf Shgh
kūfōn, Rosh k'upōn (Zarubīn), Pash
L 'kōpē.

'kārī M, G, T "clean, good" 'kārī

howyak-a G "that is better", kārī'ān

kun na'zar kan G "look at her beau-
ties" Afgh. Prs

kēr M, G, T, kīr D "work, business"

če kēr dērē M "či kār dārī" < Av.
kanyā-

ke'rā G "hire". ke'rā ka'nem Prs

kōr M, T "blind" Prs V 'kānō, bī'tečh

ka'rīb G "near" Prs. V nōz'dik.

Kara'bā'γ G, Kāla'bā'γ T "n of a place"

qur'bān T "sacrifice". pa'ram qur'bān-e

'nām-au "qurbān-ut mēšom" Prs

karbe'stān v qabrē'stān

'kōrdi M "root", kōrd G "watering basin round the root of a tree" Cf Katī kar'ū?

kār'gī G, T "goodness, beauty". ba kār'gī ma 'gū dū'čī G "did he milk the cow well?", az kār'gī T "on account of his beauty" Cf 'kārī.

kar'gas M "vulture" Prs

kur' M, G, T, D, P "hen" Cf Prs karg, Psht čirg (ṁ) Shgh čas (čus m) etc

'kur'ye 'dhārī G "wild hen"

'kur'ye ā'wī G "duck". V. mur'γāwī.

kurm M, D "snake", P "worm". Prs V haz'dār Cf

kur'māk M "worm".

kurma T "hash, lobscouse" Lhd. kormā "cooked meat, curry"

kōrma'hī G "a kind of uneatable fish" Prs

ku'rān T "half rupee, kran" Prs V. rhuš

qu'rān G "Koran, oath" 'tu ba qu'rān 'dēre "you have sworn on the Koran". Prs

'kērangī T "in what manner" ma ma'nā 'xā 'lērangī ku'rō? What have you done with my husband?". Pash L 'kērang Cf hērangī

kār'naul G "colonel" Engl

karr M, G "deaf". Prs V 'būru, bī'gū

kur'ā M, G, 'kurra D "colt". Prs.

'kurri T "ravine (šikāf)" V. khur.

ka'rār G, T "quiet, resting". γarp o γār ka'rār kor G "it stopped snowing and raining", ka'rārehā-ē ma dharam ē unt T "he slowly brought her down to the ground", as ka'rārī 'slowly'. Prs.

kur'tī M, kur'tin G, D "jacket" Prs

ku'rūt "dried curds (kurūt)" Prs

kar'waš G "lizard". V šī'lānd

kōr M, G "stick, fire-wood". ha'uē kōr-iman mā 'xā? 'kantan M "we are breaking this stick". Pash. L kō'ā "tree" Cf kōndi?

kur G, D "cap". Cf Av. karēti- "n of a piece of dress"? Cf Katī kur "cap" But v NShgh, 41² V kulā kōrd v. 'kōndī.

ko'rīm G "wooden". V kōr

qu't T "destroyed, cut into pieces" ma 'puš-om ē 'qu't ku'rō "he has destroyed my son (xurd-iš kat)", qu't kan'tō "mēxurt". Prs qart "slicing in pieces"? Cf Psht qurt hānī "gravel, fragments of stone".

kasaba'ka D "tortoise", cf Turki qablu-baga "Krote die eine Hille hat" (Vambéry) cf. Ar kisā "garment", kasa "putting on of clothes"

ka'sāyan D "bedding". Cf Pash L ka'sājan "id" Cf the preceding word? V wīra'nō

'qasam G, T "oath" 'qasam-ē xū? Prs 'Qāsem T "n of a man"

kās G "castle" Prs

kā'sūr T "γōr" (?). kā'sūr-om ba'dhēk 'dālī gu'rīm "let me now take from him my ."

kausa'ā M, G "shoe". mā kausa'ā ghīt M "I have bought shoes". Prs kafš, kauš, Pash Nir kōšarā. V par'zār

'qissa, 'qessa, 'kissa G, T "tale". Prs qessa'xān T "reciter of tales". Prs qast T "intention (mudā)" Prs qašd.

kāset G, T "messenger" Prs

ku'sēw- G (Nijr) "to dig"

kaš kan- G, T "to pull, stretch, contract" Prs kašidan

kāš P "eyebrow" < Av karša- "furrow" V a'brō

kāša'gū M, G, *kāša'gū* D, *kaša'qū* P
"bullock". Cf "*kāšghau* Yag, in
Badakhshān und Pāmīr" (Tom 764),
Shgh *kuš gōw* "bullock" (Zar)

'kaštē M, G, T, D (کشت, کشت) "girl"
< **kanīstākī*, Skr. *kanīsthā*, cf Av.
kamī-etc, Psht. *čan-yōl* Minj *kiñ'tika*,
Wkh *kond* prob also belongs to this
stem, not to that of Skr *kāntā*-(Tom)

'kešta M "field, cultivation". Prs

'keštī T "boat" Prs

'kušta T "killed". In *as 'kušta ku'stān*
kor, as *'pušta pu'sta* "they made
killed of the killed and a plain of the
plain", i. e. "they slaughtered com-
pletely" Prs

'kuštī T "wrestling". *'kuštī 'gurīman*
"let us wrestle". Prs.

kaštē'ōk G (کشنه اوک) "a small girl"
V *'kaštē*

ka'sēw- G, T "to sigh, yawn". *'fāza-m*
kašēwī G "I yawned", *'zur tar-om*
'ā' ka'sēwī T "I sighed "oh" in my
heart". V. *kaš kan-*. Cf Prs *āh*
kašūdan "to fetch a sigh".

'kōšxāna T "guest-room (*kūšk*)". Taj
kuš-xona "house with a single room".

ka(ɪ)'tī G "scissors" *γa'rō kar'li ka'nem*.
Prs *karčī* + Panj *katī*?

'qātī M "famine" Prs

ku'tāb M, G, T "book". Prs

ku'tal P "pass". Prs

kar'tān G "band of a shirt"

'qāter G "mule" Prs

ka'tex G, P "cheese" Prs *qatq* "butter-
milk", Pash D *'xatek, xatak* "salted,
hard cheese" V *pa'nir*

kaḡ D "bed" Ind, e g Pash L *kaḡ*
V. *čār'pān*.

kaḡ- ka'fī M, G, T, D "to cut" *žū*
tī eman katetan M "we are felling a

tree", *ka'fīto hēm* D, *tū'yān-āw-um*
ka'fī T "I paid the price for you
(*tōi burīdam, xūlās kadam*)" Ind,
Pash S *kaḡ- etc*

kuḡ kuḡī M, G "to crush". o'γur *tar-um*
ku'fī G "I crushed it in a mortar".

Lhd *kutḡan* "to beat, pound" etc.

kōt M "short" **kōt*, Prs. *kōtāh* V.
'yanukō, 'luḡḡu.

**kuḡur* v *'lunč-e kuḡuri'ka*.

'kaḡḡō G, T "old" Ind, cf. Panj *kaḡthā*
"hard" etc.?

kaḡ'tōi G "old age" *mau'sum-e kaḡ'tōi-yu*.

kuḡ'tō G "lame" Pash L *ku'ta* etc
V *šočču*

kaḡta'bāw D "grandfather" V. *bābā*

'kāvun G "in some direction or other
(*kudām taraf*)", *'kāvānō* (کاوآنو) T

"in which direction (*kudām sun*)".
V *wānō*

ka'wār D, P "mouse". Pash. L *kau'ra*
"rat". V *ba'lūr*

ka'wēr- G "to scrape, scratch"

'qūwat G, T "power, strength" *'qūwat*
kun 'ham xu na 'čhī ☐ "neither of
them overpowered the other (*ba qūwat*
na šud)" Prs

qūwat'dār G "powerful" Prs.

qūwat'nāk G "powerful" Prs

kāz M, G, T, D "shirt" Cf Pash. L
xās?

qāzī G, T "judge" Prs.

kīza'rē G "milking-pail (*kūza, gaudōša*)".
Cf. Pash. L *kūza'rī*, Orm. L *kūza'lī*.

L

lab G, T "lip". In *lab-e kha'nō* G, *lab-e*

žī T "the banks of the stream". Prs
lauč M, G, *'lauč* D "lip (the usual word)".

lau'cân-um Phon (لوجان), *lapč* G (poetical) Prs
luč M, G, T, D "naked" *luč kan-* T "to rob", *sēlā'bân-an* 'luč 'āyēn T "they came with drawn swords" Prs.
lēf G, T "bedclothes". *lēf-a* 'tāl-a *kuṛō?* G 'have you hung up the bedclothes?" Prs *lhāf*, Badakhshi *lēf*
laq- "to stick to, strike" 'bānō e 'ēsq au ma 'mun la'gō G "the arrow of your love has struck me" Ind
la'gēw- M, D "to lit a fire". *āw lagēiman* M, *rhīne-m lagētū* (**lagētū*) D "I am lighting the fire" V *lag-*
La'yak G "n of a place".
'lāyar M, G "lean". Prs
lhanō (لھانو) G "slippery (*lašni*)" Cf Prs *lašn* "smooth, slippery" < *(h)*laxšna-*, *laxšidan*, *layzidan* "to slip, slide" < *(h)*laxš-*, (h)*lagž-* < **slagh-s(k)-* cf Bal *layuṣay* "to slip"
lhāš G "finished (*xilās*)" *lhāš čemtō* "(the mulberries) are finished" Derivation from **xilās* < Prs *xilās* is phonetically improbable
lejj- *lejj'i* G "to be ashamed" *lejje-* 'tōn-em. Ind, cf Pash L *laž-*
lejj'a'nāk G "bashful"
la'jām M, G "bridle" Prs
lak G, T "a lakh, 100,000". 'šū *llak* T, *dōz lak si'pāi* T. Prs. < Ind
'laklak M "stork". Prs
lāl G "ruby". Prs
'lāla G "tulip" Prs
'lāla T "elder brother". Afgh. Prs
lāl'tāq G "a kind of flower". Prs
lāl + tāq?
lāla'zār G "tulip-bed" Prs.
lam in *lam dah-* M, G, T, D "to place,

permit (*māndan*)" *ki'tāb sō 'mēz* 'lām da M "put the book on the table", *badhēk-iman k° s° m° lām dhaxtan* M, *lam da'hēm* G, D, 'lam-um dā G, ma 'mun-en na 'lam 'dhaxtan G "they do not allow me" *kuča'nōk mēx tar* 'lām da M "hang the knife on the peg" Cf *la'mō* V *ēčēw-*, *γuh*.
la'mō M, G "hanging" *čiv'ráy la'mō a* Ind, Skr *lamb-* "to hang down" etc Cf
la'mēw- M, G "to hang up" *ēkī zā la'mēw* M "hang up this thing", *lamēwō'z-a* G "āwē'zan kada'gī s"
la'in G "accursed" *šai'tān-e lu'in*. Prs.
'lunč-e kuturi'ka M "podex" Prs *lunj* "cheek, inside of the cheek"?
lang D "lame". Prs V 'šōčēū
leng G "leg" Prs
'lungī H "scarf, lungee" Ind
langō'ṭa M, G "turban" Hind etc
langō'tā "join-cloth"
lān'dā G, *lun'dā* M "s'out, corpulent" V *čāk*
'lunḍu D "short, narrow" Hind *lunḍā* "tailcropped, stripped", Psht lw.
land "curt, stumpy, short"
'Lārom T "n of a pass near Shutul"
larz- G "to tremble". Prs
lar'zēw- G "to make tremble" *lar'zēwōn-um a* "mēlarzānad-um"
le'pē G "boy" (said to be a Pachaghami word) 'čēnō le'pē 'pē-a 'xartōn "the small boy drinks milk"
lūr- *lūr'i* G, T "to seek, search for (*pālidan*, *gaštan*)" *lūr'tōn-em* T "mēpātom", 'nā ta'mām *lu'rī* G Hind *loṛhnā* "to seek"
līs . *lušt* M, G "to heck". 'līsem e, 'lušt-um-ē G Cf Prs *lēš* *lušt* Prob genuine, v Gr. 70

la'sēw- M, G, T "to untie" na'yon-ē
pu'fī lasē'wī T "he took down the
bread from his back"

leš- M, in 'taua le'sīm "I have fever"
V tau

'laškar G, T "army" Prs

lušt v lis-

lata'ī G "rag" Panj. lattā etc

lūṭa'hī M "ear of maize"

la'wak- 'to flee" G 'hākīm o 'mar'dum
ham lawa'hī "the governor and the
people fled".

'liwōn M, G, 'liwō M, 'liōn D, P "clarified
butter (rōyan)". < Pash *liwan
< *grīwan (Pash L lōu', cf. Waig
grawī, grāwa, Skr ghyatavat-

'lāwər, lā'wər M, lā'wər G, 'lawər T
"membrum virile". Pash. S, L lay-
(g)ūn "membrum virile", Pash L laurī
"rod"? Cf Orm L lau'ra 'scrotum"

lauz G "language" ōst 'lauze Pa'rācī
sa'bak m'sā dhanōn "he was
teaching the P language". Prs

laxš- G "to slip, slide" Prs V lhanō

'lāyag M, G "deserving". Prs

lāza (لَا زَا) G "a moment, while", Prs

M

ma M, G, T, D prefix denoting the acc
etc Gr 86

mai G "wine" Prs

mā M, G, T "we" Gr 113

mā G "mother" Av mātār- V ā'ī,
mācī, 'māma

mū M "hair". In the expression žū
mū hušī "one hair of sense" Prs.

ma'bōr G, T "outside" V ma, bōr

mu'bān ak G "fortunate" Prs

mač- ma'cī G, T "to cut, hurt, stick".

'pā tar-um 'kačēō ma'cī "a thorn
wounded my foot (xalīd)", sōr tar-ē
ma'cī "he struck his head", šū tar
ma'cī T "stuck in the mud (dar gūl
xalīd)" Hind. macānā "to stir up,
excite" etc ?

ma'cī M, G, T "a kiss" 'gure ma'cī G
"take a kiss" Hind macchī, Psht
mača, Pash. S mačī

'mācī M, G "mother" V mā, 'māma
mū'ēō M, G, mūcā C, 'mūcō P, mū'ēō D
"ant" < *marivēāka-, cf Prs mōīcā,
W Oss mūjug etc

māda M, G "crushed". uārūn em
'xēra tar 'māda kantōn M "I grind
the flour at the mill", mušt pen
māda kanem M "I crush with the
fist", wārūn-a 'māda 'kantōn G,
wārūm-um 'xēra tar 'māda koř G
Prs

māda M, G, mā- D "female" 'māda
γa'sō G (v. māda'gū, māda'ēōk)
Prs V šī'čak

mūda'ī G "enemy". Prs, cf Pash L
munda'ī

mu'dā G "at once when" (?) mu'dā hē
ga'pān-ē jā'rō bōn "instantly
when she had said these words" (?)
Prs muddah

mu'dā G, T "intention, desire (maxsad)"
či mu'dā dērē? T, ba mu'dā kan T
Prs mūdā'a

māda'gū G, mā'gū D, P "cow"

māda'ku'ēōk G "bitch"

ma'd'lab G "purpose" Prs

mu'dām M, G, T "always" Prs

ma'd'āna M, 'mādiān P "mare" Prs.
V šī'čak ōsp

mai'dān G, T, D "plain" Prs

'modreb G "a barber" Prob a dom
(barber and minstrel in one person)

is meant. Prs *nutrib* "a musician, singer"

ma'gam G, T "possibly, unless (*magar*)".

ma'gam *če* *ma'čē* 'pherē G "possibly you will be turned into a fish", *ma'gam* *tu pa'ra ta'bīpe* *ma'nā* G "if you do not become my physician".

Prs *magar*?

Mu'bil, *Muq'bil* T "n. of a man"

moyo'rūk D "sheep". V *γa'rē*

ma'γas D, P "fly". Cf Prs *ma'gas*

mayz G "kernel". *'dežika* 'mayz "walnut kernel" Proh borrr from Prs. *mayz*

mayz-e sōri'ka M, G "brain"

mā'hī D "fish" Prs V 'masō

mē'hī M, G, T (مهی) "month". **mā-hika*, cf. Orm *māi*, Psht *spōž-māi* "moon", W Oss *maya* "moon, month", Prs. *māk* etc V *ma'hōk*

mēhīn T "monthly, of a month" žu

'mēhīn-a 'he is one month old"

maha'bat G "love" Prs

**mahačēi*? *sō bōre mahačēi'ka-i* žu

'kala-i āwī'zān-a T (Phon), *'kunj-e*

'mahačēi, *kunje butzānā'ka* T (Phon.). The word is repeated three times and is quite distinct It seems to mean something like "castle, fort"

ma'hak, *mhak* G "straight to, at, towards that, exactly there" (?). *mahak dharām tar* "to the ground there (*da hamū zamīn dūr*)" (but *ha'wī dharam tar* "to the ground here, *da hamī zamīn nezdīk*"), *mhak dāl xā tar-ē* "dar hamū pēš-e šū-iš", *mahak dha'ram tar ē dhī*, *dehī mahak xīf tar-e bi'yā*

Prob *ma + hak*, cf 133

ma'hōk M, G *ma'hōk*, D, P "moon".

ma'hōk āle'sī M, *ma'hōk gu'rīn* *čō* D

"the moon was eclipsed" Cf *mēhī*

< **maha* ? Cf Khorasan Kurd. *mehak*

"month"

'mhākām, *maha'gam*, *maha'kām* G, T

(مُحْكَم) "forcibly" *'mhākām-ē* 'āleš

"*mākām biqīr-iš*" Prs

mhō'lāt G, *mūlat* T "respite, delay"

Prs *muhlat*, cf. Bal *mhōlat*

'Mahmad, *'Māmad* *Ha'nīfa* 'Sāheb T

"n of a person"

Mah'mūd, *Mā'mūd*, *Mhāmūd* G "n. of a person"

meh'mān, *mhe'mān*, G, T, *mē'mān* M, G

"guest". Prs V *mēmā'nī*

ma'hīn G "fine, thin, a small grain of rice (*berenj-i mahīn*)" Prs

'mēher G "love". Prs

mehra'bānī G "friendliness" Prs.

'mhētar G "groom" Prs *mhtar*

mu'jā M, *me'zā* G, *me'jān* pl T "wimpers" Prs *muža*, *muža* (Taj *muža*, Pash S lw. *mužū*, Bad *muža*) Prob.

all the Par forms are borrr

'majma G "a dish, plate (γuī)" Prs

mu'j'rā G "reward". Prs

mā'khān M, G, T "our" Gr 113.

ma'khār (مخار) G "in the middle of (*mayz-i*, *mābān*) *ma'khār-e dar'yā* *pa'rā* Prs *muqhar* "subdued, defeated"?

ma'kān G "dirt" (?) *ma'kānān* 'astārōr

sweep away the dirt" Or "sweep the house", cf Prs *makān*?

makān-rūya'kān (pl.) G "sweepers"

Makkatul'lā T "Mekka".

makr T "fraud" Prs

Maqet, *Maged* T "n of a warrior".

Mu'qātel T "n of a king".

'maīla G "festival, fair (*mēla*, *jašna*)".

Ind

māl M, G, T "property, cattle". Prs
ma'lak G "movement". *ma'lak xūr*
 "he moved". Prs. *malaq*, "canter,
 gallop"
ma'lek G "headman of a village" Prs
mulk M, G, T "country" Prs
ma'lāk T "angel" Pl *malākān* Prs
malā'ik pl
'mullā G, T "mulla". Prs
ma'lūm G, T "known" *mā'lūm kan-*
 Prs
ma'lāmat G "reproof" Prs
'mūlat T "delay". V *mhōlat*.
ma'lax M, G, P "grasshopper" Prs
mē'lēw- G "to plough" *jōwārī-īman*
mē'lēwtan
'māma M, G, T "mother" Pash S *mā'mā*
 Cf *ā'ī*, *māsī*
mīm G "the letter m" Prs
mēmā'nī G "feast" Prs V *meh'mān*
mā'mūr T "engaged in" (?) *marḍu'mān*
mā'mūr chēn 'yūš o pu'lāu 'kurma
 tar 'the people were engaged in
 eating meat and pillau and hash"
 Prs *ma'mūr* "fixed, determined"
mu'nīaz, *mubā'iz*, *mu'bayez* G "umpire,
 judge". Prs *mumayiz*
ma'īnā G "starling". Ind.
mēn M, G, T, D "waist" Prob < Av
maidyāna-, cf Sak *myāna-*, Prs
myān, Luri *min* etc Cf however
 Shgh *mēnd* "waist-band" etc Gr 57
 Cf
mēn, *mē* M, G, T "within, among" Gr.
 220
mun etc M, G, T, D "me" < Av *mana*
 Gr 112.
'mānda G "left, remaining, tired" *yu'lū*
'mānda chēm Prs (Cf semasiologi-
 cally Ishk *frīnduk* "tired": *frīn*
 "he remained" < **u-ruxna-*, Wkh

warexk "tired" *warečn* "to remain",
 Si *virč- virto* "to be wearied")
'mendē M, G, T "this" (acc) Gr 128.
'mundē M, G, T, *mōnde* G, T "that"
mandān pl D. Gr 131.
men'dhēk G, T "this very (*hamī*)" Gr 135.
mun'dhēk G, T "that very (*hamū*)". Gr
 135
mā'endar G "stepmother" (*mādarandar*,
ambāy). Par *mā* + Prs *mādarandar*
'māndūt D, P "apricot". Cf.Orm K
malat V *zar'dālū*.
ma'nōk G, D "ram" < **maišna-?* V.
'kuča, *nē'rōk* *ya'rō*
ma'nān M, G, T "my" Gr 112
min'nat M, *'mennat* G "entreaty".
 Prs
mu'nāsib M "fit, proper". Prs
'māneš G, T, *'māniš*, *'māneš* D, P "man
 (homo)" Ind, cf Waig *ma'naš* etc,
 but Pash *ādam* V. *'ādam*.
manša'hūr (مسهور) G "famous" Prs
mašhūr
menth- M, G "to smear, rub, wipe"
lī'wōn-em *'menthetūn* M "I smear
 with fat", *dos'māl pen em ara'qān-*
um *'menthetūn* (*a'stārtūn*) M "I wipe
 away the sweat with my handker-
 chief", *'menthemān* M "bumālīm",
'menthem-e G Gr. 61, cf Wkh
mandāk, Waz Psht (*kšē*)-*mandāl* "to
 shampoo", Si *manan*^u "to sham-
 poo", Shima *manorki* "to rub" etc
 But Hi *mādnā* "to rub, knead" etc.
 < *myd-*
man'yār G "mist, fog". Faj, cf Shgh
manyār "steam"
man'dō M, G (Phon *'manḍu-m*), *maḥ'dō*
 D, *man'dō* T (مَند) "neck" Ind,
 Pash. L *manda*, O *man'dō*, Ashk

man'da, Welsh Gypsy *mend* (S1 *maṇi* "vertebrae of the neck"?).
muṇḍa'rān M, G "thigh", Cf. Pash Sh *muṇḍa'rān*. V. *rān*.
'Mangal T "n. of a tribe".
maṇ'gīr G, T (*maṇ'gūr*, *'mōgūr* Phon) "occupied, engaged". *maṇ'gīr-em* T "kār dāram".
mer-.mur (مر) M, G, T, D "to die".
howī ādam-a 'mertūn M, *fā'lānī mur* M, G, *'mērem e* M, G, D. < **mrya*-, Av. *mirya*- etc.
mēr-.māt (مات میر) M, G, T "to kill" *'mā 'mendē 'ādam 'mērman* M "we kill this man", *hē 'ādam mē'ren cī* M "this man was killed", *'mendē ādam-an māt* M "they killed this man", *mērtōn-ē a* G "he is killing him", *mērtan astan* G "*mēkuštand*"; *ma b'yāe ma'nā cū'rān 'mātō* T "the thieves have killed my brother".
 < **māraya*- **marxta*- (cf Av *marək*- "to kill", Orm. *māk* "withered" = *'mātō* < **marxtaka*-). V *jan*-
me'rō G "death"
mu'rāi puṭ M "spine". Cf. Pash. S *murupuṭ*
 **murč* G "ant" *murč-i sur'khō* "red ant", *murč-i 'paddō* "black ant"
 Prs. V *mū'čō*.
mur'ē M, G "sparrow". < *mryga-ē*, Av *mārya-*, Prs *murγ* "bird", Psht *murγaī*, Orm K *nargā*, Ishk *murγuk* "sparrow"
mur'čal T "breastwork (*sangar*). Prs
mu'rād G "aim, desired object" Prs
'maṛdum, *'maṛdum* G, T also *maṛ'dām* "people" *'šēr za'hī dāl maṛ'dām*, *'maṛdum ja'rī xub ker-ā* T "the lion came to the people, people said it is a good deed". Prs.

mur'γāwī M, D, *murγā'wī* T "duck"
 Prs V *kurγ-e ā'wī*.
maṛγū'zār G, T "meadow". Prs
'maruk M, G "a kind of pea (*mušung*)".
 Cf Pash S *maṛūk* V "*mašung*"?
mar'kad G "sepulchre, pilgrimage (*zuyā-rat*)". Prs. *maṛqad* "sepulchre".
Mī'rān T "n. of a man"
Mīrasan T "n. of a man".
Mar'zī G "n. of a place".
Mīr'zā T "n. of a man"
Mīr'zā G "a nobleman, mirza" Prs.
maṛ- M "to smear" (?) *šū maṛmān* "let us smear it with clay". Cf Skr. *mṛd-*. V. Orm *maṛ-*.
ma'rō M, G "soft". Cf. Skr *mṛdu-* (Psht *maṛwand* "wrist"?)
mēṛ M, G, T, D "man (vir)", P "husband". < Anc. Prs *martya-*, cf Psht. *mēṛs* etc (EVP s.v. *maranaī*). V. *xāi*.
mur v. *mer-*.
'murō G "dead" V. *mer-*.
maṛ'dī G "courage (*maṛdiga'rī*)" Prs.
'maṛdum v *'maṛdum*
'murda T "corpse" Prs
ma'rōk G, T "slow(ly), softly". V *ma'rō*
ma'sī G "ankle-ring". Cf Psht. *masaī* an ornament for the head"? Ind?
'masō M, G "fish". < Av. *masya-*. V *mā'hī*
ma'īs M, G, *ma'iz* T "dried mulberries"
 Pash L *maiz* "id.", from Prs *mauiz* "raisins"
mes G "brass" Prs
ma'sāla G "ingredient, spicery". *ma'sāla e dast'kā* "the contents of the cooking pot" Prs.
māase'lī T "bribe, money (?) (*rūpā*)"
risālān kun-ē māase'lī dā. Prs *māzil* "small (present)"?

mesl G, məzl M "similar, resembling"
ba mizl e mušk u ambar Prs.
 mī'sāl G "resembling".
 musul'mān G, T "Moslem". Prs
 mau'sum G "time, period". Prs
 ma'stī G, T "merriment, madness".
ʔəŋg u ma'stī-an kōr T "they fought
 madly" Prs.
 ma'stāna G "coquettish". Prs
 māš M "bean" Prs. māš "pease".
 muš v muž
 mūš-i par'ān D "bat" Prs V šaup'a'ra-k
 mašk G "inflated skin" V. sanda'rā
 Prs
 mušk G "musk" Prs
 mušt M, G, T, D "flint" Prs ?
 māt v mēr.
 Mī'āt G "n of a king".
 muta'bar M, mōta'bār T "rich, power-
 ful". Prs
 'mātal G "respite" 'dōs ruč-um 'mātal
 ku'rō.
 'mōtar (موطر) "motor car". Engl
 'maṭṭa G "dirt, mud". Ind., Lhd. maṭ
 "alluvial deposit", Psht. maṭṭa "clay"
 mēwa G, T "fruit". Prs
 māwe'hā G "mother and daughter".
 'huddī m°, 'hušše m°. V bāue'hā
 Pash L. āyuryā
 'māwul G "uncle, mother's brother"
 (said to be a Pachaghan word) Pash
 S mau'lū etc V. kālī
 'māwar T "woollen jacket (čagman)".
 mēx M, mīx G "nail" Prs (both forms).
 mux M, G, T, D, P "face, cheek". mux-e
 xudāi'kā 'dērē G, "i-ū-i xw'dā 'dārī"
 (an oath), mux čhō G "he is silent",
 ba 'mux-ē 'āya G "he vomited",
 dī 'mux-e 'čhačō G "two red cheeks"
 Cf. Psht max, Orm. mux, Skr mukha-
 *muxke'ān G (Phon.) n of a part of

the body, mentioned between da'nānān
 "teeth" and ala'sān "jaws"
 'maxsād G "object, aim" Prs.
 max'sūd G "aim, purpose" Prs
 max'sōr G, T "myself (xud-i mā)" =
 ma xu sōr V. xu'sōr
 maza G "taste, flavour" Prs
 ma'zāi G "taste" ma'zāi čašem
 ma'iz v ma'is
 mēz M, G "table". Prs
 mīz G, D "urine". mīzī kanem D. Prob
 genuine Cf Orm. mīzī V. šāša.
 'mōza M, G "shoe" 'mōza 'pā-i kōr G
 "he put on a shoe" Prs.
 maz'dūr, muz'dūr M "servant" Prs
 ma'zāk (مزاق) G, T "entertainment,
 jest, deceiving (sāattērī, firēb)" ma
 'mun ma'zāk na ka'na G "do not
 let him deceive me", 'mastī u ma'zāk-
 au G, ba ma'zāk T "softly, slowly
 (ba čatarzōnak?)", cf Psht pə maza*
 Prs. mīzāh "jest, joke", mazzāh
 "a jester"?
 məzl M v mesl.
 maza'nāk G "tasty" yu'lū 'kārī maza-
 'nāk 'āyō "it tastes very good" Prs
 ma'zār G "tomb of a saint". Prs.
 muž, muš (مُش) M, G, T, D "go", pl
 mu'zōr 'muš 'paraman G "come, let
 us go". Pash, L muž-, muč- "to flee"
 V. par-, čhī
 me'zāz G "pulse, temperament". 'na
 gu'rī za'if-e 'Kābūl, me'zāz-ē xumuk a
 "do not take a woman from K, her
 pulse is cold" Prs mīzāj.

N

na M, G, T "not". Also in prohibitions,
 as in colloquial Prs na berkh T

"do not fear" Repeated in 'na 'dērē 'γus tar au na 'māl u 'zar tū T "you have neither riches nor gold in your house" Cf. Prs na etc

nā (𐭌) G "no" nā nā. Cf. na nar M, G "reed" Prs V dumb.

nē ēe, na ēe T, na'ī ēe G "lest, if not, that not". aga 'mu kum bi'yā bē, 'kārī bē, 'nē ēe na 'bē, 'kačal bi'yā 'heē na bē T "if I shall have a brother, he must be good, if he is not that, I will have no bad brother (aga nē ki na bāša, nābūt hež na bāša)", 'na ēe he'wyak bīle pa'nān-ē gu'rī-a, 'kāvun pa'rī-a T "that he will not take this road again, but will go somewhere (else) (na ki hamī rāra bāz bi'ira, kudām taraf burawa)"; na'ī ēe 'wā tar 'lejjā G "lest he shall feel ashamed by your presence (nē ki az šumā šarminda bāša)"

nī G, T "today". mun nī-xa'wān 'xōm dħōr G "I had a dream this last night", nī guda'rī "this day passed away", nī wyār "this night" Shgh. nur, Soghd nur "today", Cheikess nyč'epō "tonight" (< Ir nū-xšapar, Troubetskoy, MSL 22, 248) Also Pash S, L nū, Waig etc. onū.

nī- nar'γō M, G, T "to go out, away". nīm ē G "mēbrāyam", taf nītō G "taf mēbrāya", 'nētō Phon, 'ānē gap-e tū. na 'nīm T "I shall not break your command (na mēbarāyam)", sēl nar'γō M "the flood came down", nar'γēm 1 sg, nar'γē 2 sg., ma bōr nar'γēm G "bērūn brāmadum" < Av. nš-ay- *nš gata-, cf Orm nš-nayōk, Sar narjēs narjēd "to pass through", Chr Soghd nīz- Gr 71 Cf also Pash S nē- "to go out"

nō M, G, T, P, nū D "9" < Av nava

nō M, G, T, nū D "new, fresh" < Av. nava-

'nūbat G "time, turn". Prs

'nauča G ('naoča Phon) "young, fresh". wō 'nauča ne'hāl Prs

nā'dān T "foolish". Prs

nāf M G "navel" Prs ?

'nafar G, T "person" ha'zār nafari'ka T "one thousand men", pen'jā 'nafar T, dōs nafaren (9) γurča en G "da nafar gušna ast" Prs

ne'gār G "picture, beauty beloved" 'xūō ne'gār-um Prs

nigā'wān T "protector". Prs

'nāya G "guilty (jurm "crime")". ān dāl tō nāya čēm "mā pēš-ī tū nāya šudam" Prs ?

nə'γūl G, na'γūl D "staircase". Prs nūγōl, nāγūl

na'γōn M, G, D "bread". āne na'γōn xa'rēm D. Cf Psht. nayan etc. (v EVP. s v)

na'γōn-pe'čāk G "baker (nān-bāi)" Cf. na'γōn pha'kō G "baker". V peč- noγ'rā v nuγ'a

na'γāra T "drum" Pis.

nī'hēk M, G, nī'hak D "today". nī'hēk pa'nān-e dō'rīn čēm M "I have walked a long way today" V. nī

ne'hāl G, T (ne'hāl, nī'haal Phon) "a young shoot". Prs

nhāmuy G "forgetful, forgetting". ma- 'nān nhā'muy-um čī "I have forgotten it", 'tān nhā'muy-a čī? < *rhamuy < *frāmγšta-, cf Prs farāmuš(t), Minj. fərmīšk-, Orm šramōt Gr. 63

nhēn- nhānt M, G, D "to make to sit down, place". mā-man ma tō nhēne-man M, ān-e ma to nhēnem D; mā-man mundē nhēntan "we make him

sit down", *mā ma tū nhánt M*
Cf.
nhîn-, n^hhîn- nhašt-, n^hhašt, M, G, T, D
(نہست. نہین) "to sit down"
nhînemān G "let ut sit", *n^hhaštō-a*
"he is sitting", *nhōšt* "he sat down",
'nhaštām "I sat down". < **n^hhîdnā-*
nî-hasta-, cf Samn *nîl-: niast* etc,
Prs *nîšin- nišast* (v BSL, 24, 206 ff)
Nač'mân T "n. of a man".
nā'jōr G, T "ill, sick". *hē ōspân nā'jōr*
hastān G "these horses were ill",
cān jōr hēn, ōān nā'jōr hēn, hēwyakān
γulū nā'jōr hēn G "these are well,
those are ill, and those there are
very ill" Prs-Ind, cf. Psht *nājō*,
Afgh Prs *nājōr* V. *jōr*.
nā'jū'wānī G "youth" Prs
nāk G "pear" Prs
nēk T "good". *nēk u bad*. Prs
ne'hā G, T "marriage". Prs
nōk v nōrk.
nūk M, G, T "point (of a knife etc)".
nūke- ōlī'ka T Prs
naql "tale". Prs
noql T "dried fruits (*mēwa i safēd*)"
Prs.
nuq'ra G, noγ'rā M, nox'ra D, nok'ra P
"silver". Prs V. *čhaṭa'i*
nū'kar G "servant, soldier" *tū 'mun*
pen nū'kar dhar "stay with me as
a servant" Prs
nūka'rī M, G "service" *mā āyeman*
nūka'rī-a kaneman G "we have come
to enter your service", *pa'nān om*
nūka'rī tar naγ'jō G Prs
nūl M, G, D "beak" Prs
nāu'lāj G "without remedy, helpless".
Prs.
na'mā M, G, na'mā D, na'mā P "salt"
Cf. Prs *namak*, Psht *mālga* etc

na'mā from **namáḍaka-* (Gauth,
MSL 20, 19), cf Gr 52
na'mō G "felt" Cf Prs. *namad* etc V
na'mat
nām M, G, T "name" Prs ?
nīm M, G, T "half" *nīm e sēbe'kā M*
"half an apple", *nīm azār rupa'i-an*
ghīt M "they took 500 rupees",
nīm-e xā'wān T "midnight". Prs
nīm'rōz M, T "noon" Prs.
nams "19" (*nāms* Phon) Cf Sede,
Gaz *nūnzē, Sīvend nūmzā* Gr. 62.
na'mat D "felt". Prs V. *na'mō*
ne'māz G "prayer" *ne'māz-e šām*
"evening prayer" Prs.
nemā'yān T "appearance, sign" Prs.
na'nū G "husband's sister (*xā'ka aī-m*)",
'nam M "husband's brother's wife
(*zan-e hēvar-om*)". Afgh Pers *na'nū*,
Lhd. *nūnā* etc, v EVP s v *nandrōr*
naī M, T "male". *šēr e nar T*. Prs, v.
nē'rōk
naī- na'ī M, G, T "to be able". *xar-*
rēn-ē (te) na na'rem G, M, nar-tōn-em G,
agar na'rīm sa'bā 'žīm G "if I can,
I shall come tomorrow", *agar na m*
na'ī, na-ē žīm G, ān žīm-om na na'ī
"I could not come", *žīm e na na'rem*
G "I cannot come" Gr 158 Cf.
W Oss *narsun* "to swell", *nard*
"thick" < **nar-* "to be powerful",
cf Skr *nar-* "man", Ir *nert* "virili-
ty", *nertaim* "I strengthen" etc ?
nāra G, T "shriek, cry". *nāra dhī G*
"čēγ zad" = *nāra jō* Prs *na'ra*
nūr G "light, brightness" *nūr-e dī*
tečhān-um "the light of my two
eyes" Prs.
narbuγ G, narbuz M "he-goat". Prs. Cf.
buγ V. taka'ca
nē'rōk G, nē'rōk D "male" *nē'rōk γa'rō,*

ya'sō G "ram, male calf", nē'ōk
 ōsp D "stallion" < Av *nauya-* Cf
nar
 nōrk G, D, P, nōk(?) M "nail" < **naxra-*,
 cf Sangl. *narzak* etc, v. NSgh s v
nāxūn
 na'rāsp M "stallion" Prs V. *nar*, nē'ōk.
 Nārwaṭi T "n. of a place near Lārom"
 Nārwaṭi'ān tar
 nrx G "price". Prs
 ner-. nōf M, G T "to pull out" žū
 zāz *nerem* M "čizira 'mēkašam",
 'nerem-ē G, nōf-om, ba'dē-m 'nōt G
 "ālī kašida-im", (ān) na'tō T "I have
 pulled out", mā čāi āwō nōf M "I drew
 water from the well", manān sōr γōš
 natō "hair has grown on my head".
 Cf.Orm K *nawar*. *nawalak* "to take
 out, draw water", acc to Grierson
 < Av *nas-bar* (nš-) Phonetically
 the derivation of *ner-* < **nīzr-* <
 **nīzbar-* is difficult, possibly < **nībar-*,
 with introduction of the *r* into the
 present from the original preterite,
 and the formation of a new preterite?
 Gr 65
 nar'γō v nī-
 nask M "lentil". Prs
 'nasak T "mutilating" γala'ba 'nasak an
 udhē'kē ku'ō "they have tortured
 him very much". Prs *nasaq kardan*
 "to punish by mutilating the cri-
 minal"
 nesp G, T "middle, half". ma 'nesp-e
 ās'mā "in the middle of the skies",
 nesp-e wyār'ka = nesp-e xa'wānka
 T "midnight" (v s v nīm), du nesp
 "two halves" Prs. *nizf*
 nī'sōr G "the shady side of a hill"
 < **nī syāwara* ? (v EVP s v. *syā*),
 cf Panjshir Prs. *nīš'ar* (Andrew), Psht

sēwra etc. Prob borrr, Prs. *nasā(r)*,
nīšwāra, *nasar* etc V. *para'tāf*
 nesī'yat T "advise" Prs. *našihat*
 nēš T "point". nēš-e kūčānōkika "the
 point of the knife" Prs
 nōš "a draught" Prs
 nī'sān M, G, T "a sign, signal, target"
 nī'sān-eman dhanta M "we are show-
 ing" Prs
 nāšpā'li T "pear (nāk)". Prs
 nēšl M, G, D, P "nose". < **nāšl-*, cf.
 Av *nāh-*, *Sabzawarī nus*, Soghd *nas*
 etc In Pash, too, we find, a stem
nāst- (corresponding forms in other
 Ind languages)
 na'li G "nose-ring" Ind, cf Psht. *nata*,
 Lhd. *nattā* etc.
 nāteq G "manifestly, clearly (čūrt, bil-
 kull)" Prs
 nōt v ner-
 na'wā M, G, *nawā'yār* T (pl *nawā'yārān*
 G), *na'wāsa* P "grandchild". *na'wā* <
 Av *napāt-*, *na'wāsa* is Prs, *nawā'yār*
 seems to be a contaminated form
 (**nawāy* = Prs *nawāda* < **napātaka-*
 + **natār* < *naptārəm*)
 nāwa'lāt T "unknown, unaccustomed".
 Prs *nā* + *walā'at* "authority"?
 nī'wīšta M, G "written", *nīwīšta kan-*
 "to write". ē-a nī'wīšta kantūn M
 "he is writing" Prs
 nāx G, nāx D "roof gutter". **nāw-xa-*,
 cf EVP s v *nāwa* "gutter", Kurd
 (Soane) *nāwkh* "gutter".
 nāxčū'rī P "rainbow" Cf *to'fang-i*
Ru'stam.
 nāxt (نخست) G "cash" Prs *naqd*
 Nāx'tān T "n. of a mountain near
 Shutul".
 nīyat G "intention, purpose".
 naza G "weak"

'naiza G "spear" Prs
 nāz G "coquetry" Prs
 nez'dik M, G, D, nez'dik G, T "near"
 hamsā'yān e nez'dikī G Prs
 'nāzuk G "coquettish" Prs.
 nāza'nīn G "beautiful, delicate, elegant". Prs.
 na'zar G "glance". Prs.
 nužda M "19" Prs.
 Niž'rau G "Nijrau"

P

pa "at, to" pa wakhē kan- "to lift up",
 pa bhār gurē- 'to buy' < Av *pari*
 pā, pl. pā'nān M, G, T, pāi D "foot"
 pā < Av *pāda*, pāi Prs.
 pē M, G, D, P, G also pī "milk" <
 Av. *payah*. Psht *paī*, Shgh. *pai*.
 Gr 37
 pī (پی) M, G, D, pī T "spade". *pī-e*
 šaš'pār T v *šaš'pār* Cf Minj. *fāya*,
 Shgh *fē*, *fay*, Wkh. *pay* (Zarubin),
 Prs *fah* "shovel" Pash. L *pēka'ti*
 from Ir? V. *bhambī*.
 pī G "to this side" pī wo pū "in all
 directions" < Av **pari aētat* Cf pū
 pō G "understanding". 'ān-em pō 'kantō,
 mun pō kor Cf Psht. pōh "aware,
 intelligent" etc V *fām*.
 pū M, G "to that side, away (*ūsun*,
ūbar)" an'dāzem-ē pū M "ūsū mē-
 partam-iš". < Av **pari avat*. V. pī
 paē G, T "before, in front of". *paē e*
muḥ "pēš-i rū". Cf Shgh *pīc* "face"
 < **patiša*, Soghd *pač* < **patiš*-
 (Gauth. p. 126) V *apače*, 'pačetar
 pēč- phōk M, G, pōk D "to cook"
 (بيجيم. بهوك) 'pēcēm-ē G, pēčētūn

M, zā-em 'pēcūtō D "I am cooking
 something", *γūš um phōk* G, *mon*
γūš pōk D "I cooked meat", *pa'kū-m*
 D "I have cooked", *phakōī a G* "puxta
 ast" < **pāčaya* **parwa* Av *pak*,
 Shgh *pīy* etc. (Gr 55)
 pōē M, G, pōē D "wool" Cf Pash *pāč*
 "cotton"
 pīča'dār T "having short hair" *pīča'dār*
 u 'lākulī Prs. *pēča* "a lock of curling
 hair"
 pača'gī da'nān G "back-tooth" Cf. Av.
pasča, Keshe *peč* "behind", Sak.
pāteo "afterwards, again" Reg ē
 < sē cf. Tedesco MO 1921, 209 ff
 But prob borrr from a Pash form
 related to Pash S. *pača'wō* "after,
 behind" V. *pēš*
puča'la-i ēx'la G "eggshell" Cf Turki
počaq "shell, skin of a fruit"?
 'pačetar G "before" *na'γōn an pačetar*
lam dā "(she) put the food before
 them", *'gap-e sax'ti ma'nā* 'pačetar
āγō "a difficult affair has risen in
 front of me". V *pač*
 pa'i'dā M, G, T "born, produced, appear-
 ing" *pa'i'dā ēhī* M "was born",
 'laškar *pa'i'dā ēhī* G "the army
 appeared" Prs
 'paddō M, G, 'paddu D, pa'dū P "black".
 Skr *padma* "lotus-hued" could scar-
 cely come to denote "black".
 Pad'dō-'khandī T "Tegh-i Siyah, n of
 a mountain in Shutul".
 'pādšā M, G, T "king" Prs
 pādšā(h) G "kingdom". Prs
 pī (پي) G "blowing, breath" ān 'pī
ka'nem Cf Khaw. *phūt*, Yidgh
phūah "to blow", Wkh, Sar, Pash.
 S *puf* "blowing" Par *pī* from Ind,
 Pash *puf* from Ir

phōk v *peč*-

'phundō G "swelling, inflammation"

Ind, cf Lhd *phundaṇ* "to swell"

'phārī G, T "from that side (*az ū sun*)".

'phārī-r. *'āya* T (Phon) Cf. *'phyārī*,

pī, *pū*

pher- *phe'rī* G "to turn, be converted

into". *ma'sō* *'pherē* (بَهِرَ), *phe'rī*

"she was converted into", *pherō*

(بَهِرُو). Ind, cf. Lhd *phuaṇ*, *phe-*

raṇ "to turn, go round".

pha'rāt- *pharātī* M. G, T "to sell".

mā žū ṣp pharātī M "I sold a horse".

< **parā-waxta*, cf Orm *prawak* (and

Prs. *furṣatan* < **fra waxta*-).

phe'rēw- G "to turn (trans), convert,

transform" *phe'rēwem-ē* *ma māneš*

'ōst e'pō phe'rēwōn "she used to

transform men into dogs (*mēgaštānd*),

phrēwō bōn "had transformed" Lhd

phirāwan, v. *pher*-

phōr, pl *phaṛ* M, G, T "corn, grain,

fruit". *'žū phōr* *'ganum* M "one grain

of wheat", *žū phōr bīz* G "*yak dāna*

tuxm" *žū phōr zā* T "a grain of

something", *žū phōr āmar* G "one

apple", *čāwār phaṛ āmar* G "some

apples". Ind, cf Pash. L *phāl* Note

r < *l* (Gr. 26, 67)

phīš- G "to strew, scatter, sow" *bīz*

'phīšem "*tuxm bupāšum*", *ra'qām-*

iman žō phīštān "we sow barley in

the spring" < **pršaya*-, Prs. *pāšīdan*,

Psht *pūš* "sprinkling".

phyō (حَبِيو) M, G, T, *phyū* D "wet".

žōx-e phyō G "greenwood (*čūb e tar*)"

< **pūtaka*-, cf Skr *pīta*- "soaked,

saturated with"

phyōbuṣ G "water-melon (*tarbuz*)" Transl

from Prs *tarbuz*, analyzed as "wet goat" (!) With Prs. *tarbuz(a)* and *turb(ūza)* "radish" cf Skr *trapusa* "coloquint."

'phyārī G *phyārī* T "from this side (*az ī sun*)" V. *'phārī* Cf Bal *phēda* "here", *phōda* "there" Gr. 160

pa'jāl G "footprint". Prs ?

pał:- *pa'li* G "to walk about (*gaštan*)".

pā'nān tare ha'wī naṣōn-pečaki'kā

pa'li Ind, cf Skr *palati* "to go"

(*Dhātup*)?

pel G "vein".

'pālān G, T "pack-saddle" Prs *pālān*

< **paridāna* ? Cf. Shgh. *bōdān*

"saddle" etc < Av. *partidāna*-.

pa'lān G, T "before, in front of".

pa'lān tar-ē G "in front of him

(*pēšwā-iš*)", *pa'lān tar-an* G "be

pēšwa (*dūšār išan*)", *mā'khān tar*

pa'lān T, *pa'lān ē 'kaštē 'ghīt* T "he

seized the girl before him" Ind,

cf eg Panj *pahilā* "beginning".

pa'lang M, G, T "panther". Prs. V.

pa'rōṇ

pa'lās G, D "rug (knitted)". Prs *palās*,

bnt Pash L *palas*, Khow *pelēsk*,

Shgh *pe'les*.

'paltan G, T "regiment, army". *hōt*

ha'zār paltan T "7 000 soldiers" Ind.

pa'l'tūn M, G, *pa'lūn* M "trousers" <

Ind Cf. Psht (Hazara dist.) *partun*,

ordinary Psht *partūg* + *patlūn*

pa'lāw G, T, *pu'lau* T "pillau" Prs

pa'lēw- G "to roll together" *mun'dhēk*

pa'lēw, *pa'lēwem-ē* "*bupēšānem*" V

pal

pāla'wān G, T "hero, warrior" *'pādsā*

ma 'dut-ē žū pālāwā'nī kun dā T

"the king gave his daughter to a

warrior". Prs

Pālawān-sang T "n of a place in Shutul".

pan M "sneeze". *pan-eman dhētan* "I am sneezing" V *atsa*

pān *pānt* M, G, T D *pān* "to know, recognize" *mā-īman* 'mende 'zā *pāntūn* M "I know this thing (*mā i ēiz mēdānam*)", 'mende 'ādam-em *pāntūn* M "I know this man", *ān em ma tō pāntōn* M, *ma tō pāntu-hem* D "I know you", G 'pāntōn-em, *mā ma wā pānta-īman* M "we know you", *tū ma 'mun pānē* M "do you know me?", *har ke ēe . . pāna* G "everyone who knows", *pānt-om* "I knew, understood". Pash *Spīān*, "to know, recognize" (Pash. L *paicān*?) < **pati-jñā* (cf. Kafir *pa* < *pati*)?

pen M, G, T (پن) "with, by help

of" Gr. 98. < **upāntai*?

pōn G, *pōn* D, *pōn* M "feather, leaf".

pōn-e tika G "the leaf of a tree",

pōnī-a M "it is a feather". < Av

parəna, cf. EVP s.v. *pāṇa*. Gr. 63

V. *parr*

pōnc M, G, T, *pōnc* D "5" < Av *panča*

pōncū'mī G "fifth"

pand G "advice". Prs

pen'dī G "squeezed" *pen'dī ka'nem*,

pen'dī koṭ. Ind, cf. Skr. *pinḍi kṛ-*

"to press together"

Pāndagul G "n of a man"

pin'dar D "gums". V. 'peṇḍar.

pan'jā M "finger". Prs V. *γušt*

pin'jā D "50" Prs

panj'bēd G "a kind of occult knowledge"

(= *taryāk-e bēd*, q v) 'elm-e *panj'bēd-*

(ik)a Prs *panj* + *bēd* "Veda, knowledge"?

pan'jāl M, *pan'jān* G (pl. of *panja*)

"claw, talon". Prs

pōn'ju'mī T "fifth" Infl from Prs, or incorrect for *pōncū'mī* (q v).

Pen'jīr G, T (پنجیر) "Panjshir".

Pen'jīrī, *Pan'jīrī* G, T "an inhabitant of P".

pa'nān M, G, T "road". < Av acc. sg.

pantānəm, n. pl. *pantānō*, Shgh

pūnd etc

pa'nūr M, G "cheese" Prs V. *ka'tex*

'*paes* M, G, D, P ('*paes* Phon) "15" < Av. *pančadasa* Gr 62

'*pāzda* M "15". Prs.

pōnz'bāf G "with five braids" *jā'lān-e*

pōnz'bāf Par. + Prs.

pōnz 'γuštak D "100". Cf. *pōnc*, *γušt*. V. *sō*.

'*peṇḍar* P, *pin'dar* D "gums" Ind, cf.

Skr. *pinḍa* "ball, lump" etc? V

γūc: *danāni'ka*, 'wīrā.

pa'pā G "standing". < **patipāda*. V. *a'pā*

pa'pō M, G "lung" (G "jigar"), *pa'pō*

D Ind, Pash L. *pa'pū*, cf. EVP s.v.

parpūs.

par M, G, T, D "to go, become". *pa'ram*

G "I go", 'paraman G "let us go",

pa'ame zāi dhēwem M "burrim čizī

mētalbam" Pash *par* "to go, be-

come", Kal *pārī* "go", Waz Psht

(lw) *parēdōl* "to run"

pa'rī G, T "fairy". Prs

'*paira* G "watch, guard" Prs

pīr T "saint". Prs

pīra'zāl T "old woman". Prs

Pa'rācī M, G "the Parachi language"

V Introduction

pa'rīc G "to shake a sieve". < **pari-*

waič, cf. Shgh. *parwiz* etc Cf

EVP s.v. *pēzēl* V. *pa'rīcōn*

par'čāl T "top of a wall".
pa'ričōn G, *pa'ričūn* D "a sieve". **pari-wačāna*, V *pa'rič*
para'dār G, T "watchman, guardian"
 Prs
Parāj'ān G "n of a village near Panjshir". Survey Map Farajghān
Parāj'ānī G "a man from P"
pā'a'kī T "an old woman" Prs
pōrk G, D "excrements of sheep or goats". < **prš(a)ka*, Prs *pušk* (cf. Pash. L *puš* "dung" Gr 65 V *gū i yarōi'ka*.
par'kāla G "armour (*wasla*)", T "part, piece" *sōr-ē dī par'kāla čhī* "his head was split into two pieces (*sar-iš dū ferīx čud*)" Prs. *parkāla* 1) "pars, frustum", 3) "genus panni s vestis e bysso vel bombyce crassioris similis panni generis" (Vull).
pa'rōp D, *pa'rōnd* P "panther" Related to Prs *palang*, Psht *prāng* (Waz. *prōng*), Khw. *purdūm* etc? V. *pa'lang*.
parr G "feather", D "wing". Prs. V *pōn*.
pur'sān v. *pur'sān*
pērī'čān, *pēra'čān* G "angry, distressed (*γussaman*, *xaḡa*, *jūgar'xūn*)" Prs *parēčān*
para'tāf, *pa'tāf* G "the sunny side of a hill (*partau*)" Afgh Prs. *pētau*, *ptau*. Cf Psbt (Waz.) *partōwai* (EVP s v *tōd*).
par'wā G "care, consideration" Prs
Par'wān G "n of a place in Kohistan. Parwān, Jebel-us-Seraj".
par'wāna G "moth" Prs.
pa'rīz T "abstinent" Prs. *zā xūrō tar parīz hem* "I abstain from eating anything".
(par-) *pa'rī* T "to regard". *pa'rī* "sail

kat", *parīr* "you are regarding (*dēarī astīn*)" Cf
'pari G, T "regarding" *ka'māl-e ma'nān 'pari kan* T "behold my perfection", *pa'rī ka* T "dēarī kun". Pash S *pa'rī katōyem* "I am looking at"
par'da G "veil, curtain" Prs.
pur'sān G, *pu'r'sān* M "question" Prs.
pa'rāsūr G, *pa'rāsūr* M "last year" Cf Wkh *pard* < **parut* and *sar* "year"? But note *r* < -*rut*- (cf. *zitō*), M r Cf *āsūr* "this year"
'paisa T "pice" 'bay-e *paisar'ka* "a pennyworth". Ind
passa'bā M "the day after tomorrow" Prs V. *šīruč*.
pī'sār D "front" < **pati-sarah*?
pa'stō D "down". *pastō uzgiem*. **pastaka*-cf. Prs *past* V *wač'a'nē*
pūst M, G, D "skin". *pūst e tika* G, *pūst-e bhīm'ke* D "bark". But also D *pūst-i teci'kē* "eyelid", *gū'kī pūst* "cow-hide" *pūst* Prs, *pūst* genuine?
pōsta'kī "sheepskin coat, posteen" Prs?
pūs'xand G, T "smiling". *pūs'xand-e ka'nem* G "I smile", *ba 'Haidar*, *pūs'xand kor* T "he smiled at H" Prs **pōz-xanda* "laughing with the lips".
pa'sa M, D "mosquito", D "fly" *'gūrka pa'sa* G "horse-fly", *ghāp pa'sa* G "large fly, cleg". Prs *pa'ssa*, Sivend *paxšē*, Talahedešk *paxšā* < **paxšaka*-cf. Skr *paksin* "a bird or any winged animal".
'pašō M, *pa'sšō* G, T (pl *pašā'wān*), *pa'sšō* D "axe" Cf Skr *par(a)śu* "axe", Ashk *pōs* etc. V. *'tašō*, *ta'warčā*, *ueŋ'qā*.
pēš M, G, T "behind, after, for the sake of (*pas-i*, *barāy-i*). *mhak pēš gūy-e*

bāvika-i T "behind his father's ear",
peš 'sōr-e Ali'kā T "(hunting) for the
 head of A", *peš tū tar* M "behind
 yon", *peš taxt tar* T "behind the
 pndah" Cf Av *pasča* Prs *pas*,
 Kohrud and other diall *peš* (cf Tedesco,
 MO 1921, 209 ff) V. *a'pešt, pača'gī*
peš'chan, pešt

peš M, G "before (*pēš*)". *pēš-i* (پیش) Prs

bōr-au "I came to your door",
pēšanum(?) žū paidā čhī "*pēš-i mā*
yak paidā šud" Prs

puš M, G, T, D, P "son". *hē mānš*
čōr puš dēra "this man has four
 sons D". < Av. *pušra-*

pūš T "covering, cap(?)" *tofangika pūš*
sōr tar-ē. Prs

peš'chan (پیش چان) G, T "after, be-
 hind (*pastar*)". *Muy'būl tar ē 'dā*,
Zai'yūn peš'cha'n-ē T "M went in
 front and Z behind", *'ē peš'cha'n-ē*
na'y'qō, 'jīnč-ē 'tartar ē "he went out
 after her, and his wife before him
 (*da pas-iš, pastar-iš*)", *čā ruč peš'chan*
 "some days afterwards" V *pēš*,
wa'chan

pešk G "list of names for the purpose
 of conscription" Prs *pišk* "lot".

pi'sak M, G, D, P "cat" Prs
peška'lā M "(the back of the) head"
 Cf *pēš, kal* V *sōr*.

**pa'i'skamb-əm, 'škamb-əm(?)* Phon "names
 of parts of the body mentioned after
lau'čān-um".

piš'kaš T "a present". Prs

piš'kaus G "knife" Prs V *lūč'a'nōk*
pēšman'qō G, *pēšman'qū* D "back of
 the neck". V *pēš, man'qō*

pē'sāna T, D "shoulder" V *pēš*,
'sāna

pi'sānī M, T, *pišā'nī* G "forehead"
 Prs. V. *pi'sār*.

pēš'pā M "heel" V. *pēš, pā* Cf *sumb*,
khū'rī

piš'pāi G "a kick". *piš'pāi a-te dahem*
 V. *pēš'pā*

pēšpa'rīruč M "three days ago". Prs
pasparīrūz V *čašorūč*

pēš'puč G, T *piš'puč* D "the back"
pēš'puč-om 'lhā'em G "I look behind
 my back" V *pēš, puč*

'pešte, pēš'tī M, G, T "afterwards, behind"
'pēšte xuš'wa'ydi-an kor M "afterwards
 they made merry", *pēš'tī čhā* M

"walk behind me", *'har čē ē 'kōr*
'pēšte (پشت) *xu 'elā na 'dā ba'lō*

G "whatever she did, the boy did
 not let her go afterwards", *e'dā*
pēš'tī G "after this (*az i pas*)";

pēš'tī 'Māmad Ha'nīfa Sāhebi'ka
 Phon "after M H. S" Cf Samnani
pašti "behind" V *a'pešt, pēš, pēš-*
'thēra

pišt G, T "mulberry-flour". *'pišt-i ka-*
'būt G "blue mulberry-flour", *ma'iz*
 o *'pišt* T Cf Prs *pist*, Shgh. *pišt*,
 Ishk. *put* etc, Skr *pista-*.

pušt G, T "before, in front of (?)"

'pušt-e pā'nān-e bāwi'ka čha'rī G "he
 fell at his father's feet", *čha'rēm ma*
'pušt-e pā-ē G, but *pušt-e sō'rī žū*
'tazma 'bārik-ē 'nōč T "he drew out a
 thin strap from (behind) his neck (?)"

< In the last sentence *pušt* seems to
 mean "back" as in Prs, but this
 meaning does not suit the first two
 examples

pušta G "the back". *pušta'ī uz'gī* "de-
 scended from the back (of the horse)"

Prs *pušt* "back", *pušta* "shoulder
 blades"

'pušta G "a plain" Prs
pūšt "skin", v. *pūst*
pēš'thērā G "afterwards" *ba'dī'na xa'ēm*,
pēš'thēra-ē xa'rēm "I will not eat it
 now, I shall eat it later" Cf. Pash
 L *peišta'ra* "afterwards" (borr from
 Par.?) V *'pešte*.
pe'stīna T "the hindmost (*pasīna*)" V
'pešte.
patt G "down of a bird". Pl. *pat'tān*
 Ind, cf. Skr *pattra*?
pe'tē Nijrau (acc. to G) "paternal uncle".
 Cf Shgh. *pe'tiš* "cousin" Connexion
 of some kind with Av *ptar* "father"
 is poss V *a'mū*
peṭ T "hidden, concealed". Ind, cf.
 Psht. *put* V. *tečpeṭa'hā*
puṭ M, G, T "the back" *žōx 'puṭ ka'nem*,
gu'rēm, *'žīm* G "hēzum *pušt kunum*,
bigrum, *bu'yum*", *pēš pōṭ* T "behind
 the back" Ind, cf. Lhd *puṭh* etc
 Gr 65.
pū'wā G "soup" V *šur'wā*
Pax'mān G "Paghman, near Kabul"
'puxta G, T "prepared, completely"
'gap-aw-um 'puxta ku'rō G, *de'hā*
dha'ram tar 'puxta T "he struck him
 hard against the ground" Prs
pi'yāla, pī'āla M, G "cup" Prs.
pī'(y)āz D "onion" Prs V. *teka'i*
pai'zār D "shoe". Prs V. *kausa'rā*
pež'mān T "regret" Prs

R

rā T "way" In *sōr tar-an te yunan*
rā "they will find their way to us".
 Prs
rau T "quickly". Prs.

rū D, P "iron". Cf.Orm *īō*, but Prs.
rōī etc "copper". V *'āhen*.
rū G, T "face" In *rū ba rū* "face to
 face" Prs
rō'bā M, T "fox" Prs V *rūya'sōk*
īu'bāb G "guitar". Prs
īuē G D "flea". One should expect
 **rhuē* < **fruē*, cf.Orm K *šrak*, pl
šrači, Waig. *prūē* etc Ashk *puē*,
 Pash K, D *ṭlūē* Cf the Ir forms,
 EVP s v. *wrōza*, and Minj *fōrīga*,
 Yazg *fōrēš*, Shgh *ferey'j* (Zar) V
kaik.
rūē M, G, T, D, P "sun, day" *rūē nar'γō*
 G "the sun rose", *pōnē ruē* M, G, *šī*
īuē D, *wyār o rūē* G; *čā ruē* G
 "some days", *ho'wī ru'ē* G "from
 that day" < Anc Prs *rauēah* "day",
 Zazā, Bal *rōē* "sun", Prs. *rōz* "day"
 etc
ru'cān M "morning, daylight". Cf. *rūē*
'rūēšn M, G, *'rūēšn* D "smoke-hole" <
 Av. *roacana*, Prs. *rōzan*
rū'dā M, G, D "entrails". *'xāitōn čē*
īū'dān-a ne'jem G "do you want me
 to tear out your guts?" Prs
radd G, T "repulsion, parrying, refuta-
 tion". *šam'sēr-ē 'īat kor* G "he par-
 ried the sword", *'radd-ē kuṭ* T "he
 parried", *'dī sūy 'radd o ba'dal han*
 G "speak two words in refutation
 and in exchange (discussion) (*mābain-
 iš guftagū kun*)". Prs Cf
īadd o badd T Prob. = Prs. *radd badl*
 "argument, discussion"
rūf G, T "pursuing" *īūf kanem* G,
ma mō ēūān rūf kor T "the thieves
 pursued me" Prs *rūftan* etc. "to
 sweep"?
ra'fuq M. *īa'fīq* M, G, T "comrade".
 Prs V. *anḍi'wāl*

rag T "vein, artery" 'rag-e dharami'ka 'kaš-ē koṛ "he contracted the veins of the earth made the earth shrink".

rīg M, G "sand" Prs. V se'ya

rūya'sōk G, D, P "fox" < **raupasa-ka* (reg. γ v Gr 48), cf Bal *rophask*, Minj *rūsá* (Gauth), Soghd *ruṣps(yh)* etc, but Prs *rōbāh*, Phl *rōpās*, Oss *robās* etc.

'*rahō* G, *ra'hō* D 'rahō P "husked rice". Ind, with *a* < unstressed *i* (Gr. 30) < *(w)rih-. V *be'renj*

rā'hī, *ī d'ī* G, T, *ra'hī* M "departing". *ra'hī kanem* M "I send away", *rā'hī čhī* G "he departed" Prs.

ruh- *rhīnt* (رهننت, رهننت) M, G, T, D "to weep" *ruhem-e* G, *ro'hem* D, *na rō* G "do not weep"; *ī dūta-īm* M, *'ān-em rhōstūn*, *rō'hētu hēm* D "I am weeping", *'rhīnt-um* G, *a'ze-an am rhīnt* M "we wept yesterday, too". < **rud*- **rudna*- (> **ruhn*- **rhūn* > *rhīn* + *t*, Gr 57, 73, 199, V), cf Av *raod*-, *uruḍa*-, Kurd. *runik*, *rōndig*, *rūnek* etc "tear".

rha'yām M G, (رهغام) *ra'yām* D, P "spring" (season). *īsten rha'yām paidā čhī* M "the kid was horn in spring". < **fra-gāma*- V. EVP s v *waryūmai* "a male kid" (cf also Minj *fráyonmāy*) Cf. Av *anwi-gāma*- "winter".

rahm G "compassion" Prs.

rhammī G "compassion" Prs

'*hīnē* M, G, D, P "daylight, light, fire" *hīnē čhī* M "it became light", *rhīnē-m lagētū* M "I am lighting the fire" < Av *raoxšnā*-, Orm. *rūp* "fire". Zeb. *rōšnī* etc.

rhānt v *rēm*-.

rhīnēkōṛ G "toreh" V 'rhīnē, *kōṛ* *rhīnt* v *ruh*-

'*hīntō* T "weeping". 'jīnč-ē da 'rhīntō čhī. V *ruh*-.

ra'hīs G, T "chief". 'malek o 'xān o *ra'hīs* Prs *ra'īs*

ruš M "half rupee (krān)" Prs (?) < Turk *g(u)ruš* (غروشی) "piaster, groschen"

rhāz- *rhā'zī* G, T, *rhāz*- M "to fly" *badē kargas rhāza* M "the vulture will fly now", *rhāstōn-a* G, 'ā wa'khē *rhā'zēm* G "I flew up" < Av *frā-vaz*-, Shgh *rewāz*- etc

rhāzō'ī T "blown away, broken (*par'rida*, *maida*)". šāx-e 'āst-e šēr'ka-m *rhāzō'ī-a* "the lion's right horn is fallen off, too" V *rhāz*-, cf Afgh Prs *az 'āyina 'tā 'ba 'sumb-īš 'gōšt-īš par'rida būt* "the flesh had fallen off from the knee down to the hoof".

rhēz- v *rēz*-

rhīz- *rhī'zī* (رهیز, رهیز) M, G, T "to lie down, to go to sleep" (cf Psht. *cam-lāstəl*) 'rhīzeman, 'rhīzem, 'rhīstōn G, *rhī'zī* G, T, 'rhīzō 'hastam G "I was lying in bed, sleeping". < **fra-razya*-, Av. *raz*- "to stretch".

re'kāb G "stirrup" Prs

ram- *ra'mī* M, G "to go round, walk". *ramēm* M, *ramem-ē* G "mēgardam", *ra'mī* M "gašt" Cf Prs *ramīdan* "to be terrified, to fly in terror", Talahedeshk *ram*- "to run", Sak *naram*- "to go ont", (t) *tram*- "to go". *rēm*- *rhānt* G, T "to turn" (trans). 'rēmēm "mēgaštānem", *rhānt* "gašt-ānt" < **rāmāya*- (hut why *rh*?) Cf. *ram*-

rīm G "matter, pus". Prs If the form *rhīm*, which I have also noted, is correct, the word must be gennine, and may, together with Prs *īm*, be

derived < **raifman*- (V Horn Neup. Et 639)
iū'māl M, *rū'māl* T (Phon) "haudker-chief, towel" Prs
'ramma M, G "herd of cows etc" *'ramma-i bujika*, *gūka*, *šuturika*, *yarwika* M Prs
ra'mūz G "mystery" *ra'mūz-e ešq¹kā* Prs
rān D "thigh" Prs or genuine. Av *rāna-*. (Psht *urūn*, EVP s.v. *iūn* poss contains a prefix, cf Wkh *brīn* "knee" < **upa-rāna*?)
rōṅṅ C, T *rūṅ* D "colour" Cf Prs *iang*
ian'jō G "distressed, troubled" Pis *ranja*
rūpa'i M, G, T "rupee" Ind
iū'pūš T "veiled" Pis.
ie'sāla, pl *resā'lān* T "cavalry" Prs
rāst M, G, T "right, true, prepared" *dōst-i rāst-um* M "my right hand", *wa'zir-e iāsti'ka-m* T "the vizier of my right hand", *rāst jar* G "speak the truth", *sūy rāst-a* G "the word is true", *'jā-e ma'nā' rāst kanē* G "prepare a place for me". Prs
rāst v *rēz*-
rā'stī T "truth, truthfully". *'jaṛ tu rā'stī* Prs
rust G, T "high, elevated" *rust kan* "to lift" *'rust u wa'čhan* G "high and low", *iust-e koṛ dharami* T "lifted him up from the ground", *šam'sēr-an rust koṛ* G "they raised their swords" Cf Prs *iustan* "to grow", Av. *raod*-
rus'wā G *ruz'wā* T "disgraced" Prs.
rus'wā'i, *ruz'wā'i* T "disgrace" Prs
rēš v *zi'rēž*.
ri'sā G, *ri'sā* D "root" Prs V *'kōrdi*

ru'sān G "bright" *fā'nūs-e ru'sān* Prs
ru'sā'nī G "daylight", T "illuminated".
mar'wūzār ru'sā'nī-a "čirā'ān ast" Prs
ri'stan M "thread, cord". *'mende ri'stan ge'ē-am koṛ* Pis. V *tār*
rōt G "valley". Prs *rōd*.
raw, *rau* G, T "quickly". *raw čhī dāl Hardar* T "he went quickly to H". Prs *raw* "go thou"
ra'wā G "lawful, right" *'čhō au ra'wā nā*. Prs
rēw T "fraud, trick" *rēw kan* "to dodge". Prs
ra'wān M "starting, leaving". Prs
rux ba G "facing, towards" *'lux ba 'yus-ē* "towards her house" Prs
rux'sāla G "check" Prs *ruxzān*
rua'sat M, G, T "leave" *waxt-e ruxsat*, *ruxsat ghīt*, *čirāy ruxsat kan*, *āro ruxsat* (= *gul*), *kanman* M "let us extinguish the fire" (cf. Andreev p 61 *ruksat kardan* = *gil kardan* This expression is prob a trace of the ancient veneration of the fire). Prs
ruksa'ti G "leave" *ruksati na dērem* Prs
rūy- rūt G "to sweep". *'iūyem*, *'rūtom* Cf. Prs *ruften*, *iōbam*
rāz T "secret". Prs
re'zā G, T "consent, agreement". *ke Xu'dā bē re'zā* Prs.
rēz- rāst M, G "to make, build, prepare".
yus rēzem M "I build a house (= *andāzem*, *yuhem*)", *jāy-a te rēzem* G "barā-i jā-i tū mēsāzum", *yus-um rāst* M. But I also heard *ihezem* G, T "mēsāzam", *kir-e te nī wyār rēzem* T "kārša imšab mēsāzam", *'rhezōr* "besāzi" *rēz* < **rāzaya-*, if *ihez-* is the correct form it must be

derived from **fra-rāzaya*-, cf Av *raz*. *rāst* must be a secondary form instead of **rāšt*. V *al*-
'rīza 'rīza G, T "in small pieces (*maida maida, rēza rēza, jau jau*)". 'ḍsp-ē
'rīza rīza 'ēhī T (Phon.) Prs.
rūz G, T "day of the week, day of ill-luck" *rūz e au'wal* G "the first day",
rūz e čāršam'bē T "Wednesday",
ma 'mān žū 'rūzi guda'rō sōrī-m T
 "a day of ill luck has fallen upon me" Prs V *rūč*
rūzi G "daily bread, every day" 'rūzi
ši rupa'i dhaitō-i M Prs
ruzwā v rus'wā

S

sa'i G "exactly, completely". *sa'i čē ha'wī e'spō Sul'tān Maha'mūd bīn*
 "so that this dog was exactly like S M." Prs *šahīh*
sī "is, is present, exists" (inanimate),
 preter *sō bōn*, pl *sē bēn* G, T, Gr.
 169, 178 Prob Ind, cf Pash S etc
ši, not genuine Ir < Av *saēte*
 (represented in modern Ir. only by
 Wkh *nasun*, 3 sg pres, *nisit* "to lie
 down")
sō G (صو) "100" < Av *satəm*
sō (سو) M, G, T "on" V. *sōr*
su M, G, T, *sō* D "daughter-in-law".
suw-a T "your daughter-in-law" Cf
 EVP s v *nžōr*, NSbgh s v *zenāž*, but
 Par s- scarcely < *sn-* (cf *su'nī*).
 Gr. 68. V *su'nū*
sa'bā M, G, T, *sa'bā* D "tomorrow"
sa'bā žū 'ḍsp-i 'žāi pha'rātman M
 "we shall buy another horse to-
 morrow", *sa'bā na, 'širuč žē* D "do not

come tomorrow, but the day after"
 Prs.
sēb M, G, T, *sēw* T "apple", G also
 "female breast". Prs. V 'āmar
subda'mī M, *subhōda'mī* G "dawn, day-
 break". Prs. V *sār*
sēb'jī M "hip" Cf.Orm. L *su'jī*, Shgh.
'sēvje (Hjuler *sevje*) Prob. bor. but
 apparently not from Prs Derived from
 Prs *suft*, Shgh. *sūd* etc. "shoulder"?
 V 'tongok
sa'bak G "lesson". *sa'baḡ gu'rī, ōst* .
sa'bah n'šā dhaitōn Prs
su'buk M, G "light, easy" Prs
sa'bal P "centipede" Cf Psht *šōbla*,
 Bal. *sōwāsa*, Waig *šawoṛa*, Pash L
sarwāi? V *čelpāi*

sa'baḡ (سبب) M, G, T "reason".
čī 'sabap-ā-ā T (Phon) "what is your
 reason?" Prs.
sabr G, T "patience" *sabr-e ma'nā ba*
Xu'dāe G, *tu sab ka* G "be patient"
 Prs.
sābz G "green". V.
sabza v sauza
šī'čīn M, *sō'čīn* G, *su'čīn* D "needle".
 < **sūčamā*-, cf. Prs. *sōzan*, Bal
sūčīn, *sīčīn* etc With assimilation
 of the initial sibilant Minj. *šīžna*,
 Knrd. *šūžm*, N Bal. *šīžīn*, and (with
 dissimilation of *š-č* > *š-t*) Ishk.
šētun Through a mistake Skr *sūc-*
 is compared NSbgh s.v. *sej* Skr *sūc-*
 and *sūc-* are prob. two separate
 words
sad, sat T "100". *ši ha'zār u 'šū sa'dā*
 "3300", *ši sat* "300", *dī sat* "200".
 Prs.
sa'dā M, G, T "voice". Prs.
said G "game (*muḡ-i kōhī*)" Prs

¹sāda T "simple, foolish (*lauḍa*)" *ān o tō ba har ker-an sāda-eman* Prs.

sāda¹ G "poor, weak (*yarīb, aḥiz*)". Prs
sau¹dāgar, sau¹dāgar T "merchant" Prs.
sau¹dāgarī T "trading" Prs

sāf G "clean, clear, in order". Prs

sef¹la T "self-conceited (*xyālī*)" Prs.

sa¹far G, T "journey" Prs

se¹ya D, P "sand". Cf EVP s v *šaga*,
Minj *šāga. šāga* (Za¹) Prob bor.
from Ind, cf E Pash *seā* < *sikatā*,
but W Pash *sēl, syēl* < Skr *sikatila*.
V *rīg*

sēy, sēw M, G, D, T "shade" *ine¹hak*
sēy-a, okestatk rūč-a M 'there is shade
here, but there is sun there' <
**sāyakā*, Phl. *sāyak*, Prs *sāya* etc,
or < **sayākā*, cf. Orm *syākā*

sūy G, T "word, affair (*gap*)" *čē sūy*
tar band ūzāčē T "da čē gap mānda-ī?".
Cf Sar *saug* "proverb, tale" < **sōk*
< **sauka*?

sa¹yon M, G, D "dung of cows". Cf
Orm L *askan* "dung of cows" etc
(v. EVP s v. *γōšāk, aaršin*), Minj
γā¹-skēn "dung of horned cattle",
Prs *sargīn* (**sakr-aina*, with early
metathesis > **sark*?). Pash. L
šāngan < *šakan*?

sau¹yāt G "a present" Prs

¹sāheb G, T "owner, master". ¹sāheb e
muw¹kā = ¹sāheb e ¹sū at "a beautiful
person" Prs

sa¹hōk D, P "hare" < **saha*-. Cf EVP
s v *sōe*, and Sak *saha*-, Wkh *su*,
Ishk *sī*, Yd *sīy*, Oim *sīhak*

su¹hān G "file". Prs

sa¹har G, sa¹hār T, sār T, P "morning"

tā ba sa¹hār T, *sārī čē čhī* T Prs.

seher G "magic" Prs

salā G "advice" *čā ma¹čē sa¹lā kor*

"she gave him advice with some
kisses". Prs *šalāh* "advice"

sail M, G, T "regarding, walking about,
excursion" *puš-e xu¹kān ē sail kor*
T "he looked at his own son",
sail ē dhōḡ, čē sail u sāmāna! T,
'sail-e bā¹zār čhē bīman M "we had
gone for a walk in the bazar" Prs
sarr, Psht also *sail*

sāl M, G, T "year" *yarpi ā sāl ba sāl*
dhartōn G "the snow stays from
year to year", *sāl ē ōst kantō* T
"every year he did (*har sāl*)"
Prs. V *sār*.

sēl M "flood, inundation". *sēl nar¹γō*
Prs. V *sē¹lāw*

¹sulu, su¹lō T "peace". Prs *šulh*
se¹lāba T "sword"? *sēlā¹bān-an luč*
kor T, *se¹lāwa man¹dō tar-ē γušt* T
Prs. *silāh* "arms"?

sa¹lām M, G, T "salutation" *'aze ān*
'āyēm da tū ba sa¹lām-au M "yester-
day I came to visit you" Prs

sa¹lāmat G "in health, safe". Prs.

su¹lān M, su¹lān D "stair, ladder" Prs
sullam? V *zī¹nā, šur*

sa¹lāt T "prayer" Prs

su¹tān M, T "sultan" Prs.

sē¹lāw G "flood". *sē¹lāw 'āya*. Prs V.
sēl.

sīm G "silver, wire" *sīm u zar* "silver
and gold", *'sīm tar-an de¹hī* "they
telephoned". Prs

sumb M, G, *ōspe¹kī sum* D "hoof" Prs.

sā¹mān T "goods, treasures". Prs

¹sāmuy M, G, *sāmoḡ* D, P "autumn"
"the dark season", Skr *šyāma*-
"black" + *γtu*, Av. *sāma*?

sāmu¹γī M "born in the preceding spring".

γa¹sō sāmu¹γī čhī V. *'sāmuy*

sī¹nā G, *sī¹nō* M "breast". Prs.

su'nā- su'nā M, G, D "to wash" *tōn-um su'nām*, 'jān-um te su'nām G, 'tōn-e su'nām D "I bathe", *dōstān-em-em sunītūn* M "I am washing my hands", *sunītū hēm* D, *dōstān am su'nāwū* M, *su'nām* G, *su'nāem* D "I washed" < Av *snaya- snāta-*, Shgh *ze'nē- ze'nād*

su'nū P "daughter-in law" Prs V *su sandūq* M "box, chest" *hawī kūcandk-iman sō sandūq ečēuitan* "we are putting this knife on the top of the chest"

sanda'rā G "inflated skin (*mašk*)" *Sen'jet Dar'ra*, *Senjedar'ra* G, T "n of a place near Istalif" (سِنَجِدْ دَر)

Prs. *sinjūd* "juyube".

Santoxmānd T "n of a mountain near Shutul"

si'pāi G "soldier" Prs

se'par G "shield" Prs

su'pār- G "to entrust". Prs

su'pāriš T "enthrusting, recommendation". Prs

sar M, T "head" In special expressions *sar ba sar kan* T "to pile up", *huddi sar qand* T "hardūš sar qand, both of them like sugar (?)". Prs. V *sōr*

sarāi "palace". Prs,

sār "morning", v *sa'har*

sār G "wounded" *sāi chēm* Prob. Prs *sār* "pain", not < Av. *sāri* "fracture" etc

sīr¹ M, G "satisfied" *sīr mux tar-āw-om thāren na narī* G "rū-i tūra sēr dīda na tānistom" Prs

sīr² G "garlic" Prs V *bīn*

sīr³ T "a seer". *γušt sīr bizeka* "20 seers of grain" Ind

sōr M, G, T, *sōr* D "head" *sōr nōt* T "raised the head (in rebellion)"; *sōr na dēran* T "they have no chief". < Av *sarah-*.

sōr M, G, T "on, at the top of" *sōr hauī ādamī* "az *sar-i* ī ādam". Gr 220, V. *sō*

sur¹ G "music (*darsāz*)". Ind.

sur² T "feast" (*jašt, bāzi, xušwaxti, hai o hū*), Prs *sūr*

sur³ M, G, D "female mountain-goat (*āhū*)" Cf *Pash.* D *ša'rō*, *Khow šara*, *Katī šuru* etc?

surb G, T "lead" Prs.

sarba'dal T "exchange" Prs

*surfa M "congh", *surf-eman kantan* Prs V. *khūf*

sarfe'rāz G "proud, satisfied (*xušāl, biland*)" Prs

sargardān G "distressed". Prs.

sur'ráy "inquiry, investigation". Prs

surkh G "red-hot", *surk(a)* P "red". *γār surkh-a* G. Cf

sur'khō M, G (سرکھو), *'surku* D "red" < Av *suxra-*, Gr 59

sarkā'ri G "government service" Prs

'surma G T "collyrium". Prs

Sū'rāp G "n. pr., Suhrāb".

serr G "mystery". Prs.

sar-i'sta G "preparation, planning" *sari-'sta-e zomāi'ka* "preparations for the winter" Prs *sar-ri'sta* "intention, purpose".

'sūrat G, T "form, beauty" Prs

sār'wān T "camel driver" Prs.

Sar'wāi G "n. of a saint".

sarwaxt G "in time (*sarwaxt, sar-i waxt*)" *ān tān sarwaxt kun zahem* "I may come in time [to save] you" Prs

sāy M, G, T, *saγ* D, P "year". *hē sa'i*

žā saṛ kun G "from one year to another". < Av *sarəd-*, Prs *sāl*. V *žusara, parāsur, āsu*.
sat v. *sad*.
sāt G "hour, while" *žu sāt* "at once (*yak sāt*)" Prs
sīt G, *sītu* D "sour". < **suxta-*, Sedé, Keurōn etc *suté* "vinegar" (Zhu-kowski), Skr *śukta* "acid", Khw. *šut* V *turš*.
sat'ka T "sacrifice, propitiatory offering" *sat'ka pa'ram* "may I be your sacrifice (*tasaduk at, sarbadat at šawom, tū zinda bāši, mā bumuram*)". Prs *sadqah*.
si'tam G "strength" Prs
'sutra G "beautiful". Ind, cf Lhd. *suthrā*.
sāattēr G "enjoyment, passtime" Afgh. Prs.
si'tāra M, G, *si'tāra* D "star". Prs. V *stēč*
sāṭ G "village". Pash L *sāṭ(h)* < *sārtha-* V *de'āt*.
sēw, v *sēb*
sō'wār M, *su'wār* G, T "riding, horseman" *sōr 'ōsp su'wār 'nhōšt, ōsp* .. *su'wār-ē nhōšt, sōr ōsp ē su'wār-ē chē, sōr ōsp-an su'wār kuṛ-an* T, *dī sat su'wār re'sāla* "200 horsemen". Prs
suwa'rī G "riding" Prs
sēx v *sēγ*.
saxt M, G, T "hard". *xu'nuk-i saxt-a* M "it is bitterly cold", *āsu'qī 'saxt-a* T "love is hard". Prs.
sax'tī G "hardness". *gape sax'tī* "a difficult affair" Prs
sauz M, *sābz* G, *'sauzu* D, *sauza* (?) P "green, blue". Prs V. *sābz*
sau'za M, G, D, *sab'za* G "grass" Prs

siz M, G, T "breast (especially female)".
puš-a siz da D "give your son breast",
'paraman 'siz ba 'siz-au G "let us walk heart to heart",

Š

šā T "bridegroom". Prs
Šā-e Mar'dān T "n of Ah".
Šā-e Zarīnka'mar T "n of a warrior"
ši, šu M, G, T, D, P "3". *ši šu'tur, ši sat* T, *ši māneš* G, *ši ruč* D, *šō rūč* M, *šu ruč* G, *šu hazār* G, T, *ši hazār u šu sada, šō hazār u ši sat* T. Gr. 109 < Av *šrāyō, šru-*
ši 'yuštak D, *šō γōštak* P "60". Cf *ši, yušt*. V *šast*
ši G, D "horn, branch". < Av. *srū-*, cf EVP s.v. *šōngarai*. V *šāx*.
šu v. *ši*
šū M, G, D "clay" The similarity with Pash L etc *šu'la* is prob accidental.
šā'bāš G, T, *'šābāš* T "bravo". Prs.
šočču v. *šuff*
šī'čak G, D "female" *šī'čak ōsp, š°* *γa'rō* G, *š° ōsp* D < **strič-* + *ak*, cf Av. *stri-*, Zeb *šēč* "female", EVP. s.v. *šəja*.
šād'gārī G "joy". Prs.
'šadīax P "peach" V. *šaf'tālū *šatray* = Prs *šaftrang* "red peach".
šī'dōs M, G, *šedōs* T, *šī'dōs* D "13". V. *ši, dōš*.
šadzam'būr M, G "honey-bee" Prs V. *sātibham'būr*
šaf'tālū G, T, *šaf'tālū* D "peach". *tān an'de'wāl 'mun kun žū 'phōr šaf'tālū 'dā, mun 'xūr* G "your comrade gave me a peach, and I ate it" Prs V. *'šadrax*

'šāgurd ('šāgurd⁹) T "pupil" Prs
 šāgr'dī T "apprenticeship". Prs.
 ša'yal M, G, ša'yal D "jackal". Prs.
 šu'yur M, G, D, P "porcupine". < Av.
 sukura-na- etc, v EVP sv. škōn Cf.
 Prs. (dial) šuyur
 'šāhed, šāhet G "witness". Prs
 'šāher T, 'šātr G "poet" Prs
 šāhe'rī T "poetry". Prs.
 šākāta M "the temples". Said to be
 Prs. (*šaqg-i kata "the fissure of?")
 V. šū'kī
 šel'kār M, G, T "shooting, hunting, game".
 šekārān ē ma 'yus 'bōr T "he brought
 the game home" Prs.
 'šū'kur G, T "thanks (to God)" Prs
 šekār'jāi G, T "shooting-ground".
 Prs.
 šauku'rak v šaupar'rah
 šī'kast G, T "defeat" šīkast xūr T
 "was defeated (šīkast xurd)", šī'kas(t)
 dā G, T "defeated". Prs
 šāl M, G "shawl". Prs
 šēl G "unhusked rice (berenj-i pōstdār)".
 Early lw from Ind, Skr. śāl-, Kati
 śālī, Waig šeli-maz.
 šī'lānd M, G "lizard (šulēn)" Cf Psht
 šlānda "frog", Afgh. Prs šilend, Prs.
 šaulūna "tortoise" V kar'waš
 šām M, G, T, šām D, P "evening" 'šām
 ū D. Prs
 šio'mī T "third" V šī
 ša'mālī G "the north". 'maṛdum-e
 ša'mālī Prs
 šu'mār G, T "calculation, number".
 'n-āya bēn šu'mār tar T "they could
 not be counted". Prs
 šam'šer G, T "sword" Prs
 šamšer'ī G, T "a swordsman" Prs.
 šā'nā M, 'šāna G "shoulder". Prs V
 pēšāna

šā'nā M, 'šāna G, D "comb". Prs
 Note ā in G
 'šāen G "reason"? mun e'dhēk 'šāen 'ēiq
 jō "I shouted for this reason (az
 hamī xātir)". Or, possibly, 'šāen =
 šāem. Cf Prs. šar "thing, cause"?
 šāi'nī G "falcon" Prs.
 šī'nā T "cradle (gawāra)". Ind, cf Skr
 śayana- "bed, couch" etc, but not
 known from Pash
 šanu'fart G "anger". čōr tō-an šanu-
 'fart kōr Prs (Ar.) šan' "hating"
 and fašt "being rashly and injuri-
 ously reproachful"?
 šī'nīm 'yūštak D "70".
 šāzda M "16" Prs
 šōnd M. šund G, T, šuṇ D "mouth", P
 "lip" Ind (but Pash, ūṣṭ etc), cf.
 Tirahī šund "lip" etc, v EVP. s v
 šūnd'
 šenge'rī P "hail" Cf Bal trōngal, Zaza
 troge, Prs. saganja (*šrakancāka-, or
 dem of *sagan, cf sa'yōn?), Kati
 'teṇlik? These forms may be related,
 but the phonetic correspondences are
 irregular, and trōngal, troge may be
 connected with Prs tagarg
 šāp G "curse (duā i bad)" Pash L
 šāp
 šup kan- T "to drink"
 šī'pāi G "tripod" šī + Prs. pāi.
 šaupar'rah G. šōpa'rah M, šauku'rak D
 "bat" Prs. šabparak V. nūš-i
 par'rān
 šāpe'rik D "butterfly". Prs.
 šār M, G, šār T, G "town". čī zā šār
 tar dhōr, ma mun jar M "tell me
 what you have seen in town", mā
 ma tō jar tān zū zā šār tar-an dhōran
 "we are telling you about one thing
 we saw in town". Prs. (šār has prob

been borrr quite recently, while *šār* is an older lw).
šēr G, T, D "lion, tiger". Prs
šōr, *šūr* v *šūr*
ša'rāb T "wine". Prs
šīruč G, D "the day after tomorrow".
sa'bā na, *šīruč žē* D "do not come tomorrow, but the day after". Cf.
ši, *ruč*, V. *pas'sa'bā*,
šuru'čina G "the third day of the week, Monday (*dō šamba*)" V *xuru'čina*.
ša'rik M "partner". Prs
šarm G "shame". Prs
šar'menda M, *šar'munda* T (Phon)
 "ashamed". Prs
šar'mēw- G "to put to shame".
šī'rīn T "sweet". *šī'rīn 'yārai* = *'xīrō 'yārai* Prs.
šī'rīnī M "gift, present, baksheesh"
'ān ma 'tō šī'rīnī da'hem "mā tura šī'rīnī bedem". Prs.
Šērpur G "n. of cantonement near Kabul"
Šārārā T "Shahrara near Kabul".
šūrōš v *šūrōš*
šar'šārā M, G "waterfall". Afgh Prs
šur'šur T "murmur, purl". *šur'šur-e 'āwo* Prs *šur'ridan* "to flow, murmur" Onomat., cf Lat *susurrus*.
šur'uā D "soup". Prs V *pi'hoā*.
šīr'zēšt G "resin (*širīš*)" Prs. *šīrxīst*, *šīrxušk* "a kind of manna"
šor P "stair, ladder" Pash. L *šur*, Kashm *hēr*, Hl. *šīrhē*. V. *su'lān*.
šūr M, *šūr*, *šōr* G, T "agitation, movement, noise". *'šōr-e xu'kân-ē 'šūr-ē kōr* M "he shook his own head", *'šūr da'hem* G "I move", *'watan-om 'šūr xūr* T "my country is agitated", *šūr* G (Phon). Cf.
šūr- šūr'ri G, T "to be agitated, ex-

cited". *khar ē 'šūra* G "her anger rises (*'qahr 'bušūra*)"; *'qhar-a šūr'ri* "qhar-it šūr'idās", *šūra* G (Phon) I certainly heard as well *r* as *r* in these words.
šūr, *šōr* is borrr. from Prs. *šōr* "cry, noise, contention, agitation" But the *r* in *šūr*, *šūr-* remains unexplained Cf
šūr'is M "cold", G "snow-storm". *ma 'bōr 'šūr'is-a = xu'nuk-a* M "it is cold outdoors" But also *'xunuka wa'tan 'šūr'is kōr* M "the cold wind made the country freeze" (?) Originally "blowing, disturbing". < Prs *šōr'is* "confusion, tumult"?
šus G, T, D "30" < *šrisat*, cf Psht *dērš*, Prs *si*, but Av. *šrisata*. Cf. *γυζδ u dōs* M
'šusara M "a kid, three years old" Cf *ši*, *sār* Cf. Psht (Waz) *daršārā* "sheep, three years old". V *dusara*, *'žusara*
šast M, G, *šast* *γušt* D "thumb" Prs *šast* G, T "60". Prs V *šī 'γuštak*
šā'ša M "urine". Prs V *mīz*
ši'ša G "mirror". Prs V *āi'na*
šaš'pār T, in *phī-e šaš'pār* "hoe" (v. *pī*). Prs *šaš'par* "a halberd"
šut G, D "throwing". *'šut-e ka'nem* G "I throw", *'šut-um kōr*, *'šut-em kan'tū* D Prob. a past part in **fta*, **xta*. V *an'dāz*.
šātibham'bur D "bee". V *šādzam'būr*, *bham'bur*
Šu'tul M "the valley of Shutul in Kohistan" V *Ču'tul*.
Šutu'li M "an inhabitant of Sh.". *'ān Šutu'li em*
šar'tān G "envious, malicious". Prs (in this sense in Psht., too)

- šav'tānē M, T "mahce (šuyul'i)" Prs
 šu'tur M, G, T, D, P "camel" Prs.
 šutt T, šott M (šočēu G = šott čhū?)
 "lame" Cf Shgh šut
 šāx M, T "horn", M, G, D "branch"
 Prs V šī

T

- ta T "below", ta- G, T "under" 'ta ē
 kor "he unloaded it (farāwurd)";
 ta- žū lēf T "under one blanket",
 ta- yus hun a G "below thy house"
 Prs tah
 'taī G, tar T "settled, quiet (garā'i)"
 wa'tan 'taī čhī G "the country set-
 tled down", palta'nān-an tar kor T
 "they subdued the army". Cf ta?
 tau M, G "fever" tau ku'rō G "tau
 kadas, nājōr šudas", 'tawa le'šim (?)
 M "I have fever" Prs.
 tā G, T "until" tā ba T "until, so
 long as". Used as a particle "now,
 then (digar)" 'ān ē ka'nem tā? T
 "what shall I do then? (ē kunum-it
 diga)". Prs.
 te M, G, T, D enclitic particle, Gr. 153
 tē M, G, D, P "mulberry-tree", M, G
 "tree" Cf. Prs tūt. V bhīn
 tū, obl tō, M, G, T tō D "thou" T
 stressed tā. Gr 114
 tab G "condition, nature" ān-em na
 pāntōn 'tab a "I do not understand
 your condition" Prs
 tāb-¹ G "to heat" Prs. (if genuine *tēw-).
 tāb-² T "strength, power" 'tāb-e dōst'ka-
 T "the strength of his arm", 'tāb-e
 ha'wī Zarqū'nā čhēn T "they came
 into the power of, became obedient
 to this Z", š ham tāb-e ma'nān-a

- T "he, too, is in my power (zēr-
 mā-st)", 'hēc khēn 'tāb-ē 'n āwūr T
 nobody defeated him (hēc kašī tāb-iš-a
 n-āwurd)" Prs
 tāb-³ T "pain, affliction". kū'kān-e dhe'nī
 'tāb ē ka'nōr "torjare (pierce) it with
 iron nails". Prs
 Ta'bak(k)al T "n. of a man" Prs Tawak-
 kul.
 ta'bīp (تیب) G "doctor". Prs
 tešh (تشد) pl (تشدان) M, G T, tec D,
 tec (?) "eye, spring, fountain". 'āwō
 'ēhī tel'ēhī m M "I wept" Not con-
 nected with Bakht etc tīwa', prob
 < *dhīā < *dīha, Prs dīda (cf Rep
 p 8) Connexion with Prs čašm etc
 (through *čēh?) is phonetically im-
 probable (Oss cast(a) not, with
 Hubschmann. < *častī-, but prob. <
 *časn. < *čas(m)na- Cf
 tečpeta'kā(ī) G "blindfold (čišpuṭakāī)".
 ma gū tečpeta'kā-ī dūčētōn "he is
 milking the cow blindfold", tečpeta'kā
 dūčen na 'nartōn "he cannot milk
 blindfold". Cf. tešh, peṭ
 Tūdga'i T "n. of a place"
 taf G "steam" taf nītō "taf mēbrāya".
 Prs
 tuf G, D "saliva". Prs. V. 'āwō i šuṇḍi'ka.
 tō'fang M, G, T, tu'fang D "rifle" Prs
 tō'fang- i Ru'stam M "rainbow" Prs
 V ka'mān i Ru'stam, nāxčw'ri.
 tu'faṅ(g)dār T "rifleman" Prs.
 tō'fangjaṅ'gī T "fighting with rifles"
 Prs
 tag'bīr T "plan" Prs tadbīr Differen-
 tiation bā > gb?
 tōy M, G "male mountain goat" Cf
 Wkh. tuy "goat", Prs. taka
 'tāyat T "strength" tāyat na dērem čē

ehestak dharem "I cannot stand to remain here" Prs
thā- G "to cut, shave" *thāem-ē* Av.
taš- (*tāštī*) "to cut", Psht *tōžal* "to shave", Shgh. *tēš-*.
thī- M, G, D "to burn" (intrans) *thī-tōn-em* M "I am burning", *ʿešq tar-au-em* *ʿthītōn* (نِيْتُون) G "I am burning from love of you"; *zur ē thī* M "dīl-iš sōxt", *thī m-e* G "sōxtum", *thī* D Cf. Wkh. *ʿi-uo-* (trans), *ʿau-* (intrans), Shgh *ʿaw-* Gr 58, 73.
ʿthōi G "burnt (*sūxta*)" *naʿḏmīkā ʿthōiʿān* "burnt pieces of bread (*sūxta-i nān*)", *tōk-e naʿḏmīkā ʿthōi* "a piece of burnt bread" Cf *thī*
thāl (نِيَال) G "respite, upshoot (?)". *čā ruč-i zār ham thāl dā* (read *ham mathāl*?) "she gave him a few days more respite (*čand rūz-i digar ham mātāl kat*)" ? V. *mātāl*
thān (بِيَان) G "thirst, thirsty", *ʿtana* M, *tan* D "thirsty" *thān-em* G *thān* < Av. *taršna-* (Gr 65) Is *tan(a)* a different word, cf Pash. L *ta'na* "thirsty" (S *tuš'nū*), and also Waz Psht *tanda* "thirst"?
thāi- *thā'i-i* G, *ʿthā'i* T "to observe, regard". *ān-e ʿthārem* G "dīa'ri mēkunam", *thār* G "dīa'ri kun", *thā'rōr* G (ناهور), *thā'rī-m* G "I regarded", *thā'ri* (بِيَارِي) G, but *ʿthā'ri an* T "they saw". Cf Pash. D. *tarēgam* "I see"?
ther- v. *tēr-*.
thar M, G "full" *āwə thar-a* M "it is full of water", *ʿthar-a* (نِيْرَة) G Cf *ter-*?
thōr M, G "hole" *thōr ka'nem* M "I bore" V *tāi-*

thōr v *ter-*
thēw- G "to lit, burn" (trans). *thēwem-ē* "I lit the fire", *thēwōi* "sūxtānd ast". V. *thī-*
tāj T "crest of a hen" Prs
tāk G "vine" Prs
ʿtaka G "kid, two years old". Prs *taka* "he-goat" (Pash L *ta'kū* "he-goat, one year old", *ʿi'šak-ta'kū* "he-goat, two years old"). Cf *tōr*, *taka'čār*. V. *ʿdusara*
ta'kia G "leaning on". Prs
te'ka G "mouthful". Prs
teka'i G "onion". Cf *ʿtekku* V *pī(y)āz*
ta'ka'čār G "kid, one year old", *taka'ca* D "he-goat" Cf *ʿtaka*.
ʿtakku D "bitter". *ʿtarku*
tā'qīq T "truth". In *bə tā'qīq* "certainly" Prs
ʿtekku G "pungent" Ind **tikka-* < **tikna-*, Skr *tihta-* "bitter"? V *ʿtarku*
ta'kōl G "armpit" Cf *ta*, *kōl* bor. from an Ir. dial with *l* < *š*? Cf Pīs *kaš* "armpit", Wkh *kalbun* V *ba'yal*, *banabayal*.
tāl v *tān*
tāla G "hanging, spread out" *tāla ka'nem* "I spread out", *lēf-a ruč tar tāla kurō* "have you hung up the blanket in the sun?"
ʿtāla G "meadow" Cf. Psht *tāla* "a kind of delicate short grass" V *u'lang*.
tēl G "oil". *ʿtēl-e pad'dō* "tēl-e sayā" Ind. *tə'lā* M, *ʿtulla* G, *ʿtūla* D, P "gold". Prs. V *zār*
tə'lāi G "golden" Prs
tōl G, *tūl* T "weight". *ka'nem ʿtōl-e tān az zār* G "I shall pay your weight in gold", *ba tūl žu xer'wār* T "one ass's load in weight" Ind.

tul- G "to see, look at" (?) I never heard this word except in the rather doubtful explanation of the name of the Ču'tul valley (v Introduction, p. 7).

ta'lab T "searching". *ma mul'lâ-an ta'lab* koṛ "they searched for the mulla". Prs.

ta'lâf P "ceiling" V *kô*

tal'wâr T "sword". Prs

tal'wasa T "quickly (*bêga'râr*)". *'zur-a te tal'wasa pêž'mâ ka'na* "your heart will quickly repent" P *talwasa* "commotion, restlessness".

talx M "bitter". Prs V *'tarku*

talxâ G "parched grain". Prs.

tam D "cloud" < Av *tamah-* "darkness", Kuid *tam* "fog" V *a'û*

tam'bân G "trousers (*e'zâr*)". Prs *tum-bân*

ta'mâm G "whole, finished". *ta'mâm-e kašte'â* "all the girls" Prs

ta'mîm G "??". *ta'mîm 'pâdšâ bîn*.

tu'mân M "a tomán". *šu ttu'mân čhî*.

Prs.

ta'massum M, *tawas'sum* D "a smile" *ta'massum-eman 'khan'tā* M, *tawas'sum khan'tūn* D. Prs *tabassum*, Pash S *ta'massum* V *pūs'xand*

'Tâmâš T "n of a king"

tan- M "to be thirsty". *'taneman* Cf

tan(a) "thirsty" V. *thân*.

tân M, G etc. "thy" Gr. 114.

'tâna T "derision, mockery (*xanda*)" *'mâčî 'tâna dâ* "his mother derided him". Prs *fa'na*

tôn G, *tôn* D "body". < Av *tanū-* cf. Prs *tan*

tünd G "swift". Prs.

'tendura, *tendu'rô* G "sharp". *tendu'rô ē ka'nem* "I sharpen it", *'tendura 'ten-*

dura kû'kân-e âhenî "very sharp iron nails" Corrupted from Prs *tandurust* "vigorous", or connected with Prs *tund* "fierce, strong" (Panj lw *tund* "sharp")?

'tunuk G "thin, fine". *kâz-ē 'tunuk-a* "his shirt is thin". Prs

tan'xâxûr G "drawing pay". Prs.

taŋ'gî G, T "defile, narrow street, straitness, difficulty", Prs.

ta'pô M, G "warm, hot" *xu'nok e ta'pô* M "a hot wind" Pash L *ta'pê*.

tûp T "gun". Prs.

ta'pêw- G "to warm". *dô'stân-um 'îx ku'î'ô, ta'pêwem* "my hands are cold, and I warm them". V *ta'pô*

tar postposition "in, to, from" etc. Gr 100

tar G, T "before, in front of" *e'spô 'tar-ē dâ* G "the dog went in front of him", *'kal 'tar-ē dâ, 'Qâsem 'bâw-ē peš'čhan* T "the bald-headed son went in front, his father Q. behind", *xu'xu-ē 'tar-ē dâ 'âya* G "he himself came before her", *male'kân-an 'tar-ē dâ* T "the maliks went first (*pêš šud*)" Av *tarô* "away from, beyond". Gr. 220. V *ta'rî, 'tartar*

ta'rî G, T "before, near". *ta'rî mun ôst ma 'tô 'lauze Pa'râčî 'Mahmad 'a'nî sa'bak nî'sâ 'dhautôn* G "M Gh used to teach you the Parachi language before me (*pêš az mâ*)", *ân čhê bêm žû mas'dân ta'rî* T "I had approached a plain", *'čhî ho'wî 'jaŋgal ta'rî* T (Phon) Cf *tar*

târ M, G, *tâl* D "a single hair". *žû târ dôš-a* M, *žû târ gî'nô* G, *žû gîna tâl* D But cf.

târ M, G, *târ* D "thread" *tâ'ân-e ru'bâb* G "guitar strings" Prs.

tēr- (ther ?) thōr M, G, T, D "to drink"
 tū-yē āwā 'tē,tūn M "you are drink-
 ing water", 'mā-uman na'lyōn 'xartān,
 'wā-er 'āwā 'tērtān M "we are eating
 bread, and you are drinking water",
 āwā 'te'rēm G; 'āw-um 'thōr G, t(h)erem,
 t(h)ereman (نهرمن, نرمن), thōr
 Prob the present stem originally
 has *t*, and T's *th*- is due to the in-
 fluence of the preterite Cf Orm
 K. *trām tatak* — *thōr, tatak*, <
 tr̥sta-*, but *ter-*, *tr* < **tr̥ya-* (tr̥šya-*
 seems phonetically imposs, Gr 64) The
 connexion with Indo-Eur *ter-s* "to
 be dry", Av *taršna-* "thirst" (v s v.
thán), Skr. *tr̥sta-* "dry" etc. seems
 evident, but the exact nature of the
 relation is difficult to define Is **ter-s*-
 "to be dry" originally a "desidera-
 tive" to a root **ter-* "to drink"?
 But in that case why past part
 **tr̥s-to-*?

turb, v. turp.

ta'raf T "direction". *yustara'fī* T (Phon)

"from the house" Prs.

'tārīf T "praising". Prs.

tarka'ī G "poison". Cf. 'tarku "bitter".

Cf Prs *zahr* "poison" *zahra* "bile"?

'tarku 'tarkō (ترکو) G, 'takku D "bitter".

< **taxra-*, Prs. *talx*, Prs. *taxr*, Psht
trix etc We should expect **tarkhō*
 (cf *surkhō*, Gr. 59), is 'tarkō etc
 borrr. from some Ind. form?

tā'rik M, G "dark, darkness". Prs

ta'rānī M, tā'rānī (تارانی) G "a flower-
 ing bush, dog rose" Pash L *tāranī*
 "dog-rose", cf. Prs. *taran* "id" Cf
 Skr *tr̥ṇa-* (Woty. lw. *turín* "grass,
 plant")?

tō'pī G "calf, one to two years old".

< **tarō-payah*, cf. Lat. *dē-leus*, Av.

tarō pišwa- "having unsufficient
 food".

turp, turb T "platoon" 'žū turb re'sāla,
 'turp-e re'sāla

tars G "fear". Prs

turš M "sonr". Prs. V *sīt*

'tartar M, G, T "in front of, before,
 near to (*pēs*)". 'tartar-e žū 'ādam čhī
 M "he went before a man", hē 'ādam-a
 tarta'r-ē 'dhōr M "have you seen this
 man before?"; kal 'tartar-ē, 'Qāscm
 'bāv ē peš'ēhan T "the bald-headed
 before and his father Q. behind"
 < Av comparative **tarō tarēm*, V *tar*
tari'wāl T "previous, ancient, foremost
 (*pēsina*)". 'pādšā-e tari'wāl "an ancient
 king", 'ā qur'bān-e hō'wī tar'wāl ka-i
 "I am the sacrifice of the foremost
 of them". Cf *tar*?

tar'yāk G "antidote" tar'yāk-e bēd =
panj'bēd (q v.) "a kind of antidote,
 the nature of which he could not
 explain". Prs

tār- tā'rī G "to split, burst" 'zur-um
 na tā'rī "dīl-em na kafīd" Cf Sar
tarō "to but, strike", Prs. *yftālīdan*
 "to cleave, break" < **abi-tard-*, Skr.
tr̥d- "to cleave" Cf *thōr* "hole" <
 **tr̥sta-*

tūr- tu'rī G "to drip, dribble". 'tūrtōn,
 -um tu'rī "čakāndom". Skr. *tur-*
 "to hasten"?

tausō'rī G "pillow" Prs. Par, cf.
 Madaglashtī Prs *ta-i seri*, Pash. S
 'tausari. V *ta*

'lašō M, G "a kind of axe, adze? (*tēša*)"
 If genuine, < **rš*, cf. Shgh 'taršak.,
 Psht *taršaq* "adze" etc V. 'pašō.

tō'šak T "mattress" Prs

tīt T "distributing", tīt kan- "to distri-
 bute, throw about". tīt ē kor

- 'tōlī G "parrot". Prs
 'tātār G "musk". Prs *tātārī* "fine musk".
 tāv- G "to braid, plait" Cf. Prs
tāftan, tābam
 ta'wār G "female dress (*raxt*)".
 ta'warča D "small axe". Prs V. 'pašō,
 'tašō
 tā'wīz G "charm". Prs
 tuxm T "seed". Prs.
 tax'sīm M "partition, division". Prs.
 taxt T "curtain (*paḍa*)" Prs *taxt*
 "seat, sofa".
taxt u baxt T In *ā ba taxt o baxt e*
tā gasam-um xurō "I have sworn by
 your throne and your fortune". Prs
 'taxta ba 'puṭ G, T "on the upper part
 of the back (*taxta ba pušt*)". *ma 'tō*
de'hem 'taxta ba 'puṭ "I slap you
 on the back". Cf Panjshiri Prs.
taxtā ba pīšt "on the back". Cf
 'taxta-e puti'ka
 Taxta'hī G "n of a place near Charikar,
 Takhtapul"
 'taxta e puṭi'ka T "the upper part of
 the back" Cf *puṭ* V. 'taxta ba puṭ
 tū'yāna G "price paid for the bride"
tū'yānā-w um ka'fī (طوانا) "I have
 paid the price for you". Cf Pers *tūy*
 "feast" ("marriage")
 ta'yār T "prepared, ready" Prs.
 ta'yārī T "preparation". Prs
 'tāza T "fresh, refreshed". Prs.
 tāzī M "hitch". Prs V *mādaku'ēōk*
 tēz M, G, T "sharp" Prs V. 'tendura.
 taz'ma T "strap, thong". Prs.

T

- ṭag T "mad (*dēwāna*)" *max'sōr-ē 'ṭag*
yušt "he feigned to be mad (*dēwāna*

- partaft*)". Ind, Pash. L *thag* "thief,
 cheat"
 ṭōk G "piece, morsel" Ind, Panj. *ṭukk*
 "hit, piece of bread", Pash L *ṭuk*
 "to pick up"
 'ṭongok M "podex", *ṭu'ṭungak* G "hip".
 Pash S *ṭaṭo'na* "hip", Waig. *ṭōta'ra*.

W

- wā M, G, T "you". Cf. Av. *vā* Gr. 115.
 wē M, G, D "roof-beam". Ind, Skr.
vamśya, Shma *bōi*, Waig. *wāṣ*, Psht.
bainš (Waz *wēša*), cf. Shgh *wūs*.
 From a dial. with *š* > 0 like Pash
wo, wā G, T "and". V. o
 wō G, wāe T "oh".
 wa'ēhan (وچهن) G "low". 'rust u
wa'ēhan "high and low". -chan
 seems to be a suffix, cf *pešchan*.
wa < *apa*?
wačha'nā G "bad". V *wā'rāb* Cf *wa'ēha*
wačha'nē M, G "below, down" *wačha'nē*
param G. V 'pastō
wačha'nē-yus G "cellar (*tāxāna*)"
wačhan'bhām G "evil smelling" Cf.
bhām
 'wāda T "promise, engagement". Prs
 wa'fā G "fidelity". Prs.
 *wāyar- wāya'rī G "to dance" *tō* (*edē*)
wāya'rī "you did (she did) dance".
 *upa-ā-kar-, cf Skr. *car*-, or cf Waig
wegār "play"?
 wā'yār G "dance". 'ē da wā'yār *ēhī*
 "she started dancing"
 wēh- M, whēw- G wa'hī (?) G "to flow,
 go". *ān šār wēhem* M "I go to town",
mā hudnān šār wēhemān M, *wā šār*
wēhēr? M, 'whēwem G = *param*,

whēwē "mēiawī", *āwā whēwetōn* G "the water flows", *ān-em whētōn* T, *te'chī-ā 'hīn 'uhētōn* T "blood flows from his eye", *we'hētōn ōst* T, *whētōn* G (وهنون) *'zur tar-ē wa'hī* G "she thought (*da dīl-iš gašt*)", *wa'hen* T "swinging round (*daur kada*)". Ind, cf Lhd *wahan* "to flow, go" But why *-ē*? Cf.

wa'hēw- M, G, T "to roll". (trans) *'zā-īman wa'hēwitan* M "ēzīz mēgar-dānam", *darxa-īman wa'hēwitan* M, *wa'hēwem-ē* G, *khāmur wa'hēwem* G "I thresh", *sōr tar-ē wa'hēwē* T "swung him round his head" V *wēh-* Cf

wa'hēwa'lō G "spindle". V. *čar'xā*

wa'jip M "necessary" (?) Prs *wājib*

wa'khē M, G, *wa'kyē* D "up, high"

wa'khē paraman M, *wa'khē param* G, *wa'kyē param* D "I go up", *wa'khē(i) 'āwā 'zītūn* M "the water is coming down (*az bālā au mēdya*)", *wa'khēi 'āyō tar* "az bālā āmadan", *'dhār wa'khē-a* M "the mountain is high", *'mhak dāl 'xā tar-ē leŋ'gān-ē pa wa'khē* kor G "dar hamū pēš-ē šū-iš langhā-iš biland kat", *hur'si wa'khēi tar* G "on the lofty veranda", *wa'khē čemen* G "growing (*kalān šuda*)".

wa'khō G (وكو) "high, splendid (*ālā*)"; T "peace" *wa'khō chē* "peace was concluded" (?)

wā'khān G, T, *wa'kān* D "your". Gr. 115

wa'kar- M "to bark". *'kučuk-a wa'kartūn*. V. *jaŋ-*

wa'lē M, G, T "but, however, certainly" Prs

wīl G, T (وبل) "while, time". *zū wīl*

"at once, suddenly (*yak gašt, yak sāt*)". Ind, Waig. *wēl* etc

Wāl'yād T "n. of a man". Prs. *wāl-i* 'ahd "heir apparent"

wa'lēkin M "but". Prs.

-wa'nō G, T "towards". *-wa'nōi* "from".

Pash L *wanā*, Gr 102

wen'gā G (Nijrau) "axe" V. *'pašō*.

'wenger- G "to bleat". *'buŋ-a 'wengertō* "buz wangas mēkuna". V. *bā'nas*.

waŋ gēw- G "to eat, swallow" *waŋ- 'gēwem, waŋ'gēwitōn, waŋgē'wīm*. Cf. Prs *bunguš* "deglutition", *bungušan* "to swallow" (**upa-han-kuš-* or a similar form, cf. Skr. *kuṣ-* "to gnaw")?

wa'pēš, wapešt M "back, again" V *a'pešt, pēš*

'wīrā G "gums" Lw, cf. Pash S *bī'rū*, Bad Prs *wē'rā* Connexion with Psht.* *ōrai* (Waz *wrai* etc) is doubtful.

'wārūn M, G (*ārūn* ? M) "flour". *'wārūn-um ma'ida kor*. < **ārtana-* (**upār-tana-* ?), Prs. *ārd*, Psht *ōrā* (q v).

wīra'nō G "bedding" Poss. < **whīranō* < **āpīrštanaŋ* < **āpīštanaŋ* < **abištaranāka-* (Gr 45 g, 54) Skr *abhi-stry-* "to cover", cf Prs *bistar* "bedding", Soghd *pr štr n* "rug" EVP. s.v. *brastan* "coverlet"

we'sej-. *wese'jī* G, T "to send, despatch, order" *we'sejem* "I send"; *wese'jīm* G "I sent", *we'seštō* T "is sending", *ma 'xā-ē wese'jī* G "she sent her husband" Scarcely < **abi-sāčaya-* "to instruct, command", cf Av. *sāčaya-* "to teach", *awī-sak-* "to think of, remember" Apart from other considerations, *j* < *č* would be irregular (Gr 50)

wāskaŋ G "waistcoat" Engl.

wa'spē G "buttermilk (*dūy*)" **apas-*

- payāh*, cf. Skr. *apas-* "water" in compounds. Cf. Waig. *wašip*, *išpi* borrr from Par.? V. *dōγ*
- wāš-* G, D "to rain" *ḡār wāšto* G, *ḡār wāštū* D "it rains" Ind, cf. Waig *waš* "rain" etc
- wāš'i'na* v *bāša'na*
- wa'tan* M, G, T "country" *wata'ni-um* *sa'fār koṛ* M "I travelled from my country", *'watana wa'tan 'laškar āli'sō* T "the army has taken land after land" ("the whole land"?)
- wata'ni* G "tame". Prs Cf. *'dhārī watan'dār* T "countryman". Prs
- waxt* M, G, T "time" *wax'ti* "one time". Prs.
- w(i)yār* M, G, T (وَيَار), *wiār* D, P "night". *'uk-ē wi'yār koṛ* T "he spent the night there", *'nesp-e wyāri'ka* T "midnight", *wi'yāi* T (Phon) Pash L *wyāl* etc. r < *i? (cf. *phōr*)
- wyāra'wyār* G "this very night (*šawa-šaw*)".
- wa'zīr* G "vizier, minister". Prs.
- Wa'zīr* T "n of an Afghan tribe"

X

- xā-* G "to wish" *xāntōn* Prs
- xā(i)* M, G, T, *xā* D "husband" Pl
- 'xāān* G (not **xānān*, cf. Gr 82!) *'xāika xi-m* G "my husband's sister", *'xā-e 'xika-m* M "my sister's husband". Cf. Minj *š'ūy* (Ganth.), *š'fuy* (Zar), Yd. *š'foh* < Av. *fšuyant-* "peasant, *householder". Cf. Sak. *kšundar* with *kš* < *fš-?* (cf. s. v. *xu'wān*) Prs. *šūi* (Afgh. Prs. *šūi*, not with *maghul-* vowel, cf. Hubschmann 796) may be derived from the same stem Prs. *šōhar* is difficult, but Horn's and Hubschmann's derivation < **xšaoda-* (**xšaodraka-*), (cf. Av. *xšudra-* "semen") is neither phonetically nor semasiologically satisfactory. Words denoting "husband" have usually a social, not a sexual meaning *šōhar* < **šōhr* (ar from *pīdar* etc) < **fšauḍr-*, **fšautar-*?
- xē* G, T (*xē* Phon) "open". *bōr xē kanem* G "I open the door", *'zur-om bāl xē dēra* G "my heart spreads out its wings (*dil-om bāl wāz mē-kuna*)" **wišāya-*, cf. Prs *gušādan*, *gušāyam* (Barth < **wi + hāy-*), Wkh. *wušūyam* "I untie". Gr. 43, 69.
- xī'*, *'xu* M, G, T, D, P "6" Gr. 109. Av. *xšvaš*, Shgh *xduš* etc. < **xwaša-*, dissimilated < **xšwaša-*.
- xī'*, pl *xī'ān* M, G, D, P "sister". Prob < **hwahī* instead of **hwahā* (Av. *xwāhar-*) Cf. Wkh. *xui*, Shgh *yax*, Sangl *xawa*, Kurd (ñi) *xveh*, Zaza *war* < **hwahī*?
- xu'* M, G, T, *xō*, *xā* T "self". < Av. *xwatō*, Prs *xud*. V. *max'sōr*
- xu'* G, T "but, indeed". *aga 'ēnen-ē 'na na'rem xu xa'rem te* T "if I cannot bring him, I shall at any rate eat him", *'xā param, bālō x' bīn* T Cf. Psht *xō* "indeed" V. *xu'*
- xūb* M, G, T (خوب) "good, well". *xub-em pāntōn* M "I understand well", *γu'lū xub māneš-a* G "he is a very good man", *'xub na 'dēra* T "it is not well" Prs.
- xū'bi* T "goodness, friendliness". Prs. *'xabar* G "news, informed". Prs.
- Xa'bar* T. "n of a place". *zī-e Xa'bar*.

xabargi'rânî G, T "asking for information" *xabargi'rânî felânî'kâ chē bēm* G 'I had gone to ask news about somebody'. Prs.

xud M "self". *san-i xud* Prs. V *xu*. *Xu'dâ(i)* M, G, T "God". Gen. *xudâ'ka*, *xudâ'yân*. Prs

xu'dâi' T "alms" Prs

xu'dâi' T "natural". *'xâl-i xu'dâi'* "a natural mole" Prs.

'xedmat G, T "service" Prs V *'xizmat*

'xudat G "power". Prs *qudrat*

xudrûya G "selfwilled". Prs.

xu'dôs M, G, T *xu'dôs* D, P. "16". Gr 109.

xudexti'yâr G "independent". Prs

xudexti'yâr wâla T "independent" Prs + Ind

xa'fa M, G, *xapa* T "angry, distressed" Prs.

xarîf T "terror" Prs

xî'ru'rôk G, *xî'ru'rûk* D "sister's son" V *xî*, *ru'rôk*.

xâ'hât T "a particle denoting the future (magaram)" *ma 'mun ham wâ 'ham xâ'hât de'hî* "you will indeed have beaten me, too (*xâhad zad*)". Prs.

xî'jinjek M "sister-in law". V. *xî*, *jînc* *xâ'bât* M "dust (storm)" Prs

xu'kân G, T "own". Gr 138 V *xu*

xâl G, T "mole" *'xâl* & *xî'lâb* Prs *'xâla* G "mother's sister" *xâlarka* piš "cousin". Prs.

'xâlî M, G, T "empty" Prs *xalk* M, G, T "people" Prs.

'xullas T "in all (*kull-iš*)" *'xullas* *ča-dôs ha'zâr* "14 000 in all". Ar., Prs. *xullas* "pure, sincere"?

xa'lâs G, T "loose, free" Prs

xâm M, G "skin, hide". *'xâm-i gûz'ka*

M. Prs. (Ar) *xâm* "an untanned hide" (Prs *xâm* "raw undressed")? *xâm* "raw" in *noqî'a-e xâm* G "uncoined silver (*nâzarbzada*)". Prs

'xaima T "tent" Prs.

xôm (خوم) M, G, T *xôm* (*xô?*) D "sleep, dream". *xôm-ê kanîman* M; *xôm hem* D, *xôm-em buchetô* D "I have a dream", *xôm-an bu?* T "they fell asleep", *saxt xôm-um dhôr* G "I had a bad dream", *xôm-ê na bu?* G "he did not fall asleep" < Av. *xwafna-*. Gr 58. N Turf. *xwamr*, Yazdî *xwarm*, Awrom *worm* etc. < **hwadm-* < *hwafna-* (cf. Shgh. *xûdm*)?

'xamba G "low" Cf. Prs *xam*, *xamda* "curved, bent", Shgh. *xamân-* "to bow the head" (Shaw)

xân G "khan" Prs

xân-xâ'nî G, T "to recite, read" *ne'mâz-ê xânî* Prs

'xâna T "house" Prs. (Corrected by G into *yus*)

xûn T "blood" In *'jigar-um xûn kor* "I am angry". Prs V *hîn*

'xandak T "moat, ditch". Prs

'xenjak "a tree affording a mastic (*pristacia khengak* or *terebinthus*)" Prs

xunuk M "wind", G "cold" *xu'nok-i saxt-a*, *xunok-i tapô-a* M, *ma dôr xu'nuk-a* = *'šûrîš-a*, *uk ham 'xunuk-a* G Prs

'xânem T "princess" Prs.

xar-xûr M, G, T "to eat". *'xarem-ê* G, *'xaram* (?) T, *'xareman* M, G, *na'ğdn-ima 'xârta* = *na'ğdn xar'ta-ıman*, *mâ-ıma xar'tân* M, *mâ na'ğdn 'xûru* = *na'ğdn-um 'xûru* = *'xûru-m na'ğdn* M. < Av. *x'ar*, Prs *xurdan* V. *wangêw-*.

xair M, T "well" *jōr hē, ba xair hē?*

M "are you well?" Prs.

xār G "distressed" Prs

'xārī "distress, toil" *'xārī wo 'zārī* G "distress and complaint" Prs

xēr M, G, D "hay" **hwarya*, cf Oss *xor* "folder", Burushaski (Wershuk-war, Zar) *xork* "hay, straw" (Ir lw ?)

'xēra M, G "water mill" *āwə-xerax'ka* M "mill water", *xēra tar* M "in the mill" < **hwatāryaka*- Cf NSgh s.v. *xeddā'ryj* (< **hwatāraka*- "self-grinder"), and cf the forms given by Zar (Minj) V *xēra'gir*.

'xīra-i zambūri'ka G "honey" V *xīra'i, zam'būr*

xīna'i (خيرنى) G "sweets, present (*šīrīnī*)". Cf

'xīnō (خيرو) M, G, *'xīru* D "sweet" *'māwa-e 'xīrō* G, *'xīrōya 'yār-ai* G "o, my sweet friend". < **šīraka*, Prs. *šīrīn* "sweet", *šīr* "milk", Skr *kšīra*.

xa'rāb M, G, T "bad, destroyed" *ē 'yūš xa'rāb čhī* M "this meat has become bad". Prs V *wačha'nā*

xārc T "expense". Prs

xuru'čīna T "the sixth day (*šošumgī*)" *'rüz-e xuru'čīna* "Thursday" Cf *xī, xu, ruč* V. *šuru'čīna*.

xēr'dān G "hay-stack (*kāhdān*)" V. *xēr*

xai'čār G "buyer" *'mardum-e 'tān xar'čār* "šauk-i tura dāran" Prs

xēa'gir G, *xirager* M "mill-stone". V *'xēra, gir*

xar'gōš M, T "hare" Prs. V *kōrō'gū, sa'hōk*

xel'rāj G "value". *xel'rāj-e 'mulke 'īrān 'dēra 'kašte*. Prs.

xarkau G "a kind of bird" Prs. *xarkūf* "a kind of large owl"

xērī'mān (خریمان) G "elegant, graceful (*xarimān, xušnumān*)" *ba ho'wī 'nāzuke xērī'mān čē 'whētōn sō 'zīnā* "ba hamī nāz *xarimān* *ka tu mērī sar-i zīnā*" Cf

xī'āmānī (خرامانی) G "graceful" *'čīmō-e xī'rāmānī* Prs *xī'rāmān*

xara'nē G "eatable". V *xar-*

xar'puštak M, D "hedgohog" Prs.

xur'rāk T "food" Prs

xurs, xers M, G, T "bear" Prs V *uč, uš*

xu'rōs M, T, *xu'rās* G "cock". Prs V *bāša'na*

xī'āt G "wisdom". Prs

xer'wār T "an ass's load". Prs.

xār M, G, T "broken, torn" *'xār ka'nem* G "I break", *ha'wē 'kōr-īman 'mā*

'xār 'kantān "we are breaking this stick", *xār = sulāy* T, *'šāx-ē 'xār*

lu'qō bōn T "he had broken the horn" < **xšānta*, cf. Prs *šārīdan*

"to flow, trickle, drop", *šarbīn* "a tree from which flows liquid pitch",

šāša "urine" (**xšāršaka*?) < Skr *kšar*, Av *γšar* "to flow". Cf Afgh

Prs *'pāyā-iš šā'rida būt* "its feet were torn", *'gōšt-iš par'rida būt* V.

rhāzō'i

'xāra M, G, *xāra* D, P "summer". Cf.

Yd *'wāroh*, Psht *wōra* "summer" (Barth, miran M V, 5 <

**wākyt*, Sar *'wāgh*, "wug" also with **rt x* < **hw*, *hu-w* **hu-*

wāhṭaka.

'xūrō G, T "eating". V. *xar*.

'xasur M, G, P, *xasur* D "father-in-law" Prs?

xu'sōr G "himself". Cf *xu, sōr* V. *max-sōr*

xasur'bīra G, *xusurbu'dā* D "brother-

in-law" *xasur*¹*bīra-m*; *xasur*¹*bīra-i* *būyā*¹*ka-m* "my husband's brother" (?) Cf. *'xasur*, *b(ə)yā* V. *'hīwar*.
xīst kan- G, T "to rise, jump". *šp xīst kor* T "xēz zad", *pu'ṭi-m-ē* *'xīs kor* T "he jumped from my back" Cf Afgh. Prs *xēst* "rose", Prs *xāstan* "to rise".
*xāsa*¹*tān* G "special nature (*karfiyat*)" *xāsa*¹*tān-e xāra*¹*kā* Pl of Prs *xāsiyat* *'xāeš* G "wish" Prs. V *xā-*
xīš G, T "family, kinsman" *'xīš u* *'kōm-ē* *huss* T, *huss-e xī'sān-om* T "all my kinsmen". Prob. Pis. *xwēš* (but Av *šōdriya-* "belonging to the home, clan" might poss result in Par. *xīš*)
xuš M, G, *xuš'u* D, *'xušu* P "mother-in-law" *xušū* < Afgh. Prs *'xuš* genuine < **hwasu* ū, Skr. *śvasrū-*
'xūša M, G "ear of corn". *'xūša-i* *'ganumika* M, G, *žū xūša de'rāk* G "a cluster of grapes". Prs
xuš'hāl M "happy" Prs
'xēšem T "anger" Prs.
xāš'pūš T "covered". *ma* *'hōt* *'cā-n* *xāš'pūš kor* "they covered the seven pits". Prs. **xāšš-pōš* "covering a cleft, fissure".
xīst M, *xēst* G "brick". Prs.
xe'sāwa G "weeding". *xēšāwa kaneman* "xēšāwa kunīm" Prs.
xuš'waxt M, G, T, *xušwax'd* G (خوشوخت) "merry, happy" Prs.
xušwax'ti G, T *xušwax'di* M G "merri-ment, happiness" *da xušwax'ti* *'kurōš* *čī* Prs
xī'tāb G "conversation" Prs.
'xatar G "danger" Prs
'xātir G, T "intention". *az* *'xātir* *če* "with the intention to . . .". Prs.

xatt T "letter" Prs
xīṭ T "belly (*škam*)". *'dōst-ē* *'bur sō* *'xīte bā'īš* Cf. Psht *xēṭa*, *xīṭa*
xa'wān G, T "night". *a'ze xa'wān* G "last night". *nī xa'wān* (v. *nī*), *pōnč* *xa'wān* G, *nīm-e xa'wān* T. < Av *xšapan-*, Prs *šabān-rōz*. V *w(i)yār*.
xā'wān G "master, khan". Cf Prs *xudāwand*, *xāwand*. V *'xāwand*
xu'wān M, G "shepherd" Cf Prs *šubān* < **fšupāna-* (Horn), Yd *xušuwān*, Soghā *xušp'n* (*xušū-?*) < *fšū-* (cf. Sak *ksundar* s v *xā(ī)*)
'xāwand M, T "master, possessor" Prs V *xā'wān*
xu'xu G, T "self". V. *xu*. Gr 138.
xō'yā M, *xō'yā* G "scrotum" Prs.
xī'yāl M, G "thought, fancy". *xī'yāl* *bur* G "he thought, xōm xī'yāl-a G "a dream is a fancy". Prs
xaz- T "to hide oneself" *'mēn yus-* *'sān-an xal'zēn* "puṭ šudan". Prs.
xīzmat M "service" Prs V. *'xēdmat*.
xa'zāna G "treasury" Prs
xuš'būi G "perfume" Prs
xušwax'di v. *xušwax'ti*

Y

*yā*¹ G, T "O!". Prs
*ya*² G, T "or". Prs
yā'bū G "mule" Prs.
ya'kīn G "certain" *ya'kīn-om* "I am sure". Prs.
ya'lā T "let loose, free". Prs
yāl M, G "mane". Prs.
yār G T "friend, beloved". Prs.
ya'x'dān T "ice-house". Prs.

Z

*zâ- G "to be born". gû 'zâwð "a cow is born", dugâ'nî 'zâwð "twins were born". Cf Prs. zâdan, Av zan-

zâ, zâr M, G, T, zâ D 'a thing, something (čiz). ha'wî 'zâk'a bar "the price of this thing", 'zâr 'dhêwem G "čizî mētalbam", pušî'ka 'zâ na 'čhð bð T "nothing had happened to his son (bačē-š čizî na šuda)", 'zâē čē 'laškar-ē bîn G "whatever army he had (čizî čē laškar bûd)" 'zâr 'mardum bēn T "all the people there". < Av zâta- "born, existing", Skr. jâta- "born, produced, kind, sort, etc."

ze G G "from, through". In ze 'ešq-ē ma 'mun 'mâtð "she has killed me with her love" Prs. V az

zē M, G 'bowstring". Prs. V jîr.

zû'bân M, (in poetry) G "tongue" Prs V. bân.

za'îf M, G, D, P "woman". Prs ; Afgh Prs zayf, Pash D etc. za'îp

za'gâ G (?) hē yus khân-e zagâuka "this house belongs to somebody else" (?)

*zâγ M "son" Pl zâ'γân, 'zâγan (?) zâγan a ku hēn? "where are your sons?", zâγan-um ēg na hēn "my sons are not here". Cf Psht. zōe "son" (EVP. s v zûwul), Soghd. zâk, Orm K uun-jōk "son of a co-wife" etc, Waig zaγa, Ashk zagâ from Par.? V puš.

Zai'yün, oñn T "n. of a princess".

zah- G, T, zâh- M za'hî G, T 'to arrive". zâhem-e M, 'zâhem-e G "mērasam", zð zhartðn G "the barley is ripening", ðst na zhartðn T 'did not arrive", zâhēm M, za'hēm (زاهيم) G "I arrived (rasîdam)", 'hē 'âdam za'hî,

ja'rî M "i âdam rasîd, guft", 'tî čē 'nð za'hî G "when the mulberries were newly ripened". < Av â-zâ "to arrive"? But -h? (Av. zah- "to leave" does not suit the meaning)

'zahmat G "trouble" Prs

za'hêw- G, T "to make to arrive, bring" V zah-

zak G "quick (čâbûk)" Ar zakk "running"?

zail G, T "manner, mode". 'hewê-zail, 'howê-zail G "in this, that manner" (v. 'howerang, 'howerang). Shina zêl "manner, kind", Burushaski zail From Ar zail "distinguishing, separating"?

zâl T "old woman". 'pîa zâl. Prs.

zulf M, G "curl" Prs

zulzî'la M, G, 'zulzila D "earthquake". Prs V. 'hanu

zâm M, G, 'zâmâ D, P "son-in-law". zâm, cf Psht zûm < *zâma- (Barth, Air Wb 1689), 'zâmâ < Av zâmâtâ, cf. Prs dâmâd.

zâ'mâ M, 'zemâ, G, D, P "winter". zemâ âγa D. < Av zim-, Orm zemâk, Psht zimai etc (Prs. zîj "snow" (dial) < *zinj, cf. NSgh s v žonîj?)

zam'bûr M, G "wasp" Prs V bham'bûr, šâdzam'bûr

zama'rît G "dew" (?) prob misunderstood

zân M, G, T "until (tâ ki)" zân har ka'bî čē me'râ G "until he dies (tâ har ka ki bumara)", 'ečēn zâ Šu'tul M "from here to Sh.", 'zân 'harče čî 'mun ja'rî, tu kan "do whatever I have said (tâ har čî)". Prs. V az ân s v. az.

zâ'nû M, G, zâ'nû D "knee" Prs.

zin M, G, T "saddle" Prs

zī'nā M, G "stair, ladder" Prs V.
 su'lān
 'zenda T "alive". na 'murda-i na 'zenda-i
 "neither his corpse nor his living
 person" Prs
 zan'jīr G, T "chain". Prs
 za'nuk, ošk M, G, za'nak D "chin" Cf.
 Bal. zanūk, Pash L, S zanak (from
 Par ?), but Prs zanax.
 za'nēng G, T "how, in what manner?".
 za'nēng 'čimō 'dēra G "what a (grace-
 ful) walk she has", za'nēng ba kārīgī
 ma 'gū dūčī? G "how well did he
 milk the cow?", ān za'nēng kanem
 "what shall I do?", zanēng-a pāt
 "how did you know?".
 za'nēngī T "of what kind?" ō za'nēngī
 'kaštē bīn?
 zar G, T "gold" (in poetry). Prs. V
 zīta'ī, tō'lā.
 zār M "poison" Prs V tarka'ī
 'zārī G, T "complaint". 'zārī wo 'zārī
 Prs.
 zēr M, zīr T "under". zīr-e dōst-om
 T Prs
 zūr T "force". Prs.
 zūrī G, T "power, force" mā'khā 'zūrī
 uā 'huddē bāwe'hā kun 'na zā'hā T
 "my power cannot compare with
 that of you two, father and son".
 (Cf Semenov, Mater Gorn. Tadž. I,
 54 dev'o zurī mīn na mirasa ("сила
 дива не имѣетъ для меня
 никакого значенія") Prs
 zarb G, T "blow, hit". Prs.
 'zardak M, T "carrot" Prs V gāze'rak
 zar'dālū M, G "apricot". Prs. V. 'mundut
 za'rūr G "necessary" Prs
 zū'rāwar, zūrāwar G T "powerful" Prs.
 zur zor M, G, T, D (zur Phon) "heart".
 < Av zōrōd-, cf Psht zṛə etc

zur'bar G "beloved (dīlbar)". Par + Prs.
 zur'gīr G "unhappy" ān tō kun zōr-
 'gīr em "mā ba tū dīlgīr astum"
 Par. + Prs
 zur'thō G "eager (dīlsōz)". Cf zur, thī-
 zāt T "birth (az mādār tawallut)".
 Alī'ā zāt čhī Prs
 'zīta i ēxi'ka (zīta'ī i?) G "yolk of an
 egg" Cf. 'zītō, čaṭāi-ēxi'ka.
 zīta'ī G "maize", "gold". zīta'ī-a-te
 da'hem Cf.
 'zītō M, G (زیتو), 'zītu D. 'zīta P
 "yellow" 'rōng-au yala'ba 'zīt phe'rō
 G "your colour has become very
 pale". < Av zairīta-, cf Minj zīt,
 Shgh. zīvd Gr 45, 55.
 zut D "very". 'zut xu'nuk-a "it is very
 cold". Cf Orm zut, jut "very
 much", Prs zūd "quick"?
 zāw'lāna G "foot chain". Prs
 zaxm G, T "wound" Prs.

Z

ža, pl zā'nān (زانا) M, G, T "other"
 žā-e ēx am dērē "have you another
 egg, too?" < Av. yūta- "separated",
 Prs judā, Phl. yūtāk, Shgh. yīga
 "other" (Zar). Cf. Shina mūtū
 "other" < Skr. mukta-.
 žē- āya M, G, T, D "to come". žē (ژē)
 M, G, D "come"; žīm M, G, T "I
 shall come", žōr T "come" (2 pl.), žīn
 inf, žīa'mān G "coming (āmada)",
 žītōn (ژیتون) G "is coming". Cf
 Av. ā-ay-, Minj zd āyām "I come",
 uā yī "he comes" (Zar) žē- < ā-yāya-
 (cf. Tedesco, MO, 1921, 231). Reg
 the loss of ā- v. Gr 43. The type

- *āya- (ā-yāya-)*āgata-is not restricted to NW Ir, as stated by Tedesco V. āya. Cf. also Pash. N žā- āgam
- žī M, G, T, D "rivulet, stream" < *ya-
wyā- Skr. yavyā-, Anc Prs. yawuyā-,
Prs. jōi.
- žō M, G žō D, P "barley". ān men-
dānān žō dahem G "I give them
barley" Av yava-, Prs jaw. Pash
S žū etc has developed independently
from Skr yava-
- žū (ج, و) M, G T, D, P (žū Phon) "1"
sēbān-e mā'lhān žu žu 'phōr 'xukun-
an da G "give us our apples one by
one". < Av. aēva-, Minj yū, Zaza
žau etc. Gr. 35, 109
- žūγ G "yoke" Cf Prs juγ, yōγ, Waz.
žəγ (lw. from Orm?). V. jauza
- ža'hī G, T "alone, separate" ža'hī hā
G "he is alone", 'γusse- ža'hī G "a
separate house"
- žāla v. 'jāla
- žī'rēž (جَرَج) G, T, rēž D "partridge"
Cf. Prs zarīj, Sīgh zarej_-etc, v
EVP. s v. zarka
- 'žāsar G, 'žāsar D "next year" V. žā, sār
'žusara M "kid, one year old". V 'dusara,
šusaḷa
- ž(u)'wōs M, žū'(w)ās G T, žū'as D, žu'uns
P "11". < Av aēvandasa-, cf Zaza
žūendas Gr. 62, 109
- žōx G, T "fire-wood". žōx-e phyō T,
aṇḍi'wālān-um ja'rī čē 'paraman 'žōx
kū Phon. "my comrades said: 'Let us
go and fetch wood'". Cf Wkh yax
"twig"

ORMURI

INTRODUCTION.

1. For the earliest information about Ormuri (*Ōrmu'ri*) or Baraki we are indebted to Babur, who is also the first to mention Parachi. The passages in his Memoirs which refer to 'Bereki' have been quoted above (p. 3)

The first European scholar who is aware of the existence of the 'Vurmúd' tribe in 'Cánigúram' and the 'Barki' language is Leyden¹. Elphinstone writes in his 'Account of the Kingdom of Caubul'². "The next class of Tadjiks are the Burrukees, who inhabit Logur and part of Boot-Khauk. Though mixed with the Ghiljies, they differ from the other Tadjiks, in as much as they form a tribe under chiefs of their own, and have a high reputation as soldiers³ They have separate lands and castles of their own, furnish a good many troops to government, closely resemble the Afghans in their manners, and are more respected than the other Tadjiks. Their number are now about eight thousand families. All traditions agree that they were introduced into their present seats by Sooltaun Mahmood about the beginning of the eleventh century, and that their lands were once extensive; but their origin is uncertain, they pretend to be sprung from the Arabs, but other say that they are descended from the Kurds or Coords."

¹ Asiatic Researches, XI, pp 363 ff., London 1812.

² I, p 411.

³ Till recent times the Logaris have been reckoned among the best soldiers in the Afghan army

Burnes¹ mentions "the Burukee or Kanigrammee spoken by the people of Logur", which "has an affinity to Persian, although those using it claim a descent from Arabia, and assert that they entered the country with Sultan Mahmood".

2. According to Leech² "there are two divisions, of the tribe, the Barakis of Rājān in the province of Lohgad, who speak Persian, and the Barakis of *Barak*, a city near the former, who speak the language called Barakī". Some of them settled in Kaniguram in the country of the Waziris, and "the Barakis of this place and of Barak alone speak the Barakī language". "We receive a warning from the study of their vocabulary, not to be hasty in referring [?] the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by Mir Yúzúf who led the first Barakis from *Yemen* into Afghanistan" (in the times of Mahmud of Ghazni). Raverty³, too, mentions the tradition about the Arab descent of the 'Bárakais'.

3. Bellew⁴ quotes a tradition according to which the Orakzai, Afridi, Mangal, Waziri, Khatak and Khogiani tribes of the Pathans are of Ormuri origin. The Ormurs are described as having been fire-worshippers, and as observing peculiar religious ceremonies. Once a week they congregated for worship, men and women together, and at the conclusion of their devotions the officiating priest extinguished the fire they worshipped, and, at the same time, exclaimed "Or mur", a term expressive of the act, for in Pukhtū "or" (*ōr*) means "fire", and "mur" (*mər*) means "dead", "extinct".

In 'An Inquiry into the Ethnography of Afghanistan'⁵ Bellew identifies the Barakis with the Barkaians, who according to Herodotus were transported "from the far distant Libya to the village in Kunduz of Baktria"(!), and he finds support for this theory in a

¹ Cabool, p 269

² JASB, VII, pp 727, ff, quoted in LSI, X, 123

³ JASB, XXXIII, pp. 267 ff, quoted in LSI, I c

⁴ Journal of a Mission to Afghanistan in 1857, p 63 f Cf. also *Tārīx-i Murassa'*, Kalhānī-Afghānī, p 222

⁵ Pp. 61 ff

— misunderstood — passage from Arrian. Of greater interest is Bellew's statement that the Barakis "besides their head quarters in Kunduz and Logar, have settlements in Butkhak, and at Kani-goram in the Vaziri country, and on the Hindu Kush, about Bamian and Ghorband districts". "Amongst themselves", he continues, "the Baraki use a peculiar dialect, which is more of a Hindi language than anything else, to judge from the few words I have met with". "They are a fine, tall, and active people, with fairer complexions than the generality of Afghans, and are held in consideration as a respectable people. They have no place in Afghan genealogies by that name, being generally reckoned along with the Tajik population". Bellew derives the ruling tribe of '*Bàrakzi*' in Afghanistan from the Baraki.

4. Among the authors mentioned above Leech and Raverty are the only ones who have given short vocabularies of the language (the Logar dialect); Leech has also given a few sentences with translation. Most of the words in Raverty's vocabulary are copied from Leech.

5. The first fuller description of the language is that given by Sir George Grierson in the Memoirs of the Asiatic Society of Bengal¹, and subsequently in the Linguistic Survey of India.² His account deals with the Kaniguram (Waziristan) dialect, and is based chiefly on Ghulam Muhammad Khan's *Qawā'id-e Bargistā* supplemented by material furnished by British officials in Waziristan. My indebtedness to these works, both in their descriptive and in their etymological parts, is so great that it has been impossible to acknowledge it in each case in the following pages. I may be permitted to testify once for all how much every page of the following account of Ormuri owes to Sir George's lucid survey of the grammatical system of the language and of its affinities.

6. Our knowledge of the Logar dialect of Ormuri being limited to Leech's and Raverty's short vocabularies, I tried during my stay

¹ Vol. VII, No. 1, pp 1—101

² Vol. X, pp 123—325.

in Kabul in 1924 to get into touch with Ormurs from this valley. To begin with I was told by people who knew the Logar valley well that Baraki was no longer spoken in Barak-i Barak, the ancient headquarters of the Ormur tribe. Even a man said to be from this village denied the existence of any other language than Persian and Pashto in his native place. After some difficulty I got hold of a young man from Barak-i Barak, who, though not an Ormur himself knew something about the language. The information he could give me was very limited; but it proved on the whole to be fairly correct, and the vocabulary which I got out of him included a few evidently genuine Ormuri words which my second informant did not seem to recollect.

In the beginning of August, just at the moment when I had arranged to go to Barak-i Barak myself, news was received in Kabul that the insurrection had spread to Logar and that the rebels from Khost had crossed the Altimur Pass and entered the valley. But in spite of these difficulties the Afghan Foreign Office managed to fetch an old man, Dīn Muhammad by name, from Barak-i Barak to Kabul. He worked with me for about a week, but could not be induced to stay longer away from his home.

7. Dīn Muhammad said that he was one of the few persons in Barak-i Barak still speaking pure Ormuri, and this statement agreed fairly well with what had been told me by my first informant. According to the LSI,¹ the Ormurs now occupy some four or five hundred houses in Kaniguram. At Butkhak, about ten miles east of Kabul, people said that they belonged to the Ormur tribe, but they all spoke Pashto, and I met with no one there who knew any Ormuri. The Ormurs living in the Khalsa Pargana of the Nowshehra Tahsil in the Peshawar district² are also all of them Pashto-speaking. I did not hear anything about Ormurs living in Ghorband, Bamian or Kunduz (cf. Bellew, quoted above), and I think it is at

¹ X, p 123.

² Called *Urmars* in the Gazetteer of the Peshawar District, 1883—84, pp 103, 106, 114.

any rate very improbable that they have preserved their original language.

8. Dīn Muhammad was not acquainted with *Bargistā*¹ as a name for his own language, which he called *Ormūrī*. According to him the Ormur tribe are Sayyids and are descended from the two brothers *Mīr-i Barak* and *Mīr-i Barakāt*, who came from *Bar-yaman* (Yemen) into Turkistan, the former being buried in *Anxōi* (Andkhui), and the latter in Mazar-i Sharif. *Mīr Yūzūf* (cf. Leech quoted above, 2) was the son of *Mīr-i Barakāt*.

9. I do not think the traditions about the Arab or Kurdish descent of the Ormurs quoted above are much more valuable than those which make the Pathans Israelites, the Baloches Syrians, the Ozbin Pashais Quraishis from Mekka, the Chitralis descendants of Alexander's deported prisoners, the Bashgali Kafirs the poorer brethren of the Englishmen, the *nimča* tribes of Kunar Germans, or the Gurkhas and Burmese Hazaras². Nor is the tradition rendered more credible by being connected with Mahmud of Ghazni. Solomon, Alexander, Ali and Mahmud are the four historical personages to whom popular fancy generally attributes all important events of the past. The tradition about the Ormurs being Kurds, mentioned by Elphinstone, cannot be reconciled with the one which makes them Arabs from Yemen, and cannot be upheld without the support of linguistic facts, a question which will be discussed below.

It is, however, very probable that the tradition of their having emigrated to Kaniguram in Waziristan from Barak-i Barak is true. The names *Barakī* and *Bargistā* seem to indicate that Barak was their old, if not original, home.

Nor is it impossible that there may be a nucleus of truth in the statement that they were 'fire-worshippers' till comparatively recent

¹ Cf. LSI, X, p. 123.

² This "tradition" was probably invented on the spot by my Pathan servant in order to explain the similarity between the Hazaras and those Mongoloid peoples which he knew from his service in the Indian army. According to him Mahmud of Ghazni had conquered the whole of India, and had settled Hazaras in Burma and Nepal!

times And it is interesting to note that Ormuri is the only modern Ir dialect, which has preserved the ancient technical term of Zoroastrian theology for "studying", "reading."¹ The account of the extinguishing of lamps at their religious festivals, reminds us of the slanders told about Yezidis, Druses and other sects of Western Asia, and need not have any foundation in fact And the etymology of the word *Ormur* suggested by Bellew (3) seems rather fanciful.²

10. In connexion with these traditions regarding the "lamp-extinguishing" ceremonies of the Ormurs, it is well worth noticing that the only member of this tribe who has played any rôle in history, was the famous arch heretic *Bāyazīd Ansāri*, the *Pir Rōšan* ('The Saint of Light') of his own adherents, and the *Pir Tārīk* ('The Saint of Darkness') of his opponents. According to the *Makhzan-ul-Islām*³ Bayazid was an Ormur (*Wurmar*) from Kaniguram. And, according to Leyden⁴, the famous and important sect founded by him was accused "of practising the abominations of the unchaste sect termed Cherāgh-cush" ('Lamp-Extinguishers'). It seems quite possible that the heretical tendencies of Bayazid were based in some way on religious traditions and practices peculiar to his native tribe.⁵

¹ V. Voc s.v. *aw*.

² In Rep p 16 I proposed to explain *Ormur* as a Psht form, derived from **ārya-mṛtya*. *ārya*- would, however, probably result in Psht. **ār*, not in **ōr*. — The Ormurs of Logar call the Afghans *Kāš* (Kaniguram pl *kāšī* "the Wazirs"). The *š* in this word may be derived from **s(t)r*, **xšy*, **fšy*. Is there any possibility that the original form is **Kāfšya*, connected with *Kapīšā*, etc. (cf. Sylvain Lévi, JA, 1923, p 52 f)?

³ British Museum, Or. Mscr. 6274, f. 117 v., India Office Mscr. 2792, f. 137 a, Dorn, Chrestomathy of the Pushtū Language, p 22.

⁴ l c. p. 378.

⁵ In London in 1926 I had an opportunity, through the courtesy of Sir E. Denison Ross, to examine a unique manuscript of Bayazid's theological work, the *Xair-ul-Bayān*, which had been supposed to be lost. The manuscript was written by *Bahār Tūši*, a disciple of Bayazid, and was finished on Wednesday the 20th of Ramazan, A H 1061 (A D. 1650). This book is the oldest Psht. work extant, and presents many interesting orthographic and linguistic peculiarities. But the language

11 The Ormuri of Kaniguram (Waziristan) and the Ormuri of Barak-i Barak (Logar) are two distinct dialects, the Kaniguram form being, generally speaking, the more archaic.

Regarding phonetics one of the most important points of difference between the two dialects is that Log has preserved *š* (< *sr*, *str*, *xšy*, *šy* etc), *ž* which has become *s*, *z* in K, e. g. Log. *γwāši* "grass": K. *γwāsi*, Log. *rōž* "day". K. *ryüz*, cf. 54, 57. On the other hand Log. has given up the distinction between K. *š* and *šʀ*; e. g. Log. *šō* "3", *šū* "6". K. *šʀē*, *šʀh*, cf. 60. In loan-words we find *š* in both dialects e.g. in Log. *šāsta*, K. *šāista* "pretty", *š* in both dialects in Log. *šatān*, K. *šatān* "devil" etc; but e.g. Log. *šār*, K. *šōr* "town", Log. *ušyār*, K. *hušyār* "wise". This variation depends on the date of the borrowing and whether its source is Prs. or some Psht. dialect — Log. *širwā*, K. *sirwā* "soup" must be an ancient loan-word from Prs. *šōrwā*, *šōrbā* — K. *ž* has resulted in Log. *g* (v 65). Regarding the occasional change of *s* < *c* in K cf. 69; regarding the dropping of *h* in Log, and the prothetic *h* of K. v 74 Note Log. *g* "to seize" < K. *gl*. (v. Voc. s.v).

The vowel system of Log. makes a less original impression than that of K., owing chiefly to the frequent change of *a* into *u* (v 27). It seems probable that K. *ā* has been changed into Log. *â* (cf 29) through the influence of Afghan Prs

12. The morphological system of Log. has been very much simplified. The geographical position of the two dialects renders it very natural that this should be so. K. is spoken by a comparatively strong community in an isolated part of the rugged Waziristan hills, surrounded only by culturally and socially unimportant Psht. dialects. Log, on the other hand, is a dialect that is rapidly dying-out, the Ormurs of Logar inhabit a broad, open valley, not far

conforms in the main to ordinary literary Psht, which is based chiefly on the Mohmand and Yusufzai dialects. We find very few traces of any influence of the Waziri dialect. Note, however, the word *taštan* "master, husband". Lorimer gives *čōstan* as the Waziri form of the word, but Orm of Kaniguram has *taštan*, a form which is evidently borrowed from the local Waziri dialect of this village.

from Kabul, are in constant contact with Persian-speaking neighbours, and for several generations have served extensively in the Afghan army.¹ No wonder, then, that Log has lost the distinction of gender (v. 81), has simplified the formation of the plural of nouns (v. 82), and has reduced the number of irregular past participles (v. 123). The system of contracted pronouns (v. 102) is also much simpler in Log than in K., and the use of the particles *aī* and *dī* has been discarded on account of its intricacies.² Regarding the termination of the aorist 2 sg. v. 118 I have been able to detect one instance only of greater morphological archaism in Log, viz. the preservation of the aorist 1 sg. in *-īm* (v. 120).

13. While K. has borrowed freely from Waziri Psht, the vocabulary of Log. has been influenced by other Psht. dialects, and, to a still greater extent, by Prs

A number of genuine Orm. words found in K. seem to be missing in Log., although it is of course possible that they may, after all, exist in the dialect.

We find e. g..

K. <i>hōnd</i> "blind":	Log. <i>kōr</i> .
» <i>hūs</i> "bear"	» <i>xirs</i> .
» <i>nōršr</i> (<i>narm</i>) "soft".	» <i>narm</i>
» <i>pis-</i> "to write"	» <i>nimišta k-</i> .
» <i>rō</i> "iron"	» <i>âin</i> .
» <i>rawas</i> "fox"	» <i>rōbâ</i> .
» <i>sikak</i> "hare"	» <i>xargōš</i> .
» <i>šrak</i> "flea":	» <i>kark</i> .
» <i>tusk</i> (<i>xālī</i>) "empty".	» <i>xālī</i> .
» <i>winjōk</i> "son of a co-wife"	» <i>bačandar</i> .
» <i>xwarinc</i> ^a "right (hand)"	» <i>râst</i> .
» <i>yānak</i> "ashes".	» <i>xākistar</i> .

Cf also words such as K. *sukal* "porcupine", *pīn* "honey", *īm̄bāī* "friends", *hēncēī* "tears", *šramōt* "forgetting" etc, of which

¹ V 1.

² Cf. LSI, X, p. 219 ff.

I found no corresponding forms in Log. K. *nwastak* "to lie down" was probably discarded because it became Log. **nustuk* and could be confused with *nustuk* "to sit down" < K. *nastak*.

On the other hand we do not find recorded among the words from K such good Ir words as Log. *underaw* "to sew", *bēš* "rope", *γōš* "snow", *jšup* "span", *kālī* "knife", *mālī* "husband", *mōž-* "to loosen", *nefak* "navel", *nimēk* "salt", *ʔskan* "cow-dung", *pōm* "wool", *šinī* "needle", *zemāk* "winter", *zināk* "chin" etc. The interesting loan-word *grām* "village" is also peculiar to Log. (K *kʷal* from Psht)

14 The dialect of Logar does not seem to have changed very much since Leech published his vocabulary in 1838. The forms found in his vocabulary and collection of sentences, and in the vocabulary published by Raverty, agree very well with those I heard. We find e. g. *she* "1" (Log. *šē*, K. *sō*), *rosh* "day" (Log. *rōž*, K. *ryūz*), *yāsp* "horse" (Log. *yāsp*, K. *yāns*), *wokh* "water" (Log. *wōk*, K. *wʷk*).

Most of the innovations of Log. had already taken place. Thus *ž* had become *g* in *glon* "thou takest", *pabega* "above", *wa*, *wē* had resulted in *o* (*u*) in *ar-ghoshtakai* "you did fall", *ghok* "said"; there was no distinction of gender, *shuk* "became", for instance, being used as a masculine, the termination *-on* had been introduced into the aorist 2 sg (cf. 118), e. g. *on* "thou art", *daron* "thou hast", *shera* "gives", *shok* "gave" correspond to the modern Log. forms (v. Voc. s. v. *šēr-*) etc

In some cases we find more archaic forms surviving than in present day Log. Thus we find *ghe* (**šē*) "3" (Log. *šō*, K. *šrē*), *khuranak* "hungry" (Log. *xrunuk*, K. *axwaranak*), *glon* "thou takest" (Log. *g-*, K. *gl-*), *wrosht* (Rav. *warosht*) "beard" (Log. *aurūšt*, K. *wrʷštʷ*), *-ner-*, *-ne* "in" (Log. *-ne*, K. *inar*), Rav. *wʷrizza* (but Leech *rizza*) "rice" (Log. *rezan*, K. *rījan*), Rav. *ra-dzai* "come" but Leech *raza* "comes" (Log. *ar-zam*, K. *rī-jam* "I come"), *sūgh* (= **sūš*) "red" (Log. *šūš*, K. *sūšr*). Of special interest are the numerals: *khoshty* "60" (Log. *šūštu*, K. *šwaršti*), *hawai* "70" (Log

awartu, K. *awāi*), *hashtar* "80" (Log. *câr jistu*, K. *haštāi*), *nuvî* "90" (Log. *nuvê*, K. *nawî*) *shîst* "30", *tsasht* "40", *panzast* "50" are more archaic forms than either Log. *šîstu*, *câštu*, *panjāstu* or K. *šîstû*, *câštû*, *panjāštû* (cf. 99)

15. The affinities of Orm within the range of the Ir languages has been discussed in Rep. pp 26 ff.

With W. Ir and Par Orm shares the preservation of initial voiced stops (cf Par. Gr. 7) The development of *dw* > *b* and the loss of intervocalic dentals, changes which are characteristic of N.W Ir and Par., are also found in Orm. But the points of special resemblance between Orm. and N.W. Ir. are not so many as those between Par and N.W. Ir. mentioned p 9. Eg. Orm. has *n-* "to sit down", but Par. has *nhîn-*, Sâmn. *-nin-*, Orm does not possess the verb **ā-nî-* "to bring" etc.

According to Tedesco¹ Ir. **-ah* became *-i* in E Ir. I have tried² to show that this development was not universal in E Ir., and we find no trace of it in Orm. On the contrary, we find Orm. K. *sō* "1" (Log. *šē* with palatalization due to the *š*, v 28) < **syō*, **syah*, Orm. *kōk* "who" < **kō-ka* < **kah*, and probably Orm Log. *afō* "that" (K. *hafō* m, *hafō* f) < *-ō*, *-ah*

There seem to be no linguistic facts in support of the tradition of the Kurdish origin of the Ormurs. The only point of special resemblance that I have been able to detect, is the employment of an extra *l-* suffix in the word denoting "egg". Orm. K. *hanwalk*, Log. *wulk*. Kurd *hîlka* etc

16. Regarding the relations between Orm and Par. v above pp 9 f. There are, however, profound differences between the two languages, cf. eg the treatment of the groups *ft*, *xt*, the demonstrative pronouns, the personal pronoun 1 pl. Par *mā*, but Orm *māx* etc.

17. Rep. p 36 n. I have pointed out the possibility that Bal. may contain some elements borrowed from an Ir. dialect spoken in

¹ Monde Oriental, XV, p. 256, ZII, IV pp. 127 ff., cf. my remarks Rep p 30.

² NShgh, p. 84.

the country before the advent of the Baloches. To the examples adduced there may be added Bal. *gwaš-* "to speak": Orm. Log $\gamma\ddot{o}š-$ ($*\gamma waš-$); cf. also Bal. dialect forms, such as *šai* "3", N. Bal. *ša* < $*fra-$ (e.g. in N. Bal. *šamušt'a* "forgotten": Orm K. *š'amôt*), *gor* "ear" etc. When the Baloches first came into contact with the Indians, they still retained *w-*, as appears from the Khetrani loan-word *vahor* "snow". Bal. *gwahar*, and from Bal. *gwač* (recent borrowing *wač*) "buffalo-calf" < Sindhi *vachi*. Possibly the transition from *w-* to *gw-* in Bal is due to the influence of an Ir. substratum akin to Orm., *gw-* being substituted for $\gamma w-$

18. Orm contains several words which are known only from E. Ir (cf Rep p 32). A certain number of such words are included in the list Par. Gr. 9. Others are

ban- "to throw down": Psht. *lwan-*, Yazg. *ḍevan-* etc., Av. *dvan-*. K. *hōnd* "blind" Sak. *hana-*, Minj. *yāḍay*, Av. *anda-*.

K. *mēršr* "sun" Minj. *mīra*, Av. *māra-*.

šē (K. *sō*) "1": Sak. *śśau*

šir "good": Sak. *śśira-*, Soghd. *šīr*, Av. *srīra-*.

waw- "to obtain". Sak. *byau-*. Av. *avi-ap-*.

K. *xwarinc*^a "right (hand)" Soghd. *xvarant*, Sak. *hvarandau* acc. sg, *hvarameaṇi* "on the right hand".

This last word is possibly an ancient loan-word in Orm

19. But the E. Ir language with which Orm has been in the closest contact for centuries, and which has exercised a profound and far-reaching influence on the development of the language, is Psht. Orm. possesses a great number of Psht. loan-words; but the connexion between the two languages is of a much more fundamental nature, and appears to me to exclude the possibility that the contact dates only from the time of Mahmud of Ghazni.

In the first instance there are several words in the two languages which, although showing a special relationship, have developed phonetically on different lines. Some of these words may be Psht. loan-words in Orm.; but the phonetical divergences show that the borrowing must have taken place a long time ago.

Rep. p. 33 f. I have mentioned Orm. K *γark* "lost", *γwāšī* "grass"; *gišī* "tooth"; K. *bazar* "fore-arm", K. *wan* "co-wife", K. *winjōk* "son of a co-wife"; K. *duškī* "a little", *prân* "yesterday", K. *râš'ai* "brother's son"; K. *xwarkai* "sister's son"; K. *tā* "paternal uncle", *xwâš* (K. *xwašr*) "sweet", *nas-* (K. *nis-*) "to take out" etc.

Other instances are. Orm. *bruš-* "to glitter": Psht. *brēšēdəl*; Orm. *γanj* "bad", *γūnj* "rag" (cf. 51); Orm. K. *mrīg*, *mrīk* "slave": Psht. *maryai*; Orm. *n-* (pret. K. *nastak*) "to sit down". Psht. *nāstəl*; Orm. *nāk* "wife". Psht. *nūwē* "bride".

The most striking morphological correspondence between Orm. and Psht is the use of the so-called contracted pronouns (cf. 102). There is evidently some connexion between the Psht and the Orm. forms, even if its exact nature cannot be determined. Note also Orm. *tōs* (K. *tyūs*) "you". Psht. *tāsū* (Waz *tus*), Orm. genitive particle *tar*, *ta* Psht. *da* < Av. *tarō*.

The transition of *č* > *c* in Orm. is due to Psht. influence, cf. also Log *g* < *ž* (v. 65).

All these features show that, notwithstanding the profound differences in the original dialectal bases of the two languages, Orm. and Psht. must have been neighbours for a lengthy period, and there is no reason to assume that Orm. was introduced from the west of Iran.

20 Orm. is at present completely separated from the Dard languages, but it contains a few loan-words which point to an earlier contact. The most important word is Log. *grām* "village", cf. also *pīng* "cock", K. *ping^a* "the time just before dawn": Khaw *pinga-čhūi* "cock-crow, early dawn", and possibly *drī* "hair" (v. Voc.)

GRAMMAR.

PHONOLOGY.

Phonetical System.¹

Vowels.

21. *a* (*a*) is rather advanced: *ca're s* "14", *tar* "of". After *š* it becomes still more palatalized: (*ša*) *nda s* "11." When stressed, the *a* is frequently lengthened: *da*(*)s* "10", *na*(*)k* "not", in some words, such as *ša n* "today", *a.št* "8", I usually heard a long vowel, but I do not think that this *a* ought to be considered as a separate phoneme. In final position a very short *a* (*ă*) occurs. It corresponds to K (LSI.) ^a (the Psht sounds written ^a in the LSI. belong more or less to the *a*-group).

a (*ă*) resembles the corresponding Par. and Afgh Prs. sound. Before nasals and in the neighbourhood of *š* the *a* is perhaps slightly rounded, but the difference is much less marked than in Par.: *ca:r* "4", *ya:sp* "horse", *na m* "name", *ca:št* "40". Note *'kla nak* boy, but also *kla*(*)nak*.

ä occurs in the diphthong *är*, *ar*; as an independent phoneme I heard it in *nä*(*.)* "9", cf. *zä'ri*, *za'ri* "small".

e, *ε* is of rare occurrence *cere'vi* "grazes", *pəš'tennă*, *-ännă* "question".

e is a very frequent sound: *še*: "1", *pe.nc* "5", *ne r* "house", (*y*)*e*: "is", *spe.v* "white". It is usually rather high; but varies a little

¹ Regarding the system of transcription employed in this section v p 18, note.

- according to the neighbouring sounds. It is occasionally segmented in *p⁽ⁱ⁾e* (*pyē*) "father", *k'e:* "why", *d'e:k* "saw"
- i* is comparatively high: *nⁱve* "90", *ʃiri*(*m*) "I give", *ne:ri* "in the house", *kɪ* "to", *dɪ* "from" (shortened forms of *ki*, *dɪ*). In some cases (in the neighbourhood of labials?) we find *ɪ*: *mɪnzi* "in the middle", *fɪkr* "thought", *ʝim*, *jem* "under", but also *ɛɪnda* "alive".
- i* in *dɪ*: "from", *ʝi:st* "20", *aⁱvi:m* "I read" etc.
- u* is usually rather high and advanced: *zut* "very", *xu* "self", *ʃi.stu* "30", *umr* "life". The character of the *u* differs very much according to the nature of the surrounding consonants. The *u* of *ʝuʃim* "I say" is more palatal than that of *ʝuʃim* "I fear", but less so than that of *ʝuʃim* "I see". We find *ʃukum*, *ʃukum* "I became" but *ʃukum* (ø) "I was"; *ʃük*, *ʃu(:)k* "became", *ʃu ʃ* "red".
- u*: is heard in *tu(:)* "thou", *mu(:)n* "me", *bu(:)k*, *bu.ək* "was", *ʃu:le:s* "16"; but it is not certain that it is a separate phoneme. Similarly *o*: occurs as a lengthening of *u*. *zūk*, *zo k* "beat", *kūk*, *k(u)o:k* "who", *umr*, *o^umr* "life", *-uk*, *-o:k* termination of the past part. In other words *o*: was always heard: *ʝ(u)o:k* "said", *uōk* "water", *a^uɸo:ə* "that", *co:n(d)* "some", *ʃ(u)o(:)* "6". Probably *u* and *o*: are separate phonemes; but they overlap to some extent, stressed *u* resulting in *o*:, and unstressed *o*: approaching *u*. A wider *o*. occurs in a few words: *do*. "2", *uo*: "7".
- o*: was heard in *ʃo*: "3".
- ə* occurs as the result of the reduction of full vowels: *ʃustək*, *ʃustuk* "wept", *pəʃtänna*, *pu-* "question". Also inserted in *t(ə)zan* "bread", and, optionally, before initial groups of consonants: *(ə)stur* "big" etc. The diphthongs are *aɪ*, *äɪ* (*aɪ*) and, rarely, *aɔ* (*au*). E.g. *a^avartu* "70", *bummäɪ* "on the ground", *aoz* "tank".
- Nasalized vowels are very rare: *a^aʃt* "8" (but *ya^asp* "horse": K. *yānsp*).

22.

Consonants.

	Bilabial	Labio-Dental	Dental	Alveolo-Palatal	Retro-flex	Velar	Uvular	Glottal
Plosive . . .	<i>p, b</i>		<i>t, d</i>		<i>t, d</i>	<i>k, g</i>	<i>q</i>	
Affricate .			<i>c, ʃ</i>	<i>č, ʝ</i>				
Nasal	<i>m</i>		<i>n</i>		<i>ɳ</i>	<i>ŋ</i>		
Lateral			<i>l</i>					
Rolled			<i>r</i>		<i>ɽ</i>			
Fricative . . .	<i>ɸ, v (ʉ)</i>	<i>(f)</i>	<i>s, z</i>	<i>š, ž, y</i>	<i>ʂ</i>	<i>x, ɣ</i>		<i>h</i>

23. *q* occurs in loan-words, but is often replaced by *k*. *n* occurs in the group *nɔ* and in *ru* "fire"

r is more alveolar than dental

ɸ is heard in *a'ɸo* "that", but the initial *f*, e.g. in *f_ikr* "thought", is probably labio-dental

v is frequently velarized into *ʉ*, *ɔ* before velar vowels *qa'k* "obtained", *(ʉ)ustuk* "rose", but also *v^uōk*, *ʉōk* "water"

š is rather advanced, before *u*, *o* it is markedly rounded *ša* *m* "before", *šun* "blood", *jo š* "boiling" Regarding the palatalizing influence of *š* on a neighbouring vowel, *v* above *s* vowels *š* is probably one single phoneme, but its acoustic quality is very different in different positions. It is rounded and retracted e.g. in *šo.m* "showing", *ɣo.š* "snow", but more advanced in *ʁušim* "I fear", *ʃušim* "I see"; advanced and unrounded in *ši.stu* "30". Before a *t* the acoustic effect approaches that of a velar fricative, advanced in *a št* "8", retracted in *ʁuštuk* "feared" (sometimes nearly pronounced *ʁuxtuk*), *šo štu* "60". In this position the *š* is pronounced with an elevation of the back of the tongue, and the retroflexion of the front of the tongue is less marked. Consequently the *t* in *št* does not become *t*.

Note that K. *š^r*, *ž* have become Log *š*, *g* (cf 60, 65)

24. The only consonants which are doubled are *m*, *n*, *l*. E.g. *bummä* "earth", *pəštannä* "question", *mulluk* "died". In K. we find also *rr* and *zz* *stirrak* "star", *bizzi* "cooks"

Rules of Sandhi

25. Regarding the interchange between *-a* and *va* cf. 101

Assimilation of consonants occurs Cf e.g. 'ca-d bu 'da.k "what did you do?" with *-d* < *-t*, frequently *p'* < *b'* (*bu*) before unvoiced consonants Note *γušna'gɪ d'brɪ m* "I am dying from hunger" < *dɪ 'mɪrɪ.m, mak'so'n* "do not become" < *mak 'so n*

Historical Phonology.

Vowels.

Ir a

26 *Ir a*¹ is preserved in a number of cases *az* "I" (Av *azəm*), *das* "10" (Av *dasa*), *bar* "door" (Av *dvar-*), *ban-* "to throw" (Av *dvan-*), *amar-* "to hear" (**ā-mar-*), *awēs* "17" (Av. *haptadasa*), *ʔskan* "cow-dung" (**sakan-*), *γaf-* "to weave" (**waf-*), *nāk* "not" (**na-ka*), K *nwastak* "to lie down" (Av *nī-pad-*), K *wan* "co-wife" (Av *hapaθnī-*), *zan-* "to beat" (Av. *jan-*), etc

In some words the *a* is occasionally lengthened (cf. 21), e. g. *dās* "10", *šāndas* "11". An early lengthening has taken place in *yāsp* (K *yānsp*) "horse" (Av *aspa-*), *mālī* "husband" (Anc Prs *martiya-*), *kālī* "knife" (**kartyā-*) In the last two words the change of *rt* > *l* has caused a compensatory lengthening to take place (cf. K. *xwalak m* "ate", *xwāl k f*, cf. 42, b.).

27 Frequently we find *a* > *u* in the neighbourhood of labials and *ʃ*, but I have not been able to lay down any rule regarding this change *mun* K. "me" (Av. *mana*), *ʔspuk* (K *spuk*) "dog" (**spaka-*), *xr-* (K *x(u)r-*) "to eat" (Av. *xʔar-*) In Log this tendency is more marked than in K. E.g. *xu* (K *xwar*) "self", *γuskak* (K *γwac*) "calf" (**wasā-*), *γuʃ-* (K *γwaʃr-*) "to fear" In K. *gunum* (Log *ganum*) "wheat" the first *u* may be due to assimilation, and in *juṣp* "span" to the influence of an original labial semi-vowel (**γwyasp* < **witaspi-*), but in *gustuk* (K *gastak*) "to take away", *nustuk* (K.

¹ Cf Par. Gr 28.

nastak) "to sit down", *asul* (K. *asal*) "this year" we find a spontaneous change $a > u$

With labialization and compensatory lengthening: $\gamma\ddot{o}\check{s}$ "snow" (Av. *vafra*-), K *nō(r)šr* "soft" (Av. *namra*-), *pōm* "wool" (**paxšman*-), K *cōm* "eye" (Av. *čašman*-), *šō*, *šū* (K *š^ah*) "6" (Av. *xšvaš*), The development of Av. *čvant* > *cōn(d)* "some" may be due to the *v*; but note K *hōnd* "blind" (Av. *anda*-), with stressed $a > \ddot{o}$ before *n*

In *vō* (K. *hō*) "7" (Av. *hapta*), *tōk* "hot" (**taftaka*-) the original *f* may have labialized the vowel (but cf. 59, and *v* below).

In *sō* "100" (Av. *satəm*), *zōk* m. "beat" (**jataka*-) etc. (cf. 50, 126), *-ata-* seems to have developed into **awa*- > *ō*. But note the difference in stress **sātam* **jātākahya*.

28. Regarding the palatalizing of *a* through *i*-epenthesis cf 38 In *pēnc* "5" the *ē* seems to be due to the influence of the original palatal *ñ*, cf Psht *pñjə*, Shgh *pinj*, *pⁱins* etc But unstressed *pan^jēs* "15", *panjāstu* "50" (Psht *panjōs*), cf 54 — *ē* in *pan^jēs* etc. < **aya*- < **ada*- cf. *nⁱmēk* "salt" < **nimalaka*-² Cf. 36, 50

Ir *-ah*, *-ō* in K *sō* "1" (palatalized in Log. *šē*), *kōk* (K *kūk*) "who" (**kō-ka*-)²

Ir. *ā*.

29. Ir *ā* > *â* (K. *ā*). *dwās* "12" (Av. *dvādasa*, *māwā* "mother" (Av. *mātā*), *māi* "month" (Av. *māhya*-), *numāž* "prayer" (Prs. *namāz*), *dāk* (K *dāk* f) "made" (**dātakā*) etc. But *panjāstu* "50", v. 99.

30. Unstressed *ā* is shortened *amar*- "to hear" (**ā-mar*-), K *aγōk* "reached" (**ā-gatāk*-), *asul* "this year" (**ā-sarda*-), K *dōk* m "made" (**dā^wāk* < *dātāk*-, cf. 126), *marzā* "brother" (**hamātrzāta*-), *wulk* (K *hanwalk* f.) "egg" < **āvyālakā*-² Cf. 41

-ām-, *-ān*- > *-ām*-, *-ān*- (K. *ām*-, *ān*-) *nām* "name" (Av. *nāman*-), K *hām* "unripe" (Skr *āma*-), *prân* "yesterday" (**parāna*-, Psht *parün*), K. *šwān* "shepherd" (**fšupāna*-), K. *yānak* "ashes" (**āsna^{kāh}*-²). In *pōn* (K *pōn*) "roof" < **pāna*-, the *ō* must be due to the *p* Cf. also *wōk* (K *w^ak*) "water" (**āpaka*-), *tōa* (K *tūwā*) "sun" (**tāp*-²)

Ir *i*

31. Ir *i* > *i*, *e*. K. *pištak* "wrote" (**pišta-*), 'zemāk "winter" (**zimaka-*), *mizī* "urine" (**miz-* or *marz* ²), *mimēk* "salt" (**nimadaka-*?), K. *nyōk* "put" (**nihādaka-*), K. *syōk* "broke" (**sīd-*), *p(y)ē* (K. *piē*) "father" (Av. *pitā*), K. *šri-buk* "stinking" (**friḍya-*)

Unstressed *i* > *a* (cf. Par. Gr. 30). *na'γōk* "went out" (**n-gataka-*, but cf. *nimēk*), *nawar-* "to take out" (**n-bar-*), *nustuk* (K. *nastak*) "sat down" (**n-hastaka-*), cf. K. *nwastak* "lay down" (**ni-pastaka-*). Probably *cə*, *ca* "what?" (Av. *čit*) is a proclitic form

Before *š* we find *ē* · *mēš* (K. *mēršr*) "sun" (Av. *mīθra-*), *-nēšta* (K. *nīšt*^a) "outside" (cf. Av. *mīštara-*), but v. *pištak* above. With *spō'i* "louse" (Av. *spiš-*) cf. Par. 'spō, Prs. *supuš*.

Ir *ī*

32. Ir *ī* is preserved in K. *š'in-* (Log. *šen-*) "to buy" (**xrīnā-*), K. *rījan* (Log. 'rezan) "rice" (**wri-*) *šir* (K. *sir*) "good" (Av. *srīra-*²)

Ir *u*.

33. Ir. *u* is preserved in (w) *ust-* "to rise" (Av. *us-stā-*), K. *tusk* "empty" (**tusaka-*), *ga'nun* (K. *gunun*) "wheat" (Av. *gantuma-*), *mux* "face" (Skr. *mukha-*), *šūk* "became" (**šutaka-*), *šustuk* "wept" (**fra-rustaka-*), K. *sukal* "porcupine" (Av. *sukurəna-*) *u* has been lengthened in *šūs* (K. *sūšr*) "red" (Av. *suxra-*), K. *dūk* f. (Log. *dōk*, *duk*) "milked" (**duxtakā*), *dūa* (K. *dūw*^a) "daughter" (**duxtā*), *wōkā* (K. *wyūk*) "dry" (Av. *huška-*)

Apparently unstressed *u* > *a* in *parγan-* (*parγa'nīm*) (K. *parγūn-*) "to dress" (**parī-gund-*) Note K. *šrak* "flea" (**fruškā-*²)

K. *wuzmaw-* "to test, try" (**uz-mā-*) > Log. *izmaw-* ('zmaw-²).

Ir. *ū*.

34. Ir. *ū* in *būk* (K. *byōk* m., *buk* f), 'bummä (K. *būmm*^a) "earth", *šūm* "inflamed, wounded" (Av. *xrūma-*²).

Ir *ɾ*.

35. K has *w^alak* f *w^alk* "brought" (**ā-bṛtaka-*), *xwalak*, f *xwāl̥k* "ate" (**hwṛtaka-*), *m^alak*, f *malk* "died" (**mṛtaka-*), *kwulak* f. *kwalak* "copulated" (**kṛtaka-*), *d^alak*, f *dalk* "reaped" (**dṛtaka-*), *hatak* f. *hōtk* "abandoned" (**hr̥štaka-*), *tatak* f. *tōtk* "drank" (**tr̥štaka-*). Cf. Log. *wūluk*, *xulluk*, *mulluk*, *wutuk*. The rules regarding the distribution of *u* and *a*, *a* are not clear

Other instances of Ir. *ɾ* are K *pat* "back" (Skr *pr̥stha-*, Av *par̥šta-*, with *ar* = *ɾ*); K. *šramōt* "forgetting" (**frāmṛšta-*); *mušaw-* (K *muxaw-*) "to rub" (**mṛš-*). In *kir̥žī* "hen" (**kṛčyā-*), *girī* (K *grī*) "mountain" (Av. *gairi-*), *mīrgā* "sparrow" (**mṛgī-*), *g^alak* (K *g^alak*) "rat" (**gṛdyaka-*), K. *hins* "bear" (**ṛšī-*, cf. 66), *hnl-* "to be ground" (**ṛnya-*) the *ɾ* is probably due to epenthesis. Regarding *trunuk* (K. *tranak*) "thirsty" v. 66

Ir *ai*, *aya*.

36. *ai* results in *ē*: *mēi* (K. *māi*) "female sheep" (Av *maēšī-*), *spēw* (K *spīw*) "white" (Av *spaēta-*), *spēk* (K. *ispēk*) "barley" (**spaika-*) *i* before *n*: K. *pīn* "honey" (**par̥na-*). But also *wīs-* (K. *wēs-*) "to enter" (if **upa-isa-*, but poss. **abi-isa-*), unstressed *pv̥kāk* (K. *pīkak*) "(butter)milk" (Av *payah-*), *mizī* "urine" (**maiz-*) *ras-* "to spin", K. *las-* "to lick" (2 sg. *lēšī*, 3 sg. *lasī*) with *ais*, *aiš* > *as*, cf. EVP. s.v. *maž*

Final *-aya-* > *i* in *zlī* "heart" (Av *zərədaya-*), prob *gīrī* "mountain" (Av *garayō*), *-im* (**ayami*) cf. 120. Rounded, after *š* in *šō* (K *šrē*) "3".

ē < **-aya-* < **-ada-* in *panjēs* "15" etc, K *mēx* "locust" (Av *madaxa-*), *nīmēk* "salt" (**nimadaka-*).

Ir *au*, *awa*.

37. Ir. *au* > *ō*: *rōž* (K. *ryūz*) "day" (Av. *raoča-*), *gōi* " (K. *gōy*) "ear" (Av *gaoša-*), *gōi* (K. *gyōy*) "cow" (Av *gav-*), K *rō* "iron" (**rauda-*), *pōz* (K. *pyūz*) "mouth" (Prs. *pōz*), K. *ma-ryōk* "moon" (**rauka-*), *mōž-* "to loosen" (**mauč-*) *ū* before *n* *rūn* "ghee" (Av *raoyna-*), *rūn* "fire" (K. "bright") (Av *raoxšna-*)

áwa (áwa) > ā nāk "wife" (*nāw(y)akā-), gāk "meat" (gāwakā-²), cf. prāk, dāk (v 126)

avā > ō² Cf. ōzuk "remaining" (*awa-zūtaka-), ōn "so much" (*awānta-²) In final position u: nāw (K. nyūw) "new" (*nawahya² Av nava-), tū "thee" (Av. tava) nā (K. n^ah) "9" is prob borrr. from Psht — Note K. rawas "fox" (*rauwas < *raupasa-), nēs (K. unēs) "19" (< *nwayas < *nawādasa)

i- and u- Umlaut

38. gīšī (K. gas) "tooth", cimī (K. cōm) "eye", drišī "lie" (*druṣṣ-) si-kak "hare" (*sahya-, cf. Ishk. sī, Yd sīy, Wkh sui etc), z'nāk "chin" (*zanyaka-, cf. Waz. Psht. zanyē etc), bīž- (K. bēz-, bīz-) "to cook" (*pāčaya-), nēla "presence, with" (Av. nazdyō), bēga "above" < *barzyah- Possibly tēš "bitter" < *taxrī-^(?), zēš "thorn" < *jadrī-bēš "rope" < *bastri- Regarding K. 2 sg γēfī etc v 120

Apparently l < rt prevents the epenthesis mālī "husband" (*martya-), kālī "knife" (*kartyā-) Note a'wantu (K. awāi) "70" (Av. haptānti-), but mwē "90" (Av. navanti-), wimjōk "stepson", but stressed a in wan "cowife" (Av. hapaṇni-)

39. u-Umlaut occurs in K. dyūr^a "firewood" (Av. dāru-), possibly in pu'xōk (K. f. pyūxk) "cooked" (Av. parva-) Regarding -ōn < -antu^(?) cf. 116

Final Vowels

40 -ah, -ā (cf 78), ǣ(h), -ahya, -ahı, -aya, -a have been lost, except in monosyllabic words. -ati results in -a (v. 117), -ātiš in -ē, -āi (v 99). -ayah, -(ī)yah (-iyā), -ayahı, -ayati all become -ī (cf 78, 111).

Elision of Vowels

41 As in Par (Gr 43) unstressed initial vowels have been elided, māk "we" (*ahmāxam), mar'zā "brother" (*hamātrzāta-), nēr "house, within" (*antarya-), war- "to bring" (ā-bar-), K. wan "co-wife" (hapaṇni-), wīs- "to enter" (*upa-isa-² v 36) The elision has taken place at an earlier date in bōy (K. bōi) "near" (*upāya-), probably on

account of its being weakly stressed, cf *Par pen* (**upāntai*?) Regarding *jēm* "below" cf. 46.

Elision of medial, unstressed short vowels in *jīst* "20" (cf *Par Gr* 43), *ṣṣṣtu* "30", *cāṣtu* "40", *pan'jāstu* "50" (cf 50), *prân* "yesterday" (**parāna*-), *ṣskan* "cow-dung" (*sakān*-), *parγan*- "to dress" (**pari-gund*-), *ṣyākā* "shade" (**sayākā*-) etc.

Stress.

* 42. Regarding the following attempt to reconstruct the stress-system of the ancient Ir. dialect, from which *Orm* is derived, cf *Par Gr* 44 ff.

a) A long penultima was stressed *prân* "yesterday" (**parāna*-), *mar'zā* "brother" (**hamātr̥zāta*-), *ṣyākā* "shade" (**sayākā*-) *wan* "co-wife" (**hapāṣnī*-), *a'waitu* (K. *awāi*) "70" (**haftātī*-), *ṣusp* "span" (**witāspi*-), K. *ṣ'amōt* "forgetting" (**frām̐ṣta*-). Corresponding to this last-mentioned word *Par* has *ṣnhāmur* (**frām̐ṣta*-, cf. *Par. Gr* 45 b); it is possible that the *Orm.* word ought to be derived from *frām̐ṣtahya* (v 125) *spēw* "white", *yāsp* "horse" etc may be derived either from the nom **spaitah*, **āspah*, or from the oblique **spaitahya* etc. Probably the latter is the more probable derivation, considering the nearly exclusive use of the oblique form of masculine nouns and adjectives (cf 125)

b) A long antepenultima was stressed before a short penultima. K *nāsk* f "sat down" (**nhāstakā*), K *yānak* (pl) "ashes" (**āsnakāh*), *wōk* "water" (*āpakā*), *'rezan* (K. *'rījan*) "rice" (**wrī'janāh*, now a secondary pl. *rījannī* has been formed in K), *pan'jāstu* "50" (**pančāsata*-), *cāṣtu* "40" (**čāṣwārsata*-), *'māli* "husband" (**mārtiyahya*). *nāsk* and *yānak* show that a short penultima was not stressed before a long final syllable, as was possibly the case in pre-*Par.* (45 c)). Regarding *ga'num* cf c)

c) A short antepenultima was stressed before a short penultima. *nustuk* (K. *nastak* m.) "sat down" (**nastākahya*), *ṣskan* "cow-dung" (**sakānahya*), K. *wiṣyōk* "stepson" (**hapāṣnī-zātākahya*), K *carwōk* "sheep and goats" (**čāṣwar-pādākahya*), *txan* "bread" (**nagānahya*?),

K. *rawas* "fox" (**raupāsahya*), *zī'nāk* "chin" (**zanyākahya*), *'zemāk* "winter" (**zimākahya*?), *ga'num* (K. *gunum*) "wheat" (**gantimahya*, or with secondary stress-shift **gántumāh*?), *nāk* „wife" (**nāwakā*), *gākā* "meat" (**gāwakā*), *aštēs* "18" (**aštādasa*), *nēs* (K. *unēs*) "19" (**nwāyas* < **nawādasa*), *ḡist(u)* "20" (**wīsati*), *ṣīstu* "30" (**ṣrisata*-), *m'wē* "90" (**nāwatī*-, cf. 99), K. *tusk* "empty" (**tūs(y)akah*, from the nom.). Note e.g. *dar'im* (K. *dar'am*, cf. 120) < **dārāyami*, but Par. *'dērem* (**dārayami*), cf. Par. Gr. 45 f), similarly *pan'jēs* (**pančādasa*), but Par. *'paes* (**pāncādasa*)

d) *zli* "heart", *giri*, *g'irī* (K. *grī*) "mountain" are probably not derived from **zrdāyah*, **garāyah*, but have been subject to a subsequent shifting of accent.

Semivowels.

Ir. *y*.

43. There is no instance of Ir. *y*- in Orm. except possibly *yūx* "plough", *yūy-lun'da* "yoke", which may, however, be lws. K. *yas-* "to boil" (intr), *yasaw-* (trans.) are probably borrh from Psht. *yašēdal*, *yašawul*

A prothetic *y*- occurs: *yum* "I am" (Psht. *yəm*), *yāsp* "horse", K. *yānak* "ashes" etc

Regarding *-āya* v. 36, *bōy* "near" (**upāya-*) *č(i)y* > *c* in *cawam*, *cum* "I go", *šy* > *š* in *šūk* (K. *suk* f) "became", but *sam* (K. *s'am*) "I become"; *sy-* > *š* (K. *s*) in *šē* (K. *sō*) "1", cf. 69; but *tusk* "empty" (**tusyaka*, or **tusaka-*), possibly *ṣy* > *ṣ* > *o* in K. *imbāi* "friends" (**hampāṣya-*?), *rāi* "road" (Av. *varṣya-*, or lw.?)

Ir. *w*

44 Initial *w-* > *γ(w)* (cf. Par. Gr. 48) *γōš* "snow" (Av. *vafīa-*), *'γwāši* (K. *γwāsi*) "grass" (**wāstra-*), *'γuskak* (K. *γwac*) "calf" (**wasā-*), *γōr-* "to rain" (Av. *vār-*), *γūz-* (K. *γwaz-*) "to fall" (Av. *vaz-*), *γuš-* (K. *γwaš-*) "to fear" (**wi-ṣrah-*), *γušaw-* (K. *γuš'raw-*) "to wash" (**wi-fraw-*), *γuš-* (K. *γwac-*) "to speak" (**waxšya-*), K. *γaf-* "to weave"

(*waf-), K. *ɣwar* "oath" (Av. *varah-*), K. *ɣwaž-* "to take an oath" (Av. *varəz-*).

45. **wy* resulted in *j* (through **ɣw^y*). *ɟusp* "span" (**ɣ^yusp* < **wyasp* < **witaspi-*), *ɟuš-* (K with dissim *ɟūš-*) "to see" (Av. *vi-darəs-*), *ɟist* "20" (**ɣ^yis^{at}* < **wisatⁱ*). But original *wy-* through early *j* > *j* K. *ɟāk* "place" (**wyākah-*).

wr- > *r-* as in Par.: *rezan* (K. *rɪjan*) "rice" (**wrɪjana-*) Regarding *hw-*, *xšw-* v. 74, 57 — *čw* > *c* (v. 47), *ʁw* > *h* > *o* · *câr* "4". *dw-* > *b-*: *bar* "door" (Av. *dvar-*), *ban-* "to throw" (Av. *dvan-*), *bē* (K. *bī*) "other" (**dwitya-*) *dō* (K. *dyō*, *dū*) "2" < **duwā*, *dwās* "12" < **duwādasā*; K. *dim* "second" is a secondary formation from the cardinal.

Regarding *-awa-* etc. v. 37.

Prothetic *w* is common before *ō*, *u* · *wōk* "water", *wutuk* (K. *hatak*) "left, placed", (*w*)*ustuk* "rose".

Consonants.

Initial Plosives and Affricates.

46. Initial plosives remain unchanged before vowels (cf. Par. Gr 49); *k-* "to do", *kālī* "knife", *kɪr'žī* "hen", *gōī* "cow", *gɪ'rī* "mountain", *tū* "thou", *tōk* "hot", *das* "10", *dāk* "made", *pēnc* "5", *pyē* "father", *bēš* "rope", K. *bazar* "arm from the wrist to the elbow", *-bēga* (K. *-bēža*) "above" The palatal affricates result in dental affricates (*j* further > *ʒ*) as in Psht. *câr* "4", *côn* "some", *zan-* (K. *jan-*, *zan-*) "to beat", *zēš* "thorn" (**jaθrī-*). Cf. also *jēm*, *zəm* etc. (K. *jēm*) "below" (**hača-adama-*) with early loss of the initial *ha-* (v. 41) and *-zāy-* (K. *-ja-*) "to arrive", the compounded form of *caw-* — The derivation of *čân* (K. *č^{an}*) "year" is unknown.

47. Before *sk-*, *sp-*, *st-* a very short vowel is sometimes heard: (ʔ)*spuk* (K. *spuk*) "dog", (ʔ)*skan* "cow-dung", (ʔ)*stōr* (K. *stir*) "tired" etc.

No instance of original *gr-* is known (*grām* "village" from Ind), *dr-* in *drīšī* "lie" (**druxš-*); *drī* "hair" is probably a lw. If. K. *braz-* "to burn" represents the regular development of *br-*, K. *rāš^{ra}*

"nephew", *rāš^{ra}* "niece" are probably borrowed from early forms of present Psht *wrāwə*, *wrēra*. The -*ai* points to borrowing, but is not found in Psht. in this word, and *š^r* < *θ^r* (> Psht *r*) would point to very early borrowing.

Regarding *č(i)y* > *č* > *c* v 43, *čw* > *c* in *cōnd* "some" (Av. *čvant*-).

48 The lenition of original initial surds in *bīž*- (K. *biz*-) "to cook", *gw'dā* "where?", K. *gān*, *kān*, "when?", *dar* "contracted pron. 2 prs" must be due to sandhi.

Non-initial Plosives and Affricates

49. Ir *k* remains after vowels and *n* *sikak* "hare", *spuk* "dog", *n'mēk* "salt", *skan* "cow-dung" (**sakana*-), K. *sukal* "porcupine" (Av. *sukurəna*-), K. *sank* "rock". K. *mrig* and *mik* "slave" (**maryaka*-, Psht *mrayai*); *sūg* "beard of wheat or barley" is possibly borrh. from Prs, K. *sag^a* "sand" is borrh. from Psht — In Ishk, too, the intervocalic unvoiced guttural shows a similar special power of resistance.

Intervoc *g* becomes *γ*: *dīāγ* "long", *parγan*- (**pari-gund*-) "to dress", *na'γōk* "went out" *txan* "bread" prob. < **dγan* (**dγ*- being an unstable group) < **nγ*- < **naγ*-, **nag*-, the derivation of K. *galγ* "shoulder" is uncertain. After *ɾ* we find *g* (through differentiation) *'murgā* "sparrow" (*drāγ* "long" with early metathesis < **dārga*-), probably after *n*: *aγgušt* "finger" (possibly *lw*) The derivation of K. *yānγ* "embrace" is uncertain.

In K. -*k*, -*g* are palatalized before the pl termination -*i*. *spuk* "dog", pl. *spučī*. *pīng* "cock", pl. *pīnǰi*. But Log *spuk*, pl. *spuk'i*, -*čī*, *pīng*, pl. *pīngī*.

50 Intervocalic *t*, *d* are elided. *t* in *p(y)ē* "father", *n'wē* "90", *sō* "100", *dāk* "made" (**dātaka*-), possibly with the development of a labial glide in *māwā* "mother", *spēw* "white", *zōk* "beat" (cf. 27) *d* in *n*- "to sit down" (Av. *nī-had*-), *aštēs* "18" (Av. *aštadasa*-), *n'mēk* "salt" (**nīmadaka*-), K. *rō* "iron" (**rauda*-).

As in Par etc the *t* was preserved through early contraction of vowel *ǰist* "20", *šistu* "30", *cāštu* "40" etc (cf. 41)

51 *nt*, *nd* > *n*. *ga'nūm* "wheat", *xan-* "to laugh", *par'yan-* "to dress", *nēr* "house", *cōn* "some" K *band* "a large stream" is borrr. from Prs *band* "dam". *undərəw-* "to sew" is an ancient compound (**han-dyb-*, cf. Par. *an'darf-*), *šāndas* "11" has been influenced by *das* "10". But final *nd* after a long vowel has been preserved, or restored, through segmentation in K *hōnd* "blind" (Av *anda-*), *cōnd* (= *cōn*) "some" (Av *čwant-*) Cf *yēnd* "penis" < Psht. *yēn*, *aw'zānd* "hanging" < Afgh Prs *auzān(d)*, *waz'mīnd* "heavy" < Prs *wazmīn*, v Voc s.v *xrīnd*. A similar tendency is found in Waz Psht, *armōnd*, *darmōnd* < *armān*, *darmān*, possibly in Psht. *drūnd* "heavy" < **grūnd* < **grūn*, cf. Pash. L *g'rānd* "pregnant" < Prs *girān*.

yanj "rag" is prob. borrr. from Psht. **γāndʷ*. (cf. EVP. s.v *āyustəl*), with *yanj* "bad" (**γandʷ*) cf. Psht *γandəl* "to dislike" K *xwarincə* "right" (Soghd, *xwarant*) is also probably a lw

52 *rt*, *rθ*, *rd* result in *l*, thus deviating from the usual development in E.Ir *'mulluk* "died", *xulluk* "ate", *mālī* "husband", *kālī* "knife", *zāl* "old", K *sālā* "coldness", K *dil-* "to reap", *gal-* "to weave" (**garθ-*), *zli* "heart", *a-sul* "this year", *g-* (K *gl-*) "to take away" (**grd-*), *gə'lak* "rat" (**grdyaka-*). *mār* "flour", *mar-* "to knead, pulverize" must be borrowed from some other Ir dialect. *aḏḏu-gaḏ* (*ardugaḏ*) "both" with recent assimilation of Prs. *hardū*

53. Intervocalic *p*, *b* become *w* *waw-* "to get" (Av *avi-ap-*), *nw-* "to lie down" (Av *nī-pad-*), K *carwōk* "goats and sheep" (**čaθwar-pāḏaka-*), K. *wan* "co-wife" (Av *hapaθnī-*), K *rawas* "fox" (**raupasa-*), *wōk* (K. *wək*) "water" (**āwk* < **āpakā-*), *tōa* (K *tūwā*) "sun" (**tāpa-*), *war-* "to bring" (Av *ā-bar-*), *aw-* "to read" (Av. *awi-ah-*), *wīs-* "to enter" (**upa-* or **abz-isa-* 2) etc. — *bōy* "near" (**upāya-*) with early loss of *u-*, cf. 41

mp > *mb* K *īmbāi* "friends" (**hampāθya-* 2) *rb* in K *gurū* "kid" (Av *garəwa-* "foetus", Sar. *γērū* "kid") Cf *undərəw-*, 51.

54. Intervocalic *č* > *ž* (K *z*) *rōž* (K. *ryūz*) "day", *nu'māž* "prayer", *mōž-* "to untie", *bīž-* "to cook" In K *γwac-* (Log *γuš-*) "to speak" *c* has been secondarily developed from *s* (cf 69) < *š* < *xšy* (Av fut *vaxšya-*, v 57) The derivation of *mlič* (K *mliž*) "apple" and of

č- (K *hinc-*) "to be able" (**hakya-?*) is uncertain — Intervocalic *j* > *ž* in *užnaw-* (K. *wazn-*) "to kill". In *jem* etc (K *jēm*) "below" (**hača-adāma*) *ha-* has been lost at an early date, and *j* is treated as in initial position (cf 41, 46). But *'reza*n (K *rījan*, with *j* < *z*?) "rice" (**wrijanā*). The normal development must, however, have been that intervocalic *-j-* lost its occlusion as well as *-č-*. — In Psht *-č-* results in *-j-*, but *-j-* in *-ž-*. In this language the dentalization of palatal affricates took place at an earlier date than in Orm, where both *-č-* and *-j-* had lost their occlusion before the introduction of this phonetical change.

nč > *nc* in stressed, final syllable: *pēnc* "5", but cf *pan'jēs* „15", *pan'jāstu* "50" — *rc* > *rž* in *kvržī* "hen" (**krčyā-*). But K. *marcōi* "ant", with suffixal *č* treated as an initial, cf. Prs. *mōrča*

55. Regarding *dw* v. 45. *st* e. g. in *nustuk* "sat down", but *juṣp* "span" (**witaspi-* < **witasti-*) with dissimilation? (Cf Charpentier, JRAS. 1927, pp 115 ff.) *sp* e. g. in *yāsp* "horse". Regarding *šk*, *sč* v. 72 *zd*, *žd* > *l* in *nēla* "presence, with" (Av. *nazdyō*), *šūlēš* "16" (**xšwašdasa*). Probably through **č* > *r* (cf. Psht *špāras*), cf. *rd* > *l* v 52.

Fricatives.

56. Initially before vowels the only Ir. fricative which occurs in Orm. is *x*: *xan-* "to laugh", *xar* "ass" (lw.?)

Between vowels *x* and *f* are preserved: *mux* "face", *mēx* „locust" (Av. *maḍaxa-*), *māx* "we", *γaf-* "to weave", *nefak* "navel". K. *pan* "wide" may be genuine (Av. *paθana-*), or borrr from Prs *pahn*

57. *θw* is reduced in *cār* "4", *θy* in *rāi* "road" (Av. *raθya-*), K *imbāi* "friends" (**hampāθya-?*); but *xw* > *x* *puxōk* "boiled".

Ir. **θs* > *s* in *γuskak* "calf". It is improbable that *c* in K. *γwac* has really preserved the occlusion of the original *ts* (cf. 69) *fš* > *š* in K. *šwān* "shepherd"

xš > *š* *šō* (but K *šīw*) "night" (Av. *xšap-*), *šin* (K *šin* from Psht.?) "green" (Av. *axšaēna-*), K *m^ašī* "fly" (Av. *maxšī-*), K. *baš-* "to give" (Av. *baxš-*), *drišī* "lie" (**druxš-?*). But *xšy* > *š* (K *s*),

as in Psht. *duš-* (K. *dūs-*) "to milk" (**dauχšya-*), *γuš-*, (K. *γwac-*, cf. 69) "to speak" (**waxšya-*) K. *brūš-* "to glitter" (cf. Psht *brēšēdēl*) scarcely < **upa-rauχšya-*. *xšw-* in *šū* (K. *š^{ah}*) "6". *šūštu* (K. *šwaištī*) "60". Regarding the derivation of *šipi* "curds" v. Voc

58 Before a nasal, *ʁ* (and probably other fricatives) lost its specific articulation and was elided K. *wan* "co-wife" (Av. *hapaθni-*), K. *mēmni* "female guest" (**maθmn-*) Cf. also *rūn* "ghee" (Av. *raoγna-*), but *rūn* "fire" *raoχšna-*), v. 71

59. Before occlusives *x* and *f* were assimilated so early that the resulting *t* was elided in the same way as original intervocalic *t*. It is at any rate doubtful, whether the *x* and the *f* have left any trace in a respectively palatal and labial glide (cf. 27, 126). *xt* in. *dukā* "girl, daughter", B. *dūa* (K. *dūk^a*, *dūw^a*), *γōk* (K. *γwēk*) "said" (**waxtaka-*), *dūk* "milked" (*dux^ttaka-*), *mōk* "untied" (**muχtaka-*), *prāk* "sold" (**parā-waxtaka-*), K. *b^yēk* "gave" (**baxtaka-*). *ft* in *tōk* „hot”, *hō* (K. *wō*) "7", *awēs* "17", *wāk* "got" (**abi-aftaka-?*), *šipi* "curds" (v. Voc). Possibly *rx^t* is treated in the same way as *xt* K. *māk* "withered" (**marxtaka-*, cf. Par. *māt* „killed" ?).

60. *ʁr*, *xr* and *fr* (and also *mr*, v. 62) result in *š* (K. *š^r*) initially and between vowels. *ʁr* in. *šō* (K. *š^rē*) "3", *zēš* "thorn" (**jaθri-*), *γuš-* (K. *γwaš^{r-}*) "to fear" (**vi-ʁrah-*), *mēš* (K. *mēš^r*) "sun" (Av. *miθra-*), K. *rāš^rai* "brother's son". — *xr* in *šen* (K. *š^rin-*) "to buy" (**xin-*), *šūm* "inflammation" (Av. *xrūma-?*), *tēš* (K. *tēš^r*) "bitter" (*taxri-?*), *šūš* "red", assimilated from K. *sūš* < Av. *suxra-* — *fr* in *šū-* (K. *šaw-*) "to weep" (*fra-rauda-?*), K. *š^ramōt* "forgetting" (**frām^ršta-*), K. *š^ri-būk* "stinking" (**frīθya-*), K. *š^rak* "flea" (**fruškā*), *šir-* (K. *š^raw-*) "to give" (*fra-ap-* or *fra-dū-*, v. Voc.), *γōš* "snow" (Av. *vafra-*)

This strong cerebralizing effect of *r* on a preceding fricative, which had probably previously lost its specific articulation, is very characteristic of Orm. The development of *ʁr* > *š* is known from Par., Soghd and other dialects, the change of *fr* into *š* only from Bal. (*šamušag* "to forget") and Gabri, the corresponding development of *xr* is, as far as I know, not found in any other Ir dialect

61. The group *str* (*sθr*) results in *š* (K *s*) *bēš* "rope" (**bastrī-*), *γwāšī* (K. *γwāsi*) "grass" (**wāstrya-*), *gīšī* (K *gas*) "tooth" (**gastra-*). The etymology of *kāš* (K. pl *kasī*) "Afghan" is unknown, the *š* may represent *str*, *sr*, *xšy* (v 67, 57) and possibly other Ir. sounds. (v. p. 312, n. 2). — Note *θr* > *š*(*r*), but *str*, *sr* > *š*. Apparently the *s* has been less liable to cerebralization than the weak sound *θ* — The contrast between *s(t)r* > *š*, but *rs* > *š* (v 66) corresponds to that between Psht. *s(t)r* > *š*, but *rs* > *ž*. In both languages *rs* was the weaker group, which was assimilated first and was most thoroughly influenced by the *r*.

yēwər "cloud" (*abrya-*) seems to show that voiced fricatives resisted the influence of the *r* better than the unvoiced ones.

Nasals.

62. Initial and intervocalic *n, m* remain *numēk* "salt", *nām* "name", *ban-* "to throw", K. *wan* "co-wife", *numāž* "prayer", *māwā* "mother", K. *hām* "unripe", *ze'māk* "winter"

Regarding *nt*, *mp*, *ŋk* etc. v 51, 53, 49 Regarding **ñč* in *pēnc* "5" v. 54 Regarding *rn*, *sn*, *šn*, *xšn*, *šm*, *zn* v 64, 71 Cf *txan*, 49

Before *r* an *m* loses its nasality and is treated as a fricative K *nō(r)šr* "soft" (Av *namra-*) But cf. *yēwər* "cloud" 61. Cf. *txan*, 49.

63. Regarding nasalization through assimilation v 75. A spontaneous nasalization of vowels occurs, especially in K Eg *āšt* (K *hānšt*) "8", K. *yānsp* "horse", K. *hūns* "bear", K *hūnl-* "to be ground", *hēncēi* "tears", *hanwalk* "egg", *hūnc-* "to be able" The nasalization seems to have something to do with the initial *h*, which is probably pronounced without the nose being firmly closed by the velum

Rolled and Lateral Sounds

Ir *r*.

64 Initial *r* in: *rōž* "day", *rūn* "ghee", *rūn* "fire". Intervocalic *r* in: *darīm* "I hold", *nēr* "house" (as a postposition *nēr* and *nē* "in").

Regarding *rg*, *rb*, *rt*, *rd*, *ri*, *ixt* v 49, 52, 53, 54, 59. *rn* > *l* K *sukal* "porcupine", *mlič* (K. *muliz*) "apple" (**marm*^o, cf Psht *mana* etc ?), K *hīnl* "to be ground" (**ḡnya*-) K *kūn* "deaf" may be borrr from Psht *kūn*; *kīn* "to copulate" may also possibly be a lw. *k* "to do" is borrr from Psht *kawul*, or represents a parallel development of this frequently used verb

65 *rz* results in *g* (K *ž*) *bēg* (K *bēž*) in *pabēga* "above" (Av *barəzyah*-), *g*- (K. *ž*-) "to leave, place" (Av. *harəz*-), K. *daž*- "to load" (Av *darəz*-), K. *ḡwaž*- "to take an oath" (Av *varəz*-), K. *ažan* "millet" (Prs *arzan* etc.), *xwāš* (K. *xwāšr*) "sweet" (Av. *xʷarəzišta*-), cf. K. *xwāžāwī* "sweetness" It is possible that K *ž* (in *ž*-) is incorrectly written for *ž* **žr* was assimilated into K *ž*, while the *r* was kept apart from the unvoiced *š* in *šr*. The transition of *ž* into *g* in Log reminds us of N Psht In some transitional Ghilzai dialects, such as in Rustum Khel, and possibly in Pur Khel, we find a similar distribution to that in Orm Log *š* remains (or becomes *ǰ*), while *ž* becomes *g* (Pur Khel also *g'*, *γ'*) — Note *marzā* "brother" (**hamātr-zāta*-)

66 *rs*, *rš* > *š* *juš*- (K. *jūš*-) "to see" (Av *vi-darəs*-), *mušaw*- (K *muxaw*- for *mušaw*-²) "to rub" (**marš*-), *cāštu* "40" (**čaḡwarsata*-), K *hīns* "bear" (the Log. form would have been **iš*) < **ḡšī*- (*š* before *i*, cf 35 Also Psht *yaž*, *ig*, *ēž* etc. prob from the fem)

In the group *ršn* the *ḡ* developed into *ra*, *ru*, and the heavy group of consonants *ršn* was avoided. *trunuk* (K *tranak*) "thirsty" (Av *taršna* = **tršna*-), cf also *prusnaw* "to sprinkle? (v Voc s v)

67 The development of *ršt* into *t* is curious, probably the intermediate sound was a cerebral *t*, which was, however, changed into *t* before the introduction of cerebrals in Ind. lws Cf Psht. *t* < *št* (but *št* < *ršt*!) Examples. K. *pat* "back" (Av *paršta*-), K *š'amōt* "forgetting" (**frāmḡšta*-), K *mutaw* "to rub" (**mḡšta*-), *wutuk* (K *hatak*) "left, laid" (*hyštaka*-), K. *tatak* "drank" (**trštaka*-). The derivation of *gustuk* "took" (K *gastak*, *glastak*) is uncertain Possibly **gḡsta* > **grasta*-, with substitution of *l* for *r* from the presend *gl*- < **ḡrd*- *sr* probably resulted in *š* *šir*(*r*) (K *surr*) "good", possibly < Av.

srīra. K. *hēncē* "tears" (sg. **hōnck* < **ōsk* < Log. **ōšk* < **asruka*-), cf. 69

Regarding *xr*, *fr*, *ʒr*, *str*, cf. 60, 61, *g*, *br*, *dr* cf. 47.

Ir. l.

68 *Ir l* occurs only in K. *las* "to lick"

Sibilants

69. Initial *s*, *z* are retained. *sō* "100", *sikak* "hare", K. *sālā* "coldness", *zli* "heart", *ʒemāk* "winter". *š* (< *šy*-) in *šūk* (K. *suk* f.) "became", but pres. *sām* etc. *š*- (K. *s*-) < *sy*- in *šē* "1", *šandas* "11", *šām* "before", *šān* "today" (v. Voc. s. vv). K. *cān* "today" with *c* > *s* (cf. *ɣwac*-, *ɣwac*-, *hēncē*, 54, 57, 67). Similarly Psht *cam* (borr. into K. *cām*) < *sam* "flat". The *c* probably arose out of a very energetic pronunciation of the *s*. — Regarding *šūš* "red" v. 60.

70. Intervocalic *s*, *z* in *das* "10", *ʒasul* "this year", *nas* "to seize", *ms* "to go out", (**nš-isa*-, or **n-isa*-), K. *tusk* "empty" (**tusaka*-, or < **tušk* < **tusyaka*-); *mēz*- (K. *maz*-) "to break", *pazen*- (K. *pazan*-) "to recognize", *pōz* (K. *pyūz*) "mouth", *mar'zā* (K. *marzā*) "brother" (**hamātrzāta*-); but K. *winjōk* "stepson" (**hapaʒnizātaka*-) with *j* < *z*, cf. *c* < *s* above (and K. *rījan*, 54).

Intervocalic *š* is elided, or becomes *y*. *gōi* (K. *gōy*) "ear", *mēi* (K. *mai*) "ewe", *spōi* (K. *spōi*) "louse", *ms* "to go out" (**nš-isa*-, or **n-isa*-).

71 *s*, *z* and *š* are assimilated before nasals. K. *yānak* "ashes" (**āsnakā*-), *šān* (K. *cān*) "today" (**sya-azna*-, Av. *asn*-); *cimī* (K. *cōm*) "eye", *pōm* "wool" (Prs. *pašm*), *trunuk* "thirsty" (**tršnaka*-), but, with more recent assimilation, *rūn* "fire" (Av. *raoxšna*-). The derivation of K. *prusnaw* "to sprinkle" (**pršna*-?) is uncertain.

72 *zd*, *žd* > *l* v. 55; *na'ɣōk* "went out" probably < **n*-, not **nž-gataka*-.

Regarding *šk*, *sp*, *st* cf. 47, 55; *str*, *sr* cf. 61, 67 *šč* and *šk* are assimilated into *c* (< *č*), *k*: *pēc* "back, behind" (**pasčya*-, Av. *pasča*-,

cf Minj *ač-pōč* "behind"), *wōkā* (K *wyūk*) "dry" (Av. *huška-*), K. *šrak* f. "flea" (**fruskā-*). Cf. Psht. *wuč* "dry" < **uk'*.

73. *št* > *št* (K. *št*, *št*): *muštuk* (K. *maštak*) "broke", *yuštuk* (K. *ɣwaštak*) "fell", K. *pištak* "wrote", *šūštu* (K. *šwaištī*) "60", *aurūšt* (K. *wrašt^a*) "beard"; *āšt* (*āšt?* K. *hānšt*) "8", *aštēs* (K. *aštēs*) "18", K. *hištak* "read" (Av. *aiwišti-* "study"), *nēšta* (K. *nīšt^a*) "outside" (Skr. *nistya-* etc), K. *ašt-* "to be standing" (Av. *hišta-*) — Orm. *št* > *št* (*št*), but *ršt* > *t* (cf. 67); Psht. *št* > *t*, but *ršt* > *št*. In Orm. the cerebralization of *št* is probably comparatively recent, and did not take place till *ršt* had become **št* > **t* (but *zd*, *žd* > *d* > *l*, on account of the less energetic pronunciation of *d?* cf. 55). In Psht., on the other hand, the *r* of *ršt* was preserved until *št* had become **št* > **t*.

Ir. h.

74. Initial *h* is lost in Log.. *wō* "7", *a'wēs* "17", *marzā* "brother" (**hamātr̥zāta-*) etc, *wutuk* (K. *hatak*) "left" **h̥štaka-*), č. (K. *hinc-*) "to be able". In K. *h* is apparently preserved before a stressed syllable. *hō* "7". *awēs* "17", cf. also *wan* "co-wife" (Av. *hapañri-*), *imbāi* "friends" (**hampāḍya-*?). Intervocalic *h* in *ɣuṣ-* (K. *ɣwašr-*) "to fear" (**wi-ṣrah-*), K. *hai* "thou art" (Av. *ahī*), cf. *yum* (K. *ham*) "I am" (Av. *ahmi*).

Prothetic *h* is very common in K: *hām* "unripe", *hōnd* "blind", *hinl-* "to be ground", *hūns* "bear" etc. Note K. *hānšt* (Log. *āšt*) "8". *aštēs* "18".

hw- > *x(w)-*. *xui* (K. *xwai*) "self", *xr-*. *xulluk* (K. *x(u)r-*: *xwalak*) "to eat", *xwâr* "sister" (lw.?), K. *xwarinc^a* "right".

Assimilation and Dissimilation.

75. Numerous instances of assimilation through contact are found throughout the preceding paragraphs. Cf. also 125. Assimilation at a distance occurs in. *nimišta* "written" (Prs. *nwišta*), *maindân*

"plain" (Prs. *maidān*, cf. EVP. s. v *mōr*), *nīnī* "nose" (Prs *bīnī*?), *šūš* "red" < K. *sūš*^r, v 60

Dissimilation in *laγar*- "to roll" (Psht. *ɾɾaɾēdəl*), *bī'yan* "waist" (Prs. *miyān*).

Metathesis.

76. The following examples are taken from K · *buzwā* "spider" (**wabzā*), *watk* "walnut" (from **wakt*, borr. from some dialect form of Skr *akṣotā*?) But cf Waz *matak*), *zwaγ^ak* "kernel of the pine-nut" (**γwaz*-, Prs *gōz*), *razγūn* "green" (Psht. *zaryūn*), *mizdik* (Log *mazdik*) "mosque" (Prs. *mašīd*, but Waz. *mazdak*). Most of these words are loan-words, and the metathesis may have taken place before the word was adopted into Orm — An ancient metathesis is found in *drāγ* (K. *drāγ*, *dārāγ*) "long", cf. Av. *darəγa*- etc, v. 49.

77.

List of Phonetical Correspondences

Orm. <i>a</i> < Ir. <i>a</i> (26, 28), <i>ā</i> (30), <i>ɪ</i> (31), <i>u</i> (33), <i>ɾ</i> (35), <i>ai</i> (36), <i>-ati</i> (40).	Orm. <i>u</i> < Ir. <i>u</i> (33), <i>ū</i> (34), <i>a^u</i> (39), <i>a</i> (27), <i>ɾ</i> (35).
» <i>ā</i> < Ir. <i>a</i> (26).	» <i>ū</i> < Ir. <i>ū</i> (34), <i>au</i> , <i>awa</i> (37), <i>a^u</i> (39), <i>uxta</i> (59).
» <i>ā</i> < » <i>a</i> (26, 38), <i>ā</i> (29, 30), <i>āwa</i> (37).	» <i>ä</i> < Ir. <i>awa</i> (37)
» <i>e</i> < Ir. <i>ɪ</i> (31), <i>ī</i> (32)	» <i>y</i> < » <i>y</i> - (43), <i>ɪ</i> (31), <i>-š</i> - (70), <i>o</i> - (43).
» <i>ē</i> < » <i>ai</i> (36), <i>ā</i> (38), <i>a</i> , <i>ada</i> (28), <i>ɪ</i> (31), <i>-ātiš</i> (40), <i>axta</i> (59)	» <i>w</i> < Ir. <i>-p</i> -, <i>-b</i> - (53), <i>o</i> - (45)
» <i>ɪ</i> < Ir. <i>ɪ</i> (31), <i>a</i> (38), <i>ɾ</i> (35).	» <i>k</i> < » <i>k</i> - (46), <i>-k</i> - (49), <i>šk</i> (72).
» <i>ī</i> < » <i>ī</i> (32), <i>ai</i> (36), <i>aya</i> (36), <i>-ayah</i> , <i>-iyah</i> , <i>-ayati</i> , <i>-ayah</i> (40),	» <i>g</i> < Ir. <i>g</i> - (46), <i>k</i> - (48), <i>-rz</i> - (65).
» <i>ō</i> (< Ir. <i>a</i> (27), <i>ɪ</i> (31), <i>u</i> (33), <i>au</i> , <i>awā</i> (37), <i>ata</i> (27), <i>-ah</i> (28), <i>ā</i> (30), <i>afta</i> , <i>axta</i> (59)	» <i>x</i> < Ir. <i>x</i> (56), <i>-xw</i> - (57), <i>hw</i> (74)
	» <i>γ</i> < Ir. <i>w</i> - (44), <i>-ḡ</i> - (49)
	» <i>t</i> < » <i>t</i> - (46), <i>ršt</i> (67)
	» <i>d</i> < » <i>d</i> - (46), <i>t</i> - (48), <i>duw</i> - (45)

Orm *ǫ* < Ir *r* + *d* (52)
 » *p* < » *p-* (46).
 » *b* < » *b-* (46), *p-* (48),
dw- (45).
 » *f* < Ir *-f-* (56).
 » *č* < » *kʷ* (49, 54)
 » *j* < » *wʷ* (45).
 » *c* < » *č-* (46), *čy-* (43),
čw- (47), *-sč-* (72), (in K.)
s (54, 69).
 » *j* < Ir. *-č-* (46), *dʷ* (51),
wʷ (45), K. *ž-* (46), *-ž-* (54).
 » *n* < Ir *n* (62), *nt*, *nd* (51),
γn, *ʒn* (58), *ršn* (66), *sn*,
zn, *šn* (71).
 » *m* < Ir *m* (62), *ʒm* (58),
šm (71)
 » *n* < Ir. *xšn* (58, 71)
 » *r* < » *r-* (64), *wr-* (45),
br-ʔ (47), *rb* (53)
 » *l* < Ir. *l* (68), *rt*, *rʒ*, *rd* (52),
zd, *žd* (55), *rn* (64).
 » *s* < Ir. *s* (69, 70), *-sy-*
(43, 70), *šy-* (43), *ʒs* (57).
 » *š* < Ir. *šy-* (43, 69), *sy-*
(43, 69), *xšy* (57), *str* (61),
sr (67)

Orm *š* < Ir *fš*, *xš*, *xšw* (57),
ʒr, *xr*, *fr* (60), *mr* (62),
rs, *rš* (66).
 » *z* < Ir. *z* (69, 70), *ž* (46,
54).
 » *ž* < Ir. *-č-*, *-ž-* (54).
 » *o* < » *h-* (74), *-t-*, *-d-* (50),
-ʒw-, *-ʒy-* (57), *-xt-*, *-ft-* (59),
-š- (70).
 » *ng* < Ir. *ng* (49).
 » *nd* < » *nd* (51), *-n* (51)
 » *mb* < » *mp* (53).
 » *nc* < » *nč* (54)
 » *nj* < » *nč* (54).
 » *rg* < » *rg* (49)
 » *rž* < » *rč* (54)
 » *raw*, *rū* < Ir. *rb* (51, 53).
 » *gr* < Ir. *gr-* (47)
 » *dr* < » *dr-* (47).
 » *br* < » *br-* (47).
 » *st* < » *st* (47, 55), *-sat-*
(50)
 » *št* < » *št* (73), *-rsat-* (50)
 » *sk* < » *sk* (47, 55).
 » *sp* < » *sp* (47, 55), *st*
(55)
 » *tx* < » *naγ-* (49).

MORPHOLOGY.

Nouns.

Stem-Formation.

78. From ancient stems in *-a-* e g.: *yâsp* „horse” (Av. *aspa-*), *γôš* “snow” (Av. *vafra-*), *gōi* “ear” (Av. *gaoša-*), *mux* “face” (Skr. *mukha-*)

From stems in *-(a)ya-*: *māi* (K *māi* m.) “month” (Av. *māhya-*), *māli* “husband” (Anc Prs. *m(a)rtiya-*), *zli* “heart” (Av. *zərədaya-*).

From stems in *-ā-*: *nāk* “wife” (**naw(y)akā-*), *šō* (K. *šiw* f) “night” (Av. *xšapā-*?) *txan* “bread” is f in K, and K *ɣwac* “calf” may be either m or f (**naγanā-*, **watsā-*?) Cf. also the p p. f. in K, e g. *buk* “become” (m *byōk*) Accordingly *-ā* (K. *a*) in *murgā* “sparrow”, K. *rāš^{ra}* “niece” etc. is probably due to influence from Psht. — From stems in *-yā-*: *kir'žī* “hen” (**kṛčyā-*), *kālī* “knife” (**kartyā-*), but *nēr*, (K *nar* f.) “house” (**antaryā-*)

From stems in *-ī-*: *ɣusp* “span” (Av. *vīstati-*), K. *wan* “cowife” (Av. *hapaθnī-*), *mēi* (K. *maī*) “ewe” (Av. *maēši-*), *būmmā* “earth” (Av. *būmi-*, cf late Anc Prs acc. *būmām*) with secondary *-ā*. *giri* “mountain” is prob derived from the Av pl. *garayō* — From stems in *-u-*: K. *dyūr^a* “firewood” (cf. Av. *dāru-*)

From stems in *-r-* K. *dūw^a* “daughter” (nom. **duxtā*), *māwā* “mother” (Av. nom. *mātā*), *p(y)ē* (K *piē*) “father” (Av. nom. *ptā*). *xwār* “sister” is prob. borr. from Prs. — From stems in *-n-*: K. *cōm* (Log. *cimī*) “eye” (Av. *čašman-*), *pēm* “wool” (**paxšman-*), *skan* “cow dung” (**sakana-* < **sakan-*. Cf. Skr. gen. *śaknah*).

Stems in *-kā-* are very numerous. V. Voc. s.v.v *dukā*, *spuk*, *syākā*, *šak*, *zemāk* etc. The *-ai*, e g. of *rāš^{ra}ai-* is prob of Psht origin A double *-ka-* suffix is found in *pikāk* (K. *pikak*) “milk”, K. *sikak* “hare”.

The ancient Ir. stems are all inflected alike in Orm. Most masculines go back to an oblique form in *-ahya*, cf 42 a, 125.

Composition.

79. Prs. compounds frequently occur, but genuine Orm nominal compounds are rare. Cf., however, K. *gōn^a-mirg^a* "skylark", K. *kan^a-wraγ^a* "a kind of crow", *mālīda'rī* "woman whose husband is alive". Ancient compounds are e.g. *mar'zā* "brother", K. *carwōk* "sheep and goats", K. *winjōk* "stepson", K. *kirmai* "hen"; possibly *šīpī* "milk", *tōpī* "buttermilk" (v. Voc. s.v.v.)

As in Par, genitive groups frequently replace compounds *gākā ta gīšī* "gums", *nas ta pāi* "calf of the leg", *sumb ta pāi* "heel" These constructions are due to the influence of the Prs. *izāfat*-compounds

Cf. also verbal compounds such as *amar-* "to hear" (**ā-mar-*), *užnaw-* "to kill" (Av. *auwi-* or *ava-šan-*), *waw-* "to read" (Av. *auwi-ah-*), *wust-* "to rise" (Av. *us-stā-*), *prāk* "sold" (**para-waxta-*), *parγan-* "to dress" (*pari-gund-*), K. *š'amōt* "forgetting" (**frā-mṛšta-*), *n-* "to sit down" (Av. *nī-had-*), *γušaw-* "to wash" (**wi-fraw-*) etc

The Article.

80. The definite article is *a-*: *a-sa'rai* (= K) "the man" (but *'a sarai* "this man", v. 103)

The numeral *šē* "1" is used as an indefinite article *šē sa'rai* (K *s^a sa'rai*) "a man" or "one man"

Gender.

81. There is no distinction of gender in Orm. Log A number of nouns denoting female beings end in *-ā* (= K. *a*, cf. 78), but

the adjective or verb does not change, as it does in K. Probably the loss of the *f* is due to the influence of Prs. Example: *šē sarai* (*zarka*) *ušyâr arzâk* "a wise man (woman) came"

Number

82. The sign of the pl. is *-î* or *-îye* (K *-î*) Most nouns ending in a consonant take *-î*, e. g. *čân* "year", *zēš* "thorn", *gôn* "stick", *pīng* (K. *pīng*, *pīnjî*) "cock", *nūkar* "servant". A final *-k* is palatalized before *-î* *gə'lak* "rat", pl *gə'lak'î* (K. *gīlak*, *gīlāččî*). *wūlk* "egg", pl. *wūlk'î*; *spuk* "dog", pl *spuk'î*, *spučî* (K. *spuk*, *spučî*) Also *dūkă* "daughter" has the pl *dūk'î*, *dūčî* (K *dūkă*, *dūčî*).

Nouns ending in a vowel or diphthong generally have the pl in *-îyē*: *sa'rai* "man" *sa'riyē* (*sariyî*), *au'rai* "ram" *auriyē*, *zarka* "woman". *zar'kiyē*, *mar'zâ* "brother" *mar'ziyē* (*mar'zâyî*), *mâ'hî* "fish". *mâ'hîyē*, *gōî* "cow". *gōyē*. But also. *gap* "stone" *ga'piyē*, *ki'tâb* "book". *ki'tâbiyē*, *spuk* "dog" *spuk'kiyē* etc

A few words are always used in pl. *'cimi* "eye" (K. *côm*, pl. *camî*), *drî* "hair" (K *dră*, pl *drî*), *gišî* "tooth" (K *gas*), *kissî* "tale", (cf. Psht. pl *xabarê*); *drišî* "lie" (K *darêšî*) Probably *gi'rî* "mountain" is an original pl. (cf. 36, 78)

After numerals we find e. g. *dô klân* "two sons"; *zut kitâb*; *az zud dukă darîm* "I have many daughters". *klă'nâk* "boy" was said to have the same form in sg. and pl.

83 Acc. to G the pl termination *-î* is derived from Phl. *-ihā* This is, however, very doubtful More probably we ought to compare Psht. *-î* The possibility of deriving *gi'rî* "mountain" < Av *garayō* has been mentioned above (82) It seems possible that *-î* and *-îyē* are merely phonetical variants of an etymologically identical termination.

Case

84 As in Par (Gr 84), there is no fixed limit between "cases" and postpositional forms I have reckoned as "cases" those postpositional forms which are not constructed with the genitive.

Nom	<i>nēr</i> "house"	Superess	<i>nēr(ɪ) jē</i>
Acc	<i>(ku) nēr</i>	Comit	<i>(i-) nēr(ɪ) giḏī</i>
Gen.	<i>ta nēr.</i>	Abl.	<i>(ɪ-) nēr dī</i>
Instr	<i>pa nēr.</i>	Adess.	<i>nērɪ nēla</i>
Dat	<i>(ku) nēr kī</i>	Termin	<i>nēr tu-manak</i>
Loc. I	<i>(i-) nērɪ</i>	Voc	<i>ai nēr.</i>
Loc. II.	<i>(i-) nēri nē.</i>		

Nominative.

85. There is no agent case, the nom being used as a subject with the past tenses of transitive verbs. This development is probably not due to any Prs. influence, as it is found in K. too.

Accusative.

86. The indefinite object is not formally distinguished from the subject. *klanāki jē kitāb bu awīm* "I am reading a book to the boy". But the definite object is marked by the prefix *ku* (corresponding to Par. *ma*) *ku kitāb bu awīm* "I am reading the book"; *ku daraxt bu zanam* "I fell the tree" *ku* is always used with pronouns *ku mun* "me", *az bu ku tōs zanam* "I beat you" The derivation of *ku* is uncertain. It corresponds to K. *kū*, a locative prefix used with proper names In Log., too, it is used with nouns and pronouns denoting a person in the local cases.

Genitive.

87. *tar tū ta pē nēr* "your father's house", *ta xur ta klân ɪ-gardani* "to the neck of his own son"; *šē dukandâr ta grām dī* "from a shopkeeper of the village". With postpositions. *ta giri sar* "on the top of the hill"; *ta qabr ɪ-sar* "on the tomb"; *ta râi (ɪ-)sar (nē)* "on the road", *ta draxt i-jēmi nē* "under the tree", *ta kištī mənzi nē* "in the middle of the boat", *ta nēr ɪ-mənzi dī* "from the interior of the house", *ta xur ta klân ɪ-mənzi nē* "amongst his own sons", *tar tū pēci dī* "from behind you".

With *ta* (before personal pronouns *tar*), cf. Psht. *da*, genitive prefix, Par. *tar* "to, in from" < Av. *tarō*.

Instrumental.

88. *pa* (also K) < Av. *partī*. *pa cimī* "(he gave a sign) with the eyes".

Dative.

89. *ku sarai kī* "to the man", *kafō sarai kī šē katāb bu ar širīm* "I give a book to that man", *nūkarī kī* "to the servant" In a local sense: *az bu nēr kī cūm* "I shall go home", *qabristān kī* "to the graveyard", prob. *ta xuy ī-pē kī* "to his own father" (not **xuyī pē*) K. has *kī* or *līkī*: *ī-sarai (lī)kī* "to a man". Acc to G *līkī* is a compound, but it is equally probable that *kī* is a shortened form of *līkī*. The derivation is unknown. < **ardakī*? Cf Av. *arəda-* "side" etc., Sak. *-ālsto* "towards", v. Barth, *miran Mund.*, I, 3 ff.

Locative I.

90. The simplest form of the loc., which is also used as a base for other cases, ends in *-i*. *wōki al-yuštuk* "he fell into the water"; *škārī-wa ar-zāk* "he came shooting"; *šē waxtī būk* "once upon a time" With prefixed *ī-* *ī-sar-a* "on her head", *ī-gardani-wa* "to his neck", *tar mun ī-zlī* "in my heart" Also *ta xuy ī-Xudāī kī* "to his own God" (or *ta xuyī*?), cf 89

The form in *-i* may perhaps be derived from an ancient loc, Av *-ē* (-*aē*), *-aya* (but v 40) The derivation of *ī-* is unknown (probably not < **adī* "to" or **ida* "here").

Locative II.

91. *nēri nē* or *ī-nēri nē* "in the house", *afō sarai jāngal (šārī, girī) nē ya* "the man is in the forest (town, on the mountain)", *sarī nē-wa* "on his head", *katāb bummai nē a (gōn)* "the book is on the ground (put it on the ground)"; *al-yuštuk-ē bummai nē* "it has fallen to the ground", *ī-pūštī nē* "on the back"; *bēšī nē* "with a rope".

Cf. K *inar* "in" (*i-sarai inar*). But forms such as *wōki* (v 90) prove that we ought to write e.g. *i-nēri nē*, not *i-nēr i-nē*. Cf. Le *i-ne*, *i-ner*. *nē(r)*, *nar* = *nēr*, *nar* "house" (G.) < **antar(y)a-*, cf. Prs. *dar*.

Superessive.

92. *giri jē a* "it is on the mountain", *pōn(i) jē* "on the road", *kitāb mēzi jē gōn* "put the book on the table", *bummāi jē gōn* "put it on the ground", *afō a-yāspī jē* "on the back of the horse", *tar xui šānai jē* "on her own shoulder", *giri jē bēk sam* "I ascend the hill"; *kančini jē* "(he spent it) on harlots", *ku tū jē* "(I sold it) to thee"; *giri jēr nustuk-ē* (K. *i-gri i-zar nastak hā*) "he is sitting on the top of the hill" K. *izar*, Le. *jar*

The derivation of *jē(r)* etc is unknown **kašar* might result in **kʷē*, **čē*, *jē*; -*r* possibly from *nē(r)*; but K. *z-*?

Comitative.

93. *bādšā giḏi* "together with the king", *ta bādšā i-klān giḏi* "together with the king's son", *i-nēri giḏi*; *tar xuy i-marzāyī giḏi* "together with his own brothers" Note *ku mun giḏi* "together with me", *kafō giḏi* "together with him".

giḏi, K. *gaḏ* is of Ind. origin, *giḏi* rhyming with *kī*, *dī*

Ablative

94. *nēr dī*; *qabr dī* "from the tomb", *sarai dī* "from a man", *xwār dī* "from the sister" With -*i*: *bummāi dī* „from the ground”, *kitāb mēz(i) dī wūr* "take the book from the table", *tar tū yi-kissī dī* "from thy tale". With persons *ku* is, as a rule, prefixed: *ku mun dī* "from me", *kafō sarai dī txān b' nasam* "I shall take the bread from that man", but also *kafō wāda dī*

Cf. Le *yāsp dī* "from the horse", K *dī* "from him, her, it" (*puštān^a-wa dī dāk* "he asked from him") K *lāst^a* or *lāst^a dī* „from"

Adessive

95. *a-sarayi nēla* "with, belonging to the man". K. *inēl^a*, *nēla* < Av. *nazdyō-*, v. Voc.

Terminative

- 96 *Lō'gar tu-ma'nak* "as far as L.", K. *ta-mīnak, ta-mīnšak^a*.

Vocative.

- 97 *ai dēwāna* "O madman"

Adjectives

98. There being no distinction of gender, we find e.g. *šē sarai* (*zarka*) *ušyâr* "a wise man (woman)"; *bummä* (K f.) *šin* (*šūš*, **spēw*, *γrās*) *a* "the ground is green (red, white, black)". But K f. *šin^a*, *sūš^{ra}*, *spūw^a*, *γrās^a*.

The adjective is in most cases placed before the noun. *spēw yāsp* "a white horse" But also "*kafō nēri zarī nē* "in that little house", *šē sarai bēaql* "a stupid man"; *ta šē aurai juân* "of a young ram" The *izāfat* construction is unknown.

Comparison is made with the help of the abl. in *dī* (K. *lāst^a dī*). *a-gōi bē gōi dī zut dāngar ē* "this cow is much leaner than (: the leanest of) the other cows"

Numerals

99. 1 *šē* (K. *sō*, *s^a*, Le. *she*) < **syō* < **k'ios* (cf. Voc.)
 2. *dō* (K. *dyō*, Le. *do*) < **duwā*, Av. *dva*
 3. *šō* (K. *š^{re}*, Le. *ghe*) < A. *šrāyō*. V 36.
 4. *cār* (K. *cār*, Le. *tsār*) < Av. *čaθwārō*.
 5. *pēnc* (K. *pēnj*, Le. *penz*) < Av. *panča*, cf. Psht. *pinjə*
 6. *šo*, *š^o*, *šū* (K. *š^{ah}*, Le. *ksha*) < Av. *xšvaš*
 7. *wō* (K. *hō*, Le. *wo*) < Av. *hapta*.
 8. *āšt* (K. *hūnšt*, Le. *ansht*) < Av. *ašta*.
 9. *nā*, *nā* (K. *n^{ah}*, Le. *noh*) < Av. *nava*, or lw from Psht
 10. *das* (K., Le.) < Av. *dasa*.
 11. *šāndas* (K. *sandas*, Le. *shandas*) < **syandasa*, Av. **aēvandasa*
 12. *dwās* (K. *dwās*, Le. *duās*) < Av. **dvādasa*
 13. *šēs* (K. *š^{re}s*, Le. *shes*) < Av. **šrīdasa*-, or **šrayōdasa*?

- 14 *ca'rēs* (K., Le) is a secondary formation, cf. Av *čaθrudasa*
 15 *pan'jēs* (K. *panjēs*, Le. *panzes*) < Av *pančadasa* V 28, 54.
 16. *šū'lēs* (K. *šuwēs*, Le. *shales*) < **xšwaždasa*-, Av *xšvašdasa*,
 K. *šuwēs* is a secondary form V. 55.
 17. *a'wēs* (K *awēs*, Le. *haves*) < Av. **haptadasa*
 18 *a'štēs* (K Le *āštēs*) < Av *aštadasa*.
 19 *nēs* (K *unēs*, Le. *nes*) < Av **navadasa*; *unēs* poss. infl. by Ind
 20. *ḡst* (*ḡstu*) (K. *ḡstū*, Le. *ḡst*) < Av *visanti* The -*ū* has been
 introduced from *ḡistu* etc. — 21. *ḡst u šē*
 30 *'ḡistu* (K. *ḡristū*, Le. *shist*) < *θrisata*-, Av *θrisatəm*; *shist* is
 the more original form
 40 *'cāštu* (K *cāštū*, Le. *tsasht*) < Av. *čaθwarəsātəm*
 50 *pan'jāstu* (K *panjāštū*, Le *panzast*) < Av. *pančāsātəm* The
ḡ of K. is analogical *ā* incorretly for *ā*?
 60 *'ḡūštu* (K. *ḡwaištī*, Le *khoshty*) < Av. *xšvašti*-. The -*u* is
 analogical
 70 *a'waitu* (K *awāi*, Le. *hawai*) < Av. *haptānti*-. The -*tu* is analogical
 80. *cār 'ḡistu* (K *haštāi*, Le *haštai* < Av *aštānti*-.
 90. *nīwē* (K *nawī*, Le. *nuvī*) < Av *navanti*-. (**navāti*, with ac-
 cent from **aštānti* ? Cf. 42 c).
 100. *sō* (K. *sū*, Le. *sad*) < Av *satəm*.
 1000 *a'zār* (Le. *hazār*) < Prs. — K. *zār* is genuine
 Regarding the ordinal K *dīm* "second" and *bē* (K *bī*)
 "other" cf. 45

Pronouns

Personal Pronouns.

100	1st Prs Sg.	2nd Prs Sg.
Nom	<i>az</i> (K. <i>az</i> , <i>haz</i>)	Nom <i>tū</i> (<i>tū</i>) (K. <i>tū</i>)
Acc	<i>ku mun</i>	Acc. <i>ku tū</i> .
Gen.	<i>tar mun</i> (K. <i>tar mun</i>).	Gen. <i>tar tū</i> (K. <i>tar tū</i>)
Dat	<i>ku mun kī</i>	Dat. <i>ku tū kī</i> .
Superess	<i>ku mun jē</i>	
Comit.	<i>ku mun gūdī</i> .	
Abl.	<i>ku mun dī</i> .	Abl <i>ku tū dī</i> .

1st Prs. Pl.	2nd Prs. Pl.
Nom. <i>māx</i> (K. <i>māx</i>).	Nom. <i>tōs</i> (K. <i>tyūs</i>).
Acc. <i>ku māx</i> .	Acc. <i>ku tōs</i> .
Gen. <i>tar māx</i> etc	Gen. <i>tar tōs</i> .

az < Av. *azəm*, *mun* < Av. *manā*, cf. Par. *myr*. *māx* < Anc Prs. *amāxam*, cf. Par. *mākh-ân*, Soghd *māx*^u etc. — *tū* < Av *tū* and *tava*, cf. Par. *tū*, ag. *tō*. — With *tōs* (*tyūs*) cf. Psht *tāsu*, Waz. Psht. *tus*, *tōsē* Borr. from, or influenced by, Lhd. *tus*? **(yu)šmāxam* prob resulted in **māx* = 1st Prs. Pl.

Pronominal Suffixes

101. 1st Prs. Sg. *-am*, *-m* < **-a-mai* (Zeb. *-am* etc)
 2nd » » *-at*, *-t* < **-a-tai*? (Zeb. *-ē*), with special treatment of *-t*
 3rd » » *-a*, *-wa* < **-a-hai* (Zeb. *-a*).
 1st » Pl *-ēn* < **-a-nah* (Zeb. *-en*)
 2nd » » ?
 3rd » » *-a*, *-wa* (= 3rd Sg.)
-m, *-t*, *-wa* are postvocalic forms.

The pronominal suffixes are used as genitives, as objects, and as subjects of past tenses of transitive verbs.

As a genitive *a-pē-m* "my father"; *txan-at xron* "eat thy bread", *a-baya-wa* "its price", *xwâr di-wa* "from his sister", *a-nas-a* "their bellies" The pronominal suffix is frequently used pleonastically with a genitive: *ta bart a-awâz-a* "the sound of the song", *tar mun ta pē nūkarī-wa* "my father's servants", *ta pē-wa a-zli-wa* "his father's heart", *tara sarai a-dukā-wa* "the daughter of this man".

As an object *bēši nē-wa tarōn* "bind him with ropes (a rope)", *râi-wa dāk* "sent him away"

As a subject *-am dāk-ē* "I have made"; *lauz-am dâ būk* "I had uttered a word"; *a-klân-am zut zuk-ē* = *a-klân zut-am zuk-ē* "I have beaten the boy much", *ca aḡab čiz-at dēk* "what wonderful thing didst thou see?", *tū amarōk at* "thou didst hear"; *ku mun-a tišawōk-a* "he has put me to flight", *tar xui a-mâl-a talaf-a dāk* "he squandered

his own property", *a-mux-a-wa pōč dāk* "he kissed his face". In *pē-wa ta xuy a-klân-a dēk* "his father saw his own son" *-a* may be taken either as a subject, or as a genitive.

Contracted Pronouns.

102. The contracted pronouns are as follows.

1st Prs. *ar, ēr*, B. *rī* (K. *hīr*, *rī*, Le. *ar, ra*)

2nd Prs. *dar* (K. *dal*).

3rd Prs. *al* (K. *hal*)

These forms are used chiefly with the verbs "to give", "to say", "to go", "to come", and correspond to Psht *rā, dar, war*. Examples *ku mūn kī ar-šēr* "give it to me"; *ar-zāk-ē* "he has come here"; B. *ēr-zār* "come here", *dar-šīrīm a bu* "I shall give it to thee", *az bū ku tū kī dar-zūm* "I shall come to thee", *az bu ku tū kī pēc dar šīrīm* "I shall give it back to thee", *al-cawōk* "he went away"; *al-dyēk* "he looked at it", *kafō kī al-γōk* "he said to him", *ku mūn ku tū dī b' al-gī* "he will take me away from thee", *nak al-ōzūk-ē = al nak wōzūk-ē* "was not left for him"

As in some Psht. dialects, the verbs "to come" and "to give" may take the contr. pronoun 1st prs., even when the remote object is in the 3rd or, rarely, the 2nd prs. E. g. *ar-šēr* "give him", *tū kafō kī zut txan ar-šūk-ē* "thou hast given him much bread", *wūš sari nē-wa ar-zāk* "sense came to his head"; *nēr kī ka bōi ar-zāk, ta bart a-awāz-a gōi nē-wa al-zāk* "when he came near to the house, the sound of the singing came to his ear", *ca-wa ka ku tū kī ar-šūk-ē, pēc ar-šēr* "give him back what he has given to thee".

The relation of *ar, dar, al* to Psht *rā* (Afridi *ər*), *dar, war* has been discussed Rep p 35. It seems possible that the Orm. forms were borrr. from Psht at an early date.

K. *dī, dā* "in or on me, us, thee, you" is met with only in Log. *da-ya* "it exists"; *wī, wā* "in or on him etc." in Log. *wā-nēra* "into the house". Cf. 111.

Demonstrative Pronouns.

103 There are two demonstrative pronouns, viz. *a* "this", *a'fō* "that", also "he, she, it".

Sg

Nom.	<i>a</i> "this".	<i>a'fō</i> "that".
Acc.	<i>'kara</i>	<i>ka'fō</i> .
Gen	<i>'tara</i> .	<i>ta'fō</i> .
Instr.	<i>'para</i>	<i>pa'fō</i> .
Loc. II		<i>ka'fōi nē</i>
Abl		<i>ka'fō dī</i>

Pl.

Nom	<i>ayī</i> "these"	<i>a'fōyī</i> "those".
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Examples *'a 'ca 'kissī yē?* "what matter is this?", *a'fō draxt 'bōy e*, *'a draxt pēc ē* "that tree is near, but this tree is far away(!)", *kara kla'nāk* "this boy" (acc.), *tara sarai yâsp xarâb ē* "this man's horse is bad", *čēštan tara âyna ya* "he is the owner of this mirror", *para râi* "by this road", *tara i-kissī dī* "for this reason" Cf. *Le kurra kariner* "in this affair" etc.

a'fō sarai mustuk-ē "that man is sitting", *afō txân-at* . *al-gustak-ē* "thou hast taken away that bread", *kafō ripē kafō sarai kī ar-šēr* "give that rupee to that man"; *kafō al-gustakun-ē* "I have taken it away", *kafō kī* "to him", *kafōi nē* "in it", *ta'fō a-mar'zâ ka'fō dī puš'tenna-wa dâk* "his brother asked him".

a, K. *hō*, f *hā* etc obviously goes back to Av *ha-* (m. *hō*, f. *hā*). The nature of the additional element in *a'fō*, K. *hafō* is uncertain. G compares Psht *haɣa*, but *f* cannot correspond to *ɣ*, although there may, after all, be some connexion or other between the two forms G is certainly right in dividing *tara*, K. *tar^a* into *tar-a*, with the fuller form of the genitive prefix. In the course of time *tara* was, however, analyzed as *t-ara*, and the analogy of *t-afō*, *k-afō*, *p-afō* produced the forms *k-ara*, *p-ara* (K. *kū r^a*, *pa r^a*).

The system of personal pronouns in Orm is much simpler than that of Prs, not to speak of Par. It has probably been influenced by that of Psht, but has been still more simplified.

Reflexive Pronoun.

104. The reflexive pronoun is *xu* "self" *xuy-a xrunuk šuk-ē* "he himself (*xud-īš*) has become hungry", *ta xuy i-pē kī* "to his own father"; *ta(r) xu a-māl* "his own property". Note that *xui* (< Av. *xʷatō*) does not correspond in meaning to K *xwai*, Psht. *xpəl* "own", but to Prs *xud* "self". The genitive prefix is *tar* or *ta*.

Relative and Interrogative Pronouns.

105. The relative pronoun is *ka*, as in K. The interrogative pronouns are *kōk* "who?", *cə*, *ca* "what?", *cōn(d)* "how much, how many?" (K. *kuk*, *cʰ*, *cōn*); cf. Voc s.v.v

Indefinite Pronouns.

106. *kōk*, *ca* and *cōn* are also used as indefinite pronouns. Other indefinite pronouns are. (*w*)*ōn* "so much", *'arca* "whatever", *ēč*, *eca* "anything", *bē* "other", *ar* "every"

Pronominal Adverbs

107. *inda* (K. *i-dʰ*) "here"; *'wal* "there, thither" (K. *i-wa-l* "thither", v. Voc.), *gu'dā* (K. *gudā*) "where?", *pa'bēga* (K. *pa-bēžʰ*) "above"; *pa'nēšta* (K. *pa-nīštʰ*) "outside", *indarwū* "hence", *pa'nēšta dī* "from outside" *kōn* (K. *kān*, *gān*) "when?", *'pērī* "now"; *kyē* "why?"; *carəŋ* "how?"

Verbs.

Verbal Nouns and Participles.

108. The infinitive is identical with the past participle. E.g. *xanōk* "to laugh". Another verbal noun ends in *-ī* *pa xa'nī šūk* = *pa xanōk šūk* "he started laughing".

As in K. (and in Psht), there is no present participle

Regarding the past participle in *-k* v. 122

Verb Substantive and Auxiliary Verbs.

"To Be".

Present.

109.	Sg. 1 Prs	<i>yum</i> "I am".	Pl. <i>yēn</i> .
	» 2 »	<i>yōn, yūn</i> .	» <i>yē</i>
	» 3 »	<i>(y)a, (y)ē</i>	» <i>yēn, ya, yē</i>

az nājōr yum "I am ill"; *afō nājōr (y)a*, *māx nājōr yēn*, *afō sarīyē nājōr ya* etc *marziyī-t cōn yē?* *das marziy-ēn* "how many brothers hast thou?" "I have ten brothers", *nak-um* "I am not" In the 3rd prs. sg. the forms *(y)a* and *(y)ē* are, as far as I can see, used indiscriminately *ca ya?* "what is it?" *a ca kīssī yē?* "what matter is this?", *'a tar 'mun a-'nāk a* "this is my wife" = *'a tar 'mun a-'nāk ē*, *'a tar tū a-klān ē* "this is thy son" *cōn cān a?* "how many years old is he?" *cōn pēc ē* "how far is it?"; *mālum nak ē*, *ka afō gudā ya, yē* "it is not known where he is", *desti nē-m nak a* "it is not in my hand" · *kitāb nēla-m yē* "the book is with me", *tar mun a-jāi pēc a* "my home is far off" · *'a tar 'mun a-mar'zā pa'dak yē* "he resembles my son"

yum (K. *h^am*) may be derived direct from Av *ahmi*, and 3 pl *yēn* (K. *hⁿn*) < Av. *hanti* — Possibly *(y)a* (K. *hā*) < Av *astī* The derivation and original significance of *(y)ē* is unknown — 1 pl *yēn* (K. *hyēn*) with *n* from the pronominal suffix **nah*, as is the case in many other Ir dialects, too. — 2 pl. *yē* (K. *hai*) reminds us of Psht *yai*, but is of unknown origin. — While K. *hai* "thou art" goes back to Av. *ahi*, *yōn* has got the termination which is characteristic of an important class of verbs, and which will be discussed below (118). — Note the tendency to use the 3 sg. for the 3 pl, a tendency which has prevailed in Psht., in all but the auxiliary verbs.

110. From the root *bū-* "to be, become" is formed a present or aorist *bām* etc The only examples available are: *az kara nēri nē bām* "I live in this house", *biyā* "bāšī"; *addugaḍ zīnda ke bīn* "that both of them are restored to life".

The imperative 2 sg is *bē*

Preterite

111	Sg. 1 Prs.	<i>ʔbukum</i> "I was"	Pl.	<i>bukēn</i>
	» 2 »	<i>bu'kōn</i>	»	<i>bukē</i>
	» 3 »	<i>būk.</i>	»	<i>buk(in), bukēn</i>

buk-um < **būtakō ahmī* etc.

More emphatic forms denoting existence are *da-ya*, pret *da-būk*. E g *cōn klān da-ya?* "how many sons are there?"; **spukī da-yē* "*saghā hast*"; *čēštan ta nēr nāk da-ya* "the master of the house is not here", *wōk nak da-būk* "there was no water there". Cf. K. *dī hā* "there is", *dī byōk* "there was", v. LSI Voc s.v *dī*, *da* "contracted pron of the pron 1st. and 2nd persons" Cf 102

"Tō Become"

Aorist

112	Sg. 1 Prs	<i>sām</i> "I become".
	» 2 »	<i>sōn, sun</i>
	» 3 »	<i>sa, sē</i>

These forms are also used as presents and futures with *bu*, v 121 *sam*, K *s^am* etc is derived from the Av root *šav-*. I cannot explain the transition of *š* > *s* in Orm. Log, cf., however, *swəl* < *šwəl* "to become" in Ghilzai and other Psht. dialects. Probably this transition has something to do with the fact that *sam* is an auxiliary, weak form. Cf. 69

Past Tense

113.	Sg. 1 Prs.	<i>ʔšukum</i> . "I became"	Pl.	<i>šukēn</i> .
	» 2 »	<i>šukōn, -un</i>	»	
	» 3 »	<i>šūk.</i>	»	<i>ʔšukin</i> .

šuk-um < **šyutakō ahmī*. Regarding *šūk*, *š^auk* etc v 21 A perfect is formed by adding *-a*, *-ē*, cf. 132 The pluperfect ought to be **šū(k) bukum*, but I never heard this form

The Finite Verb.

114. The Orm. Log verb possesses an aorist stem and a past stem. From the aorist stem are formed the following tenses. The Aorist

(imperative), the present (future) From the past stem are formed the following tenses The past tense, the perfect, the pluperfect

The verbal system of Orm Log is extremely simple, much simpler than that of Orm. K

The Aorist Stem.

115. Regarding the distinction between ancient stems in *-a-*, *-ya-*, and *-aya-* v 117 ff.

Imperative.

116. The imperatives 2 sg. and pl are identical with the corresponding forms of the aorist E g *zan* "beat", *nas* "take", *cū* "go", *juš* "look", *ar-šēr* "give", *kōn* "do", *xrōn* "eat", *sōn* "become", *tarōn* "bind" 2 pl *kē* "do", *bē* "be", *ar-warē* "bring", *banē* "throw, put", *al-cawē* "bring" (?), *cawai* (?) "go" In some cases, possibly in order to indicate a polite command, the particle *bu* is added *ku mun giḏi p' cū*; *ku mun bu nas*; *ku mun bu māli kōn* "come with me, take me; make me thy husband".

The imper. 3 sg ends in *-ōn*: *ka'wōn* "may he do"

zan (K *zan*, *jan*) < **jana*, *cū* (K *cūw*) < **čyawa* etc. In Log all the verbs of the 2nd and 4th conjugation take the ending *-ōn*; in K *-ōn* (*un*) is still limited to about half a dozen verbs the normal imperatives of which would be too short, e g. *xrōn* "eat", *trōn* "drink", *nwōn* "lie down", *sun* "become". The derivation of *-ōn* is uncertain It seems a too daring hypothesis to connect it with Skr. *-āna*, which is only used with a few verbs of the 9th class (*gōn*, K *glōn* "take away < **gr̥dhāna*, cf. Skr *gr̥hāna*?) — K *γēf^{an}* = *γēf* "weave" etc probably contains a superadded particle.

The imperative 3 sg. in *-ōn* (*-ōn*), which is quite regular in K, might be derived from the ancient imper 3 pl. in *-antu* Considering the confusion which has taken place in Orm. between the 3 sg. and pl, this seems to be a possible explanation

Aorist

There are four conjugations:

I.

117. Sg. 1 Prs *zanam* (K *zan^am*) Pl. *zanēn* (K. *zanyēn*).
 » 2 » *zan* (K *zan*) » *zanē* (K. *zanaī*).
 » 3 » *zana* (-ī, -ē) (K *zana*). » *zanān* (-a, -ī, -ē) (K. *zamn*)

Other examples are *šūam* "I weep", *šū*, *šawa* (K *š^raw^am*, *š^rw*, *š^rawa*), *cawam*, *cūm* "I go", *cū*, *cawa* (-ē) (K. *caw^am*, *cūw*, *ca(wa)*), *nawaram* "I take out", *nawar*, *nawara* (K *na-w^ar^am*, *na-w^ar*, *na-w^ara*) *nasam* "I seize", (K. *nis^am*, *ns*) and *ar-waram* "I bring", *ar-war* have the collateral forms *nasīm* and *ar-warīm*. From K note eg *amar^am* (Log *amarīm*) "I hear", *γwaz^am* "I fall" (Log 3 sg *γūzi*), *xan^am* "I laugh", *wēs^am* "I enter", *wazn^am* "I kill", *haw^am* (2 sg. *wīw*) "I read", *γōr^am* "I rain".

These verbs are derived from Anc. Ir. present stems in -a- *zanam* < **janam* (with short *a*, cf Par. Gr 189). — *zan* < **jane*, **jana(h)u*. — *zana* < *janað* < **janati* v 40; -ī (-ē) are taken over from other conjugations — *zanēn* < **zanēm* (v. 109) < **janayāmah*; **janāmah* could not result in this form. — *zanē*, K. *zanaī*, cf. Psht. *aī*, is difficult, acc to Gauthiot (MSL XX, p. 13) Psht *-aī* < -*áyatā*, but this is very uncertain. — *zanān* < **jananti*, the 3rd sg is frequently used instead of the 3rd pl, e.g. *a-sarīyē bu banī* "the men will throw".

II.

118. Sg. 1 Prs *xram* "I eat" (K *xuram*, *xram*). Pl. *xrēn* (*xuryēn*).
 » 2 » *xrōn* (K *xurī*). » *xrē* (**xuraī*).
 » 3 » *xra* (-ī, -ē) (K. *xura*) » *xrān* (*xurin*).

Other examples are: *sam* "I become"; *sōn*; *sa*, *sē* (K. *s^am*, *sī(sū)*, *sa*): *kam* (*kēm*) "I do", *kōn*, *kē* (K. *kaw^am*, *kay^am*, *k^am*; *kēwī*, *ka*; *kawī*, *ka*, *kī*), possible *kīnam* (B *kīnēm*) "coeo" (K *kīn^am*, *kīnī*, *kīna*) From K. cf. e.g. *ž^am* "I leave", *ži*, *ža*; *b^am* "I am", *n^am* "I sit down"; *d^am* "I propel", *j^am* "I come" (Log. *zayəm*, *zūm*; *zai*, *zāyē*), *jūn^am* "I see", *rīn^am* "I shave", *š^rīn^am* "I buy" (Log *šūnīm*, *šenīm* IV)

The second conjugation differs from the first only as regards the termination of the 2nd sg. The too short form $^*x(u)r$ was extended by adding the ending $-ōn$, characteristic of the imper, in K by adding the $-i$ of the 3rd and 4th conjugation. The introduction of the imperative form was rendered possible by the phonetical coalescence of *janahi and *jana into zan (I). More difficult to explain is the addition of a new termination to the present stems in $-n$, e.g. $kīn$ would have been quite a possible form.

$xram < ^*hwaram$, $šrīn^am < ^*xrinam$.

III

119	Sg	1	Prs	$nīsim$	"I go out" (K. $nīs^am$)	Pl.	$nīsēn$	(K. $nīsyēn$)
	»	2	»	$nīs$	(K. $nīs$).		» $nīsē$	
	»	3	»	$nīsī$	(K. $nīsī$)		» $(nīsī)$	

Other examples are $γušim$ "I fear", $γuš$, $γuši$ (K. $γwaš^am$, $γwaš^r$ and $γwaš^rī$, $γwaš^rī$ and $γwaš^a$); $γušim$ "I say", $γōš$, $γuši$ (K. $γwac^am$, $γwac$, $γwaci$); $jušim$ "I see", $juš$, $juši$, $šrīm$ "I give", $šēr$, $širi$ (but K. $šraw^am$, $šrērī$, $šraw(w)i$), possibly also $dušim$ "I milk" (K. $dūs^am$, $dūs$, $dūši$); $ustim$ "I rise" (K. $wust$, $wustī$); $wisim$ "to enter" (but K. $wēs^am$ I). Further instances from K. are waw^am "I obtain" (but Log $wawim$ IV), $^*bras^am$ "I burn" (intr), dir^am "I reap", $^*hazn^am$ "I am left behind", maz^am "I break" (intr) (Log 3 sg. $mēzī$); $nīw^am$ "I put"; $pīs^am$ "I write"; w^ar^am "I fetch" (v $ar-waram$ I), $^*baš^am$ "I grant". — $prāyim$ "I sell", $prāyi$, $prāyi$ (K. $prāw^am$, $prā$, $prā$) is an irregular verb.

A number of these verbs may be derived from stems in $-ya$. E.g.: $γuš- < ^*wi-θrahyā-$, $γuš- < Av. vaxšya-$; $duš- < ^*dauxšya-$ (v. EVP. s. v. $lwašēl$); $bras- < ^*brašya-$, $maz- < mazya-$; possibly $dir-$, $pīs-$ from the passives $^*drya-$, $^*pīsyā-$. It seems probable that the other verbs, e.g. $ust- < Av. us-staya-$, $waw- < Av. awi-apaya-$ (cf Log $wawim$) have joined this conjugation secondarily.

Phonetically it is possible to derive $γušim < ^*γwaš^vem < ^*waxšyamī$, $γōš$ (*γuš) $< ^*γwaš^ye < ^*waxšya(h)h$, $γuši < ^*γwaš^ved < ^*waxšyati$.

IV.

120	Sg. 1	Prs	<i>darīm</i>	"I hold"	(K. <i>dar^am</i>)	Pl	<i>darēn</i> .
	» 2	»	<i>darōn</i>	(K. <i>dēri</i>).			<i>darē</i> .
	» 3	»	<i>darī</i>	(K. <i>darī</i>)			<i>darīn</i>

The verbs of this class are very numerous. E.g. *bīžīm* "I cook", *bīžōn*, *bīži* (K. **biz^am*, *bēzi*, *bizi*); *šunīm* "I buy", *šunōn* (K. *š^rin^am* II), *awīm* "I read", *awōn*, *awī* (K. *haw^am* I), *gīm* "I seize" *gōn*, *gī* (*gē?*) (K. *gl^am*, *glī*, *glī*); *banīm* "I throw, put", 3 sg. *banī* (K. **ban^am*, *bēnī*, *banī*); *mōžīm* "I release"; *trīm* "I drink" (K. *tr^am*, *trī*, *trī*), *mrīm* "I die", 3 sg. *mrē?* (K. *mr^am*, *mrī*, *mrī*); *wawīm* "I obtain" (K. *waw^am* I II), *amarīm* "I hear" (K. *amar^am* I); *galīm* "I weave" (K. **gal^am*, *gēli*, *galī*) etc. Cf from K. *γaf^am* "I weave", *γēfi*, *γafi*, *nw^am* "I lie down", *nwī*, *nwī*. All the causatives in *-aw-*, e.g. *izmauwīm* "to try" (K. *wuzmauw^am*, *wuzmēwī*, *wuzmawī*) belong to this conjugation.

The majority of these verbs are ancient stems in *-aya-*, e.g. *darīm* < **dāráyamī*, K. *dēri* < **dāraya(h)i*; *darī* < **dāráyati*. The Log dialect as a rule avoids changes of vowel within the present stem and replaced *dēri* by *darōn*.

A few verbs, however, viz. *mrīm*, *trīm*, *gīm*, K. *nw^am* are derived from stems in *-ya-*, which have had their 2nd. sg. expanded.

Acc to G. (LSI X, p. 169¹) we find forms such as *γafīm*, *amarīm* in K, too. These forms are evidently the original ones.

The aorist is chiefly used in questions and in dependent clauses with *ka*. *az man ca kam?* "what shall I do now?"; *az kara wōk pa ca xram?* "how shall I drink this water?", *gōn ku mūn k' az kafō jušim* "permit me to look at him", *munāsib nak ē ka tū ku mūn kī klān γōš* "it is not fit that thou shouldst call me thy son." In the apodosis of conditional clauses *ka nak-a γōk*, *ku tū ušnawīm* "if he does not say so, I will kill thee", *ka tū mullukun az (bū)* . . . *xarima zanam* "if thou diest, I shall pitch my tent." *darīm* is used in the sense of a present, just as Prs *dāram* and Par. *dērem*. Note *az kara sarai ušnawīm*, *ku mun gidi p' cū* "I shall kill this man, and thou must go with me"

Present and Future

121. The present and the future are formed by adding *bū* (*b'*, *p'*) to the aorist. The position of this particle is very free.

Present: *a-sarai bu drišī* *γuši* "the man is telling lies"; *aurai bu γwāšī xra*, *a-nas-a b' ḏak sē* "the sheep eat grass, and their bellies are filled", *tar tū a-zlī ca šai bu ḏayī?* "what does thy heart want?", *a-wōn cān bu sē ka az tar tū xəzmat bu kam* (= *-am dāk-ē*) "during so many years I have served thee", *tax-tax bu kē* "he is knocking (at the door)"

Future: *wustim bū* was translated by my informant as "*buxēzam*" ("I shall rise"), and *az bu wustim* as "*mēxēzam*" ("I am rising"); but he did not always thus use *bū* in different positions in the present and future *az ku tū b' nasam* "I shall take thee"; *az bū nēr kī cūm* "I shall go home", *aḡō sarīyē nēr kī p' cawan* "those men will go home", *tu guda b' cū?* "where art thou going?"; *a-sarai bu guda cawē?* "where is the man going?"; *āxir bu inḏa ar-zāyē* "ultimately he will come here", *xubī kam bū* "I shall render a service", *az ustukum, bū ta xuy i-pē kī cum*, *kafō p' kī γušim* "having risen I will go to my father and say to him", *ka a-zarka zṇda sē*, *ta xuy a-umr bu kara kī ar-širīm* "if the woman is restored to life, I will give her my own life"; *ka tū sabā ar-zēi*, *az bu ku tū kī das rīpē dar-širīm* "if thou comest tomorrow, I will give thee ten rupees". *az bu gušnagī dī mīm* means either "I am dying from hunger", or "I shall die"

In K. *bū* is used for the present only, the future being denoted by *sū*. K. *sabā sū cawam* (Log. *sabā p' cum*) "I shall go tomorrow" The employment of *bū* for the future, too, is probably due to the influence of Psht. *ba*

bu and *sū* are etymologically connected with the auxiliary verbs

The Past Stem

122 The past participle is the same in form as the infinitive The past participles can be divided into weak and strong stems The weak past participles are formed by adding *-ōk* (unstressed

-uk) to the present stem. Eg. *tiš-qk* "ran away", *yuš-uk* "feared", *caw-qk* "went", *kīn-qk* "coivit", *wust-uk* "rose", *b-ūk* "was". All causative verbs form their past part in this way; eg *yušaw-ōk* "terrified". Some of these participles can be derived direct from Anc. Ir. forms, e.g. *būk* < **būta-ka*-, but the majority of them are secondary, analogical formations. The weak participles are more numerous in Log than in K.

123 The strong past participles can be divided into several groups, according to the original forms from which they are derived.

- I. a) Ir **āta*· *dāk* "made".
- b) Ir **ata*·: *na'γqk* "went out", *zqk*, *zūk* "beat", K. *aγōk* "reached", *waγyōk* "entered"
- c) Ir *-īta*· *d(y)ēk* "saw"
- d) Ir *-āta*· *šūk* "became", *būk* "was" is a weak participle from the present Orm point of view.
- II a) Ir. **γta*·: *wuluk* "brought", *nawulōk* "took out", *xul-luk* "ate", *nulluk* "died", K. *kwulak* "coivit", *dīlak* "reaped".
- b) Ir **γšta*· K. *hatak* "abandoned", *tatak* "drank". — Poss *gustuk* "took away", K *g(l)astak* < **γšta-ka*-²
- III a) Ir. **asta*· *mustuk* "sat down", K. *mwastak* "went to sleep"
- b) Ir **usta*· *šustuk* "wept" (**fra-rusta-ka*-)
- c) Ir **ašta*· *muštuk* "broke", *γuštuk* "fell", K. *braštak* "burned".
- d) Ir **īšta*· K *pīštak* "wrote", *raštak* "spun", *hīštak* "read" (**abī-štaka*-)
- IV a) Ir *-afta*· *wōk* "obtained", *šūk* "gave"(?).
- b) Ir. **axta*· *γqk* "said", *prāk* "sold", K. *b^vēk* "gave".
- c) Ir **uxta*·: *dūk* "milked".
- V. a) Ir **axwa*· *puxōk* "cooked"
- b) Ir. **amna*· *drunuk* "held"

124 In Log there is no distinction of gender (cf. 81), but the past participles in some cases correspond to K masculines, in other cases to K feminines. The m is preferred in those cases where

the f. in K is contracted. E.g. *mustuk*, *drunuk*, *xulluk*: K m *nastak*, *dranak*, *xwalak* (f. *nāsk*, *drōnk*, *xwālk*). Also *naṣōk*, *nōk* K. m *naṣōk*, *nōk* (f. *naṣak*, *nak*). But on the other hand *zāk*, *dāk*, *prāk*, *wāk*: K f. *jāk*, *dāk*, *prāk*, *wāk* (m *jōk*, *dōk*, *prawak*, *wōk*); *šūk*, *šūk*, *būk* K. f *š'ūk*, *suk*, *buk* (m. *š'uyōk*, *syōk*, *byōk*); *dūk* K f *dū(sa)k* (m. *dūs'ēk*), *wustuk*, *cawōk* K f. *wustuk*, *cawak* (m *wust'ēk*, *c'ēk*) etc

125. The difference between the past part. m and f. in K is due to the original accent. The masculines go back to middle Ir oxytona, the feminines to paroxytona. E.g. *nastak* m < **nastāk*, *nāsk* f < **nāstak*. The ultimate reason for this difference of accent is not quite clear, but a phonetically possible solution would be to assume that the m. represents an ancient oblique case.

According to Andreas, Pers. nouns are derived from the Phl (originally oblique) form in *-ē* < *-ahya*, cf. also Gauthiot¹. "cette forme (· le génitif) est devenue la forme normale en persan, où le cas direct a été aboli, en règle générale, au profit de l'ancien génitif-datif". This theory has been contested by Bartholomae², but the Orm. forms seem to confirm it (v 42 a, and cf. Par. 45 g, the forms given in 45 a may also be derived from the oblique case in *-ahya*). In Orm., at any rate, the oblique case must have replaced the nominative so completely that it has even been introduced into the participles, where we should expect the position of the nominative to be stronger than in the nouns.

According to this theory K *nastak* would be derived from **nastāk-ē* < **nastāk-ahya*, *nāsk* from **nāstak-a* < **nāstak-ā*. Similarly *tatak* "drank" < **trštāk-(ahya)*, f *tōtk* < **tr'štāk-(ā)*, *xwalak* "ate" < **hwrtāk*, f. *xwālk* < **hw'rtāk*, *pštak* "wrote" < **pštāk*, f *pšk* < *pštāk*; *paxak* "cooked" < *paxwāk* (inf. *pax'ēk* is an analogical form, due to the influence of other infinitives in *-ēk*), f. *pyūzk* < **pōzk* < **pāxwak*; f. *dūk* "milked" < **dūxtak* (m *dūs'ēk*, f. *dūsak* are secondary forms), and many others of a similar type.

¹ MSL XX, p. 62 f.

² *Miran Mund.* V, 18—43

126 Those participles in which **-taka-* was preceded by a vowel are some of them more difficult to explain. Apparently **-ā(f)tāka-* resulted in *-ōk* (through **a^hwāk*?) *zōk* "beat" < *žatāk-*, *aγōk* "reached" < **āgatāk-* (similarly *naγōk* "came out" < **ngatāk-*), *dōk* "made" < **d^hwāk* < **dātāk-*; *tōk* "warm" < **taftāk-*, *wōk* "got" < **-āftāk-*. The corresponding *f* forms are *zak* < **jātak* (through **jā^hk*?), *aγak* < **āgatak-*, *dāk* < **dūtak-*, *wāk* < **-āftak* — Also *nyōk* "placed" < *nīdātāk-*, *f nāk* < *nīdūtāk-*, *waγyōk* "entered" < **abi-gatāk-*, *wazyōk* "killed" < **abižatāk-*. The *f* forms *waγuk*, *wazuk* are difficult to explain, possibly they are analogical forms, cf. *byōk* "was" < **būtāk-*, *f. buk* < **būtak-*, and similarly *syōk* "became", *f suk*. The development of *būtāk* > **būāk* > *bōk* > *byōk* is curious.

b^hēk "gave" may be derived from **bayūk* < **baxtāk-*; *f bayak* < *bāxtak-*, cf. also *γwēk* "said" < **γw^hēk* < **wayūk* < **waxtāk-*; *f γwēk* may be an analogical form, cf. *dyēk* m., *f. "saw"* < **dītāk-*, **dītak-*.

127 In several cases it does not seem possible to reconstruct the phonetical development of the forms, owing to the violent contractions and changes of vowels which have taken place, and of which we cannot determine the exact nature for lack of sufficient material. Thus *wust^hēk* "rose" < **us(s)titāk-*, but *f. wustak* < **ustāk* < *us(s)titak-*? *c^hēk* "to go" < **čyawāk* < **čyawatāk*, *f. cawak* < *čyāwak* <? But *-jōk* "came" < **čawāk* < *čawatāk-*, *f -jāk* < **čāwak* (with early transition of *čy- > č-* in compounds?). *prawak* "sold", *f prāk* < **prawāk*, *prāwak*; but it is difficult to see how these forms were evolved from the original *parawaxtāk-*, *parawāxtak-* (probably there has been a secondary shifting of accent).

But even if the details of the development of these participles are in many cases obscure, the main principle of their formation is firmly established.

Past Tense.

128. Unlike most of the other Ir. dialects, Orm. employs the past part in its long form (with the *-ka-* suffix) as the base of the pre-

terital tenses Cf., however, also S. Bal. *man kuštāg* (or *kušta*, *kušt*) "I slew, I have slain"

The past tense of intransitive verbs is formed by adding the present of the auxiliary "to be" to the past part of the verb in question. The 3rd sg takes no termination.

Sg	1 Prs	(w)ustukum	"I rose"	Pl.	(w)ustukēn
»	2	»	(w)ustukōn, -un.	»	(w)ustukē
»	3	»	(w)ustuk.	»	(w)ustukin, -ēn, (w)ustuk

Other examples are *mustukum* "I sat down", *mullukum* "I died", *šukum* "I became" etc. Occasionally I heard such forms as *naṣōk-am* "I went out", with the pronominal suffix instead of the auxiliary. Vice versa *-um* can be used instead of *-am* with the transitive verbs. — Regarding the 3 pl cf *dō klān būk* "there were two sons", *aḍḍugaḍ mālī u nāk bukēn* "the two were man and wife", *ayī al-cawōk(-ēn)* "they went away"

129. In the past tense of transitive verbs the subject is expressed by means of a noun, a pronoun or a pronominal suffix. This suffix is often added even when the subject has already been indicated by a noun or a pronoun.

Eg *a-sarai xulluk(-a)* "the man ate", *-a xulluk*, *xulluk-a* "he ate", *az ku šē sarai(-am) uṣṇawōk-ē* "I have killed a man". Note *zukum* = *zuk-am* "I beat" (v. above). *az ku tū zuk* = *ku tū zukum* "I beat thee", *tū ku mun zuk* = *ku mun zuk-at*, *māx ku tū zuk(-ēn)*, *tōs ku māx zuk(-ē)*. Sometimes a subject in the 3rd prs is left out *ka ku gāṣar kafō ki ar-wuluk* "when he brought him the carrot".

In most cases the past tense denotes a single action or event *a-zaī klān ta xuy a-māl tōl dāk*, *pēc rāī nē al-cawōk* "the younger boy collected his own property and went far away". It is used in the protasis of conditional clauses *az mullukum, tū . . xama zan* "if I die, pitch thy tent". Note: *šistu čān tara ta qabri sar xama zuk* "he pitched his tent on her tomb [and remained there] for thirty years".

Imperfect

130 The imperfect is formed by adding *bū* to the past tense *šām bu šustakum*, *pērī bu nak šūm* "I was weeping before, now I am not weeping"; *ca-d bu dāk?* *kār-am bu dāk* "what wert thou doing?" "I was doing some work", *mudām bu qabristân kī al-cawōk*, *tar xū a-mux bu put dāk* "whenever he passed the graveyard he covered his face".

Past Subjunctive.

131 A kind of past subjunctive occurs a few times in my materials *kafō kī širr šukun* (= *bu šūk*) "(that) it might be good for her", *a-zarka dest nāk drunuk ka a-wōk xulukōn* "the woman had no hand, with which to drink the water", *tū ēč waxt ku mūn kī šē kiržī nak ar-šuk-ē*, *ka az tar xuy ī-marzāyī gūdi māx bu xulōkēn*, *māx bu xušwaxtī dākēn* "thou never gavest me a single hen, that I (we) might eat it together with my friends and make merry" Regarding the termination 3 sg *-ōn* cf 116

Perfect

132. The perfect is formed by suffixing *-ē* or, less frequently, *-a* to the past tense *tandar al-γūštāk-ē būmmār nē* "thunder has fallen on the earth", *tar tū a-marzā ar-zāk-ē* "thy son has come", *az xau nāk dāk-ē* "I have not slept", *az ku tū di šē nōrī txan žayōk*, *čēštān ta nēr nāk-am žayōk-ē* "I asked thee for a loaf of bread, I have not asked for the master of the house", *xrunuk šuk-ē* "he has become hungry", but *az xrunuk šukum-a*, *tū kyē ında nustukōn-ē*, but *kyē ında nustukōn-a*² "why art thou sitting (= hast thou sat down) here?"; *nustukun-a*, *xaima-t zuk-a* "thou hast sat down, and hast pitched a tent", *nustukum-ē*, *nustuk-ē*, *kān ar-zākōn-a*² *prān ar-zākum-a*, "when didst thou arrive?" "I arrived yesterday" Note *tīšawōk-a-yē* "he has carried off"

In K. the perfect is formed in a different manner The past tense is e.g. *wust^uēk-am* "I rose", the perfect *wust^uēk h^am* "I have risen". In Log these two forms were probably mixed up, and the perfect had to be distinguished from the preterite by means of the auxiliary 3rd sg *-a*, *-ē*

Pluperfect

133. The pluperfect is formed by adding the preterite of the verb substantive to the past participle, which very often loses its final *-k* *wustu(k) būkam* (K. *wust'ēk byōk-am*) "I had risen", *as dâ (nak) būk* "I had (not) made", *mulluk būk, pērī zında šūk* "he had died, but now he was restored to life", *γūn šu būk* "he had been lost", *az anarū būk* "I had heard", *prân-am (prân az) ku tū dē būk* "I saw (NB) thee yesterday", *tū prân(at) ku mun dē būk* "thou sawest me yesterday", *guda al-cu bukōn* "*kujā rafta būdī?*"

Passive.

134. The passive is formed with *šūk* "to become", cf Prs and Psht *a sarai zōk šuk* "the man was beaten", *a-saīyē zōk šukin* "the men were beaten", *dēk šūk* "was seen", *wāk šūk* "was found", *must šūk* "was seated" (?) Note. *tū tar mun a-dest ga kapōk šūk* "thou hast also suffered my hand to be cut off."

Causative verbs

135. Causative verbs are formed with the suffix *-aw-*, as in Psht Cf Par 217.

TEXTS AND TRANSLATIONS.

I

Standard Sentences (LSI.) ¹

- 220 *tar 'tū 'nām 'ca ya?* (*a-nām cā ya*) "What is thy name?"
- 221 *'tara 'yāsp 'umr cōn cān a?* (Ph *'ō"mər cun*) "What is the age of this horse?"
- 222 *'indawū Lō'gar tu-ma'nak 'cōn 'pēc ē?* (*ma'nāk cūn*) "How far is it from here to Logar?"
223. *tar 'tū ta pē 'nēri nē 'cōn 'klān dā'ya?* (*pēi, cūn, 'dāya*) "How many sons are there in thy father's house?"
- 224 *az 'šān 'pēc 'rāi nē al-'cū bu'kum* (*al-'cū*) "I have walked a long way today "
225. *tar 'mūn ta 'māmā klān 'tara sa'rai a-'duka-wa 'nōk-ē* (*a-'xwār-a*) "The son of my uncle has married the daughter (sister) of this man."
226. *ta spēw yāsp a-zīn nēri nē ya* (*a-yāsp*) "The saddle of the white horse is in the house "
227. *a-'yāsp 'zīn kōn.* (*kūn*) "Saddle the horse."
228. *ta'fō sa'rai a-'klān 'zut-am 'zuk-ē.* (*a-'klān-am 'zut*). "I have beaten the son of that man much "
229. *a'fō sa'rai ta 'gūi sar 'māl bu cerə'wī* (*a'fō* (*passim*), *cerə'wī*) "That man is grazing cattle on the top of the hill "
- 230 *a'fō a-'yāspī jē su'wār-a ta 'draxti jəmī nē 'mustuk-ē.* (*a-'yāspī sar su'wār-ē ta 'draxti jima*). "He is sitting on the horse under a tree "

¹ The variants of the phonograph text are given within brackets.

231. *mar zâ-wa 'xwâr di-wa 'stun ē (stu)* "His brother is taller than his sister".

232. *a-baya-wa dō 'nīm r'pē yē (= Ph)* "The price of it is two rupees and a half."

233. *a-pē-m ka'fō 'nēri za'rī nē 'mustuk-ē (= Ph.)* "My father lives in that small house"

234. *ka'fō r'pē ka'fō sa'rai ki ar-šēr (= Ph.)* "Give that rupee to that man"

235. *ka'fō r'pēyī ka'fō sa'rai di 'nas. (Ph ka'fō r'pē 'nās)* "Take the rupees from that man."

236. *ka'fō 'širr 'zan, 'bēši nē-wa ta'rōn (Ph šer, ta'run).* "Beat him well and bind him with a rope"

237. *'cā di 'wōk na'war. (Ph cā dī w'ōk na'wār)* "Draw water from the well"

238. *tū ku 'mun dī 'šam cū (= Ph)* "Walk before me."

239. *a'fō tar 'kōk 'klân-ē tar 'tū pēci dī bu ar-zayē?* "Whose son is he who comes behind thee?"

240. *ka'fō šay-at 'kōk dī šu'nūk? (Ph k'ōk dī šu'nuk)* "From whom didst thou buy that thing?"

241. *az šē dukan'dâr ta 'grâm di šu'nūk (Ph dukân'dâr)* "I bought it from a shopkeeper of the village"

II

Ta 'šē sa'rai dō 'klân būk A'fō zà'rī klā'nak ('klânak) ta
 Of one man two sons were That younger boy of
'xūi pē kī γōk: "Aī pē, tar 'tū ta 'māl 'arca
 himself father to said "O father, of thee of property whatever
tax'sim tar 'mūn bu 'sē ('arca tax'simī bē), ku 'mūn ki ar-šēr." *A-sa'rai*
 part of me is, me to give "The-man
ta 'xui ta 'klân (tân 'klân) 'mūn nē ta 'xui a-māl dō
 of himself of sons middle in of himself the-property two

tax'sim dāk Cōnd rōs 'pēc ta 'xui ə-za'rī 'klān ta 'xui
parts made Some days after of himself the-younger son of himself

a-'māl 'tōl dāk, pēc rāi nē al-ca'wōk, pēc 'jāi nē
the-property collected made, far road on he-started, far place to
al-ca'wōk, ^uwal bēxar'cī dī tar 'xuy a-'māl
he-went, there uselessness from (with) of himself the-property

a'yēra 'prāk Guļ a'fō 'cān tar 'xui a-'māl-a
all he-sold. Merely in-that year of himself the-property-his

ta'laf-a dāk, 'pērī 'ēc nak al-'ōzuk-ē (al-'nak 'wōzuk-ē),
squandered-he made, now anything not remained-for-him,

'xuy-a ('pērī) 'xrumuk šuk-ē. A-kla'nāk ('klānak) šē sa'rai (sara'yi)
himself-he hungry became The-boy one man

'dāk kī al-ca'wōk, ('pērī) nū'kar šūk Kara kla'nāk ta xui 'mulki
rich to went, servant became This(acc) boy of himself field

nē rāi wu 'dāk, au'rai bū cere'wī A-kla'nāk 'γōk ka' "Au'rai
to sent-he made, sheep he-shall-guard The-boy said that "Sheep

bū 'γwāšī xra, a-'nas-a b-dāk sē (sī)." Ka'fō kla'nāk kī ca
grass eat, the-belly-their full becomes " That boy to anything

b-nak (nak-a-b) ar-'širī Pēc wūš sari nē-wa ar-'zāk, 'γōk
not they give. Afterwards sense head in-his came, he-said

"Tar 'mūn ta 'pē nū'karī-wa 'zut ē, 'txān 'zut ē, 'az bū gušna'gī
"Of me of father servants-his many are, bread much is, I hunger

dī mīm (d-brīm) Az u'stukum, bu ta 'xuy i-pē kī
from am-dying. I have-risen (shall rise), of myself father to

cum, ka'fō p' kī 'γušim: Aī 'pē, az Xu'dāi u ku tū kī
I-shall-go, him to I-shall-say O father, I God and thee to

guna'gār 'yum, 'pērī mu'nāsīb 'nak ē, ka tū ku 'mūn kī 'klān γōš
sinner am, now necessary not is, that thou me to son sayest

'Pērī ta nū'karī 'jami nē ku 'mūn i'sāb kōn " U'stuk, tu
Now of servants assembly in me reckoning make " He-rose, of

'xuy ɿ-pē kɪ al ca'wōk Mēn 'pēc būk, 'pē-wa (ta 'xuy a-'pē-wa)
himself father to he-went. Still far he-was, father-his

ta 'xuy a-'klân-a 'dēk, ta (ta xuy a-) 'pē-wa a-'zli-wa 'bruštuk.
of himself the-son-his saw, of father-his the-heart-his burnt.

A-'pē-wa daŋ'gōk, ta 'xuy ta 'klân a-gar'dani-wa ('klânî garda'nî-wa)
The-father-his ran, of himself of son the-neck-to-he

'dest ba'nōk, a-'mox-a-wa 'pōc dāk 'Klân ta (tar) 'xuy
hand he-thrust, the-month-his-he kissed made. Son of himself

ɿ-pē kɪ-wa γōk: "Aɪ 'pē, 'az tar 'xuy ɿ Xu'dāi kɪ, ku 'tū kɪ
father to-he said. "O father, I of myself God to, thee to

gu'nâ dâ'k-ē, 'pērî az tar 'tū 'lâyɪq nak-um, ka 'az tar 'tū
sin have-made, now I of thee worthy not-am, that I of thee

a-'klân yum " 'Pē ta 'xuy ɿ-nū'karî kî-wa 'γōk: "Kâ'lîyî
the-son am " Father of himself servants to-he said "Garments

'šur ar-'warre, tara kla'nâk kɪ 'jâni nē kē, aŋ'guštî nē-wa aŋguštârî
good bring-ye, this boy for body on make-ye; finger on-his ring

ba'nē, 'pâi-nē-wa dî'cî al-ca'wē, a-nas-a txan dî-wa 'dâk
put-ye, feet-on-his shoes put-ye, the-belly-his bread from-his full

kē; dâkî'a'tî 'mak kē, 'pērî xu'sâl be, kyē tar 'mun
make-ye, distress do-not make-ye, now happy be-ye; because of-me

a-'klân 'mulluk būk, 'pērî 'pēc zɪn'da šu'k-ē, 'γūn 'šū būk,
the-son dead was, now again alive has-become, lost become had,

'pērî 'wâk šuk " 'Pēc zut xu'sâl 'šukin.
now found become." Then very happy they-became.

A-'wâda 'stur 'klân-a 'bummâi nē pa'nēšta 'būk. 'Nēr kɪ
[At]the-time the-elder son-his field in outside was House to

ka 'bôî šuk (var : ar-'zâk), ta 'bart a-a'wâz-a 'gôî nē-wa
when near he-went (he came), of song the-sound-its ear to-his

al-'zâk (var ama'rūk); bâ'zî nē šu'kin.

Tar 'xuy-a
came (he-heard), dancing in they-became[engaged] Of himself-he

šē sa'rai ža'yōk, ka'fō di pəš'tenna 'dāk: "A 'ca
 one man called-for, him from question he-made. "This what
 'kissī yē?" A sa'rai tar 'xuy i-bā'dār kī-wa 'γōk ka.
 story (· matter) is?" The man of himself master to-he said that:
 "Tar 'tū a-mar'zā ar-'zāk-ē; tar 'tū a-pē 'zut 'xalak
 "Of thee the-brother has-arrived, of thee the-father many people
 kī 'txan ar-'šuk-ē, ta'rāi bā'badī ka tar 'xuy a-klān 'wāk.
 to bread has given, from-this reason that of himself the-son he-has-found.

A mar'zā 'stur zut 'xafa šuk, 'nēr ki nak al-ca'wōk. A-
 The brother elder very angry became, house to not went. The-

'pē-wa pa'nēšta na'γuk, ta 'xuy a-klān-a 'kiči zuk.
 father-his outside emerged, of himself the-son-he beseeching made.

A-klānak ta 'xuy i-pē kī-wa 'γōk: "Tū 'juš, a-'wōn 'čān

The-boy of himself father to-he said: "Thou look, so-many years
 bu 'sē, ka az tar 'tū xəz'mat bu kam. Az 'wōn wəxt tar
 becomes, that I of thee service make I so-much time of

'tū a-xəz'mat-am 'dāk-ē, tar 'tū yī-kis'sī di 'nāk na'γōkum-ē
 thee the-service-I have-made, of thee word from not I-have-gone-out.

Tū 'ēč wəxt ku 'mūn kī šē 'kirži nak ar-'šuk-ē, ka 'az ('māx) tar
 Thou any time me to one hen not hast-given, that I (we) of

'xuy i-mar'zāyī gī'di 'māx bū 'xuləkēn, 'māx bū xuš'wax'ti dā'kēn.
 myself friends with we might-eat, we merriment might-make

'Pēri tar 'tū a-klān ar-'zāk-ē, tar 'tū a-daw'lat a'yēra kanč'i'nī jē
 Now of thee the-son has-come, of thee the-riches all harlots with

bar'bād zuk-ē; tū ka'fō kī zut 'txan ar-'šuk-ē."
 squandered he-has made, thou him to much bread hast-given "

A-pē-wa tar 'xuy i-klān kī-wa 'γōk "Ai 'klān, tu mu'dām
 The-father-his of himself son to-he said. "O son, thou always

ku 'mun 'gī'di yūn, 'arca daw'lat ka tar 'mūn ya, 'āxir tar 'tū
 me with art, whatever riches that of me is, ultimately of thee

ya. 'Pērī 'lâzim būk ka xuš'waxtī mâx u tōs kēn, ka
 is. Now necessary was that merriment we and you make, because
 tar 'tū a-mar'zâ 'ŷūn 'šu būk, pa'dâ šuk, u 'mulluk būk,
 of thee the-brother lost been had, found became, and dead was,
 'pērī zin'da šūk "
 now alive became "

III

Anecdotes.

LSI.Orm. Spec II.

Sul'tân Mah'mūd (sul'tân-ı 'Māmud) šē dē'wāna kī-wa 'γōk (γok)
 Sultan Mahmud one madman to-he said
 ka: "Tar 'tū a-zlī ca 'šai bu ža'yī?" A-fa'qīr
 that. "Of thee the-heart what thing requires?" The-mendicant
 ka'fō kī 'γōk: "Tar 'mun a-zlī ta 'šē au'rai jū'ân a-mud'γal
 him to said. Of me the-heart of one sheep young the-fat-tail
 bu ža'yī (zlī-a 'auray-a šē mud'γal bu ža'yē)."
 requires."

Sul'tân šē sa'rai kī pa 'cimī γōk ka "Ka'fō fa'qīr kī
 Sultan one man to with eyes said that. "That mendicant to
 šē 'gājar ar-šēr." Ka ku 'gājar ka'fō kī ar-'wuluk,
 one carrot to-him-give " When carrot him to they-brought,
 a-'gājar a-fa'qīr 'xuluk Fa'qīr tar 'xuy a-'sar xulta'wōk,
 the-carrot the-mendicant ate Mendicant of himself the-head shook,
 pa xa'nōk šūk Sul'tân ka'fō di puš'tenna-wa 'dāk ka
 in laughter he-came. Sultan him from question-he made that
 (al-'γōk). "Ai dē'wāna, tū 'kyē pa 'xanōk šu'kōn (xa'nūk 'šukūn)?"
 (said). "O madman, thou why in laughter camest?"

A-de'wâna sultân ki al-γōk ka: "Ka'fō 'wâda dî ka
The-madman sultan to to-him-said that "That time from that
tū bād'sû 'šukun-ē, 'pērî tu-ma'nak a-mud'yal 'ēč ('hēč) rûn 'nāk da'rî."
thou king hast-become, now unto the-fat-tail any fat not has."

Orm Spec. III.

Šē sa'rai bûk, ta 'bē sa'rai a-du'stâr-a sar di-wa na'wulōk,
One man was, of other man the-turban-his head from-he stole,
t'šōk. A-fa'qîr sa'rai al-ca'wōk, qabrî'stân-ne 'mustuk.
ran away. The mendicant man went, cemetery-in sat-down.

Kōk ka'fō ki al-γōk ka: "Tū 'kyē 'înda 'mustukûn-ē?
Someone him to said that "Thou why here hast-sat-down?
A'fō sa'rai tar 'xuy î-bâγ ki al-ca'wōk" *A'fō fa'qîr al-γōk:*
That man of himself garden to went " That mendicant said:

"*'Âxîr bû 'înda 'ar-zayē Gu'ž-a a-rây-a-wa ya, para*
"Ultimately here he-will-come Only-this the-way-?-his is, on-this
'râî bu ar-zâ'yē."
way he-will come.

Orm. Spec. IV.

Šē sa'rai bē'aql ta râî sar (ta mux ta râî ı-sar nē) šē
One man stupid of road on (of his-face of the-road top on) one
âv'na 'wâk (qâk); šām 'ēč-'guda (gu'dâ) âv'na 'nak dē bûk 'Pērî
mirror found, before anywhere mirror not seen he-had. Now
'zut xu'šâl šuk (š'ūk), 'zut pa 'xanî (xa'nūk) šuk Ka'fō ki-wa
very happy he-became, much in laughter he-came. That to-he
dēk (ka'fōi-nē al-dyēk), tar 'xuy a-mux ka'fōi ne-wa 'dēk (ta 'xuy
saw of himself the-face that in-he saw,
a-mōx-wa dyēk), 'a pa xa'nōk šuk. A-'fîkr-a 'dâk ka:
he in laughter came The-thought-he made that

"*Bē kōk ya, 'čēštan (čēštān) 'tara āyī'na ya 'Pēc ('Pērī)*
 "Other someone is, owner of-this mirror is. Later

tar 'xuy a-sar 'šam o 'pēc dāk, γōk-a .
 of himself the-head forwards and backwards he-made, he-said:

"*A-čiz ka 'az 'wāk-a, tar 'tū ya, 'az bū kú 'tū kī pēc*
 "The-thing which I found-it, of thee is, I to thee to back
dar-'širīm." *Guš ka'ra jāi nē-wa 'wutuk, 'xuy-a*
 to-thee-shall-give " Just-then this place in-he left-it, himself
w-al-ca'wōk.

he-went-away

Wakhī, Anecdote 1

Šē sa'rai Afla'tūn dī-wa puš'tenna 'dāk ke "Un 'čān ta
 One man Plato from-he question made that "So-many years of
kī'stī 'mānzī nē dar'yāi ne bu'kōn, tū dar'yāi ne ca 'a'jab
 ship middle in sea on thou-wast, thou sea on what wonderful
'čiz-at 'dēk?" 'Tōk ke "Kull dī 'a 'zut 'stur
 thing-thou sawest?" He-said that "All from this much great(est)
'būk, ka dar'yā dī sa'lāmat 'bummāi ne a-'zākum"
 was, that sea from safe shore to I-arrived."

Wakhi, Anecdote 2.

Šē fa'qīr ta 'šē sa'rai 'barī nē ('nērī nē) al-ca'wōk, 'ca-wa
 One mendicant of one man door to went, something-he
'nēla dī-wa ža'yōk Ta 'nērī 'mānz (mānz) dī ja'wāb
 presence from-his he-required. Of house middle from answer
ar-zāk ka. "Čēštan ta 'nēr nāk da'ya." Fa'qīr 'γōk
 came that: "Owner of house not is-present" The-mendicant said
ka: "Az ku 'tū dī šē 'nōrī 'txan ža'yōk, 'čēštan ta 'nēr
 that. "I thee from one piece bread asked-for, owner of house
'nāk-am ža'yōk-ē. Ku 'mun kī šē 'nōrī 'txan ar-'šēr!"
 not-I have-asked-for Me to one piece bread give!"

Wakhi, Anecdote 3.

Šē ta'bīb bōk, mu'dām bu qabrī'stān kī al-ca'wōk, tar 'xui
 One doctor was; always [when] graveyard to he-went, of himself
 a-mux bu put dāk Talfō a-mar'zā ka'fō dī pu'štenna-wa
 the-face covered made. Of-him the-friend him from question-he
 'dāk ka: "Tar 'xui a-'mux bu 'kyē put kōn?"
 made that: "Of thyself the-face why covered makest-thou?"
 Alfō al-'yōk "Az 'tara qabrī'stān mur'dīyī dī zut šar'munda 'yum;
 He said: "I of-this graveyard dead from very ashamed am,
 ar-kōk ka tar mūn a-dawā'yī 'xuluk, 'inda ar-zāk."
 every-one because of me the-medicines ate, here (they-)came"

Wakhi, Anecdote 4.

Šē 'rōž šē šāzā'da 'bādšā gīdī 'škār kī al-ca'wōk. Zut a'wā
 One day one prince king with hunting to went. Very air
 'tōk šuk. Adḍu'gaḍ tar xuy a-šāl ta šē dē'wāna yī-pūštinē-wa
 hot became Both of self the-shawl of one madman back-on-it
 'dāk. 'Bādšā taba'summ-a 'dāk, al-'yōk-a: "Aī dē'wāna, tar 'tū
 made King smile-his made, said-to-him "O madman, of thee
 i-pūšti nē ta šē 'xar a-bār yē." Dē'wāna al-'yōk: "Balkim,
 back on of one donkey the-load is." Madman said: "Yea,
 'bār ta 'dō 'xar yē."
 load of two donkeys is."

Zebaki, Spec II.

Šē 'waxt šē saudā'gār būk, tar 'xuy a-'māl-a 'nōk,
 One time one merchant was, of himself the-property-he took,
 saudaga'rī kī al-ca'wōk. 'Arca-wa ka 'drunuk, dar'yāwī nē tu'fām
 trading for he-went. Whatever-he what had, sea in hurricane

nē 'ɣark šūk Ta 'xuyi 'nāk kī 'xatt rā'hī-wa 'dāk ke: "Ku in lost became. Of himself wife to letter sent-he made that "

'mun kī 'bē 'māl rā'ī kōn " A-'nāk-a 'arca ka Me to other property sent make." The-wife-his whatever that

'māl-a 'drunuk, rā'ī-wa 'dāk. 'A māl 'ka rā'ī-wa property-she had, sent-she made That property when sent-she

'dāk, 'a ga 'guša 'γūn šūk Saw'dāgar 'nērī nē pēc made, that too in-this-way lost became Merchant home to back

ar-'zāk, pa 'šustuk šuk. A-'nāk-a al-'γōk. "Xafa 'mak arrived, in weeping started The-wife-his said: "Distressed do-not

sōn, 'txan-at xrōn! 'Az bū ku 'tū kī 'bē 'māl pa'v'dā kam " be, bread-thy eat! I thee-for other property found will-make "

A-'nāk-a zut 'šāsta būk, ta 'ākīm i-'nērī nē al-ca'wōk, šē The-wife-his very beautiful was, of governor house to she-went, one

a'zār r'i'pē 'ākīm dī ža'γōk-a. Zar'ka kī-a a'zār thousand rupees governor from she-asked-for. Woman to-he thousand

r'i'pē ar-'šūk. 'Ākīm 'wāda-wa dāk ka: "Az bū rupees he-gave. Governor appointment-with-her made that: "I

nīmī'šō ku 'tū kī dar-zūm." Zar'ka nēr kī al-ca'wōk. 'Ākīm at-midnight thee to will-come " Woman house to went. Governor

ar-'zāk, 'zarka txan 'puxōk, 'ākīm kī-wa 'wutuk. 'Kara 'waxti came, woman bread baked, governor to-she placed. This time

nē a-'mālī-wa barī nē tax-tax-a 'dāk. 'Ākīm puš'tanna at the-husband-hers door at knocking-he made. Governor question-

wa dāk ka. "Kōk 'inda ya?" Iōk-a ka: "'Mālī tar to-her put that "Who here is?" Said-she that. "Husband of

'mūn 'barri nē ya, tax-tax bu kē." 'Ākīm 'γōk "Az man 'ca me door at is, knocking makes." Governor said: "I then what

kam?" 'Zarka al-'γōk. "Γāzi nē 'xau kōn!" Ka'fō 'γāzi shall-do?" Woman said. "Cradle in sleeping do!" That cradle

ne-wa ba'nōk, a-'mālī-wa wā-'nēra ar-'zāk. Puš'tenna wa
in-him she-laid, the-husband-hers into-the-house came. Question-he
'dāk: "Γāzi nē 'kōk-a?" "A tar tū a-'klân ē." A-'mālī-wa
made: "Cradle in who-is?" "It of thee the-son is." The-husband-her
'γōk: "Gōn ku mūn k' az ka'fō 'jušim" 'Dēk k' a-kla'nāk
said: "Allow me that I him see." He-saw that the-boy
au'rušti 'drāγ-a 'drunuk. 'Pāki-wa 'nōk, tara kla'nak-a au'rušt-a
beard long-he had. Razor-he took, of-this boy-he beard-his
'kal dāk 'Pēc ta'bar-a 'nōk, 'γōk-a. "A-
bald made (: shaved) Afterwards axe-he took, he-said: "The-
'pāy-a zut 'drāγ yē, 'lānd-a p' kam." 'Ākim 'wustuk, ti'šōk.
foot-his very long is, short-it I-will-make." Governor rose, fled.

IV.

Šē fa'qīr ar'zāk šē 'barri nē, zut 'xrunuk būk. A fa'qīr 'kīčī zuk ka. «Ku 'mun kī 'txan 'ar-warē ka 'zut 'xrunuk 'šukum-ē, ara'kat nāk da'rīm.»

Tara 'nēri 'mēnz di šē zar'ka dō 'txān 'drunuk, a 'kara fa'qīr kī ar-šūk-a. 'Māli-wa ar'zāk pa-nēšta dī «Kara 'txan ku 'tū ki 'kōk ar-šūk-ē?» A fa'qīr 'γōk: «'Kara 'nēr di šē zar'ka ar-šūk»

A-čēštan ta 'nēr al-ca'wōk wā-nēra, tar 'xui 'nēr di puš'tenna-wa 'dāk: «'Kara 'txan kara fa'qīr kī 'kōk ar-šūk-ē?» 'Tara a-bē 'nāk tar 'xuyi 'māli ki-wa 'γōk ka «A'fō tar 'tū zar'ka dō 'txān fa'qīr kī ar-šūk-ē» A-čēštan ta 'nēr 'wustuk, ta 'xui ta 'nāk-a 'aḍḍugaḍ 'dest ka'pōk ka «Tū 'kyē 'kara 'txān ka'fō fa'qīr kī ar-šūk-ē?» Kara zar'ka 'bar di nawu'lōk-a, zut 'pēc rā'i šē biā'bānī nē-wa ba'nōk

A zar'ka dō za'rī za'rī 'klān-a 'drunuk Ta 'xuy-a 'klān-a tar 'xui 'šānai jē 'swār-a dāk, 'xui giḍi al-'gustuk-a A-zar'ka zut 'trunuk šūk, 'wōk 'nāk da 'bōk. 'Šām-a 'dēk ka 'wal 'auz ta 'wōk bōk.

IV.

A mendicant came to the door [of a house]; and he was very hungry. The mendicant shouted: «Bring me bread, for I am very hungry and cannot move.»

A woman in (· from) this house [who] had two loaves of bread gave them to the mendicant. Then her husband came from outside [and said]: «Who has given you this bread?» The mendicant answered: «A woman in (: from) this house has given it to me».

The master of the house entered it, and asked his house[hold]: «Who has given this bread to this mendicant?» His second wife said to her husband: «That woman of yours has given two loaves of bread to the mendicant». The master of the house rose, and cut off both his wife's hands, saying: «Why did you give that mendicant this bread?» Then he took this woman out of the house and chased her very far away into a wilderness

The woman had two quite small sons. She let her sons ride on her back and took them with her. The woman became very thirsty; but there was no water. Then she saw that there was a pool of water

Al-ca'wōk wōk kī ka: 'Az 'inda 'wōk xram'. A-zar'ka 'dest nāk 'drunuk ka a-'wōk xulukōn Ta 'xuyi Xu'dāi kī pa 'šustuk šūk ka «Az 'pērī 'dest nak da'rīm, az 'kara 'wōk pa 'ca xram?» Pa 'mux al-'yūštuk, ta 'xui a-'pōz 'wōkī nē 'wutuk ka 'az 'wōk xram' 'Aḏḏugaḏ 'klân-a 'wōkī nē al-'yūštuk, γūnd šūk.

'Bē pa 'šustuk šūk, tar 'xuyi Xu'dāi kī munâ'jât-a 'dāk ka «'Az 'bē gu'nâ nāk 'dâ 'bōk, 'dō 'txân tar 'xui jî'rē būk, tar 'tū pa 'nâm ar-'šū būk. 'Tū tar 'mun a-'dest ga ka'pōk šūk, dō 'klân-am ga 'wōkī nē al-'yūštuk. 'Bē gu'nâ az dâ 'nak 'būk »

A-zar'ka 'mox kī-wa 'dēk, ka 'dō 'māla sa'rai b' ar-'zayē. A-zar'ka 'zut γu'šuk k' «A-sa'ri'yē 'pērī ku 'mun jē 'dest bu ba'nī » A-sa'ri'yē ka 'šam ar-'zâk, kara zar'ka di puš'tenna-wa 'dāk ka. «'Kyē 'inda nustu'kōn-a?» A-zar'ka 'γōk. «Tar 'mun a-'klân kara 'wōkī nē al-'yūštuk, 'mulluk.» A-sa'ri'yē ka ar-'zâ būk tar 'xuyi 'mənzi nē 'aḏḏugaḏ kis'sī dāk ka. «'Az bu cum, ta'ra a-'dest b' ar-wa'rīm.» A-'bē-wa 'γōk. «'Az bū 'cum, ta'ra a-'klân kara 'wōk di na'waram-a bū »

in front of her. She went towards the water, thinking that she would drink water there. But the woman had no hands for drinking the water with. She began to weep [and complain] to her God: "Now that I have no hands, how shall I drink this water?" She lay down on her face and put her mouth into the water in order to drink. Then both her sons fell down into the water and disappeared

Again she began to weep, and addressed a prayer to her God, saying: "I have committed no other sin, except that I gave away in Thy name two loaves of my own allowance. Thou didst suffer my hands to be cut off, and didst also let my two sons fall into the water. But I had committed no other sin".

When the woman looked in front of her [she saw] two men coming towards her. She was very much afraid that these men should lay their hands upon her. When the men came up to her, they asked this woman why she was sitting there. She answered. "My sons have fallen into the water and are dead". The men who had arrived conversed together [and one of them said]: "I shall go and bring her her hands". And the other said. "I shall go and take her boys out of the water".

'Kara kla'nāk-a na'wuluk, 'tara a-'dest-a ga ar-'wuluk. 'Tara a-'dest-a 'šrišta dāk, 'aḍḍugaḍ 'dest tara zar'ka 'jōr šūk A-'klānī-wa ga 'zənda šūk. A-zar'ka 'dēk. «Tar 'mun a-'dest ga 'jōr šūk, tar 'mun a-'klān ga 'zənda šūk» 'Kara sa'ī kī-wa 'γōk ka: «Tū 'kōk yōn, ka ku 'mun giḍi 'ōn xu'bī 'dāk? Ku 'mun kī tar 'xui a-'nām 'šām kōn, ka 'tū ku 'mun kī giḍi 'ōn 'xubī 'dāk-a Xu'dāi ku 'tōz giḍi zut 'širr ka'wōn!»

A-sa'īyē 'γōk ka. «'Az tar 'tū a'fō dō 'txānī yum, ku 'tū giḍi 'pēri ōn xu'bī-m 'dāk, din'yāi nē āxī'ratī nē tar 'tū giḍi 'zut xu'bī 'kam bū»

IV b.

(Phonograph Text.)

Šē fa'qir būk, šē 'bari nē ar-'zāk, 'zut 'xrunuk būk. 'Kičī ar-'zōk ke! «Ku 'mun kī 'txan ar-wa'rē.»

. . . 'čēš'tan ta 'nēr . . . a'fō zar'ka 'du t'xan-a . . . dru'nuk, ar-'wuluk-a, 'kara fa'qir kī-wa ar-'š'ūk. A-fa'qir 'xulluk. Čēš'tan ta 'nēr pa-'nēšta dī ar-'zāk, 'kara . . . dī 'ā 'puš'tenna 'dāk. «Kara 'txān ka'fō fa'qir kī 'k'ōk 'dāk? Čēš'tan ta 'nēr ar-'š'ūk (?). 'A-sa'īrai wā-'nēr al-ca'wūk, tar 'xuyi 'nāki-wa puš'tenna 'dāk k' . . . «'A 'txan ka'fō kī 'kōk ar-'š'ūk-ē?» 'Ā 'γōk: «Tar 'tū a-'nāk ar-'š'ūk-ē.» Tar 'xuyi 'nāk kī-wa 'γōk ka: «Tū 'kyē kara txan sa'īrai kī ar-'š'ūk-ē?» Tar 'xuyi ta 'nāk-a aḍḍu'gaḍ 'desta-a ka'pōk, biā'bānī-wa ba'nūk.

They took the boys out and fetched her hands. Then they stuck on her hands with glue, and both of the woman's hands were healed. Her boys, too, were restored to life. Then the woman saw that her hands had been healed and that her sons were restored to life. She asked these men. "Who are you, that have rendered me such a service? Tell me your name, since you have rendered me such a service May God give you a great reward."

Then the men said: "I am (: We are) those two loaves of thine; now we have rendered thee this service, and in this world and the next we will render thee many services"

Do 'klân-a dru'nūk, 'kara du 'klân-a ī-sar-a 'swâr-a dâk, biâ'bânî-wa ba'nūk. A-šām gi'dī (?) ca 'wōk 'nāk-a yā, nī (?) al-ca'wōk, ke 'jāi ca 'wōk būk; ke al-ca'wōk 'būk, 'trunuk būk Xu'dâi di-ā muna'jât 'dâk ke «Az 'dest na da'rim, k° 'kara 'wōk az pa 'ca xrām?» Pa 'mox al-γuštuk, k°ra 'wōk 'xrā Ađdu'gađi-wa 'klân-a pa'nai (?) ki-wa al-γuštuk, 'wōki nē 'mulluk

Šam ki-wa d'ēk ke dō sa'rai a'fō pa'lū di ar-'zaya. 'A-zar'ka 'zut 'γuštuk ke «'A sa'rai mu (?) 'pērī ku 'mūn jē 'dest ba'nī.» A-sa'riyē ke 'šam ar-'zâk, 'kara zar'ka di-a puš'tenna dâk ke: «'Kyē 'inda 'nustukun-a?» 'A-zar'ka al-γ'ōk ke "Tar 'mūn a-'klân 'inda 'wōki al-γuštuk. . . sa'riyī tar 'xuyi 'minzi nē puš'tenna-a 'dâk ke: «Tū . . , 'az 'tara a-'klân 'wōk di nawa'rām. Šē 'sāt būk ka 'tū 'kara-a ar-'wulluk » 'Kiōi-a 'dâk. . Ađdu'gađ zīn'da ke 'bīn, 'kara sa'fē-ā 'kara zar'ka dī-ā . . 'kara a-'zarka-a puš'tenna-a 'dâk ke: «Tū 'kōk yōn, ke ku máx . du 'txan-um ka 'tū ta Xu'dâi kara 'dâk, ku 'mūn kī 'ar-šuk būk . .

V.¹

Šē zar'ka u šē sa'rai būk Ađdu'gađ 'mâli u 'nâk bu'kēn. Ađdu'gađ au'lâd-a nak dru'nuk. Ađdu'gađ 'zut tar 'xuy i-'mīnzi nē xwâš bu'kēn. A-zar'ka tar 'xuy i-'mâli kī-wa 'γok ka. «'Az 'mullukum, 'tū tar 'mun ta 'qabri sar 'xaima zan; ka 'tū 'mullukūn, 'az bū tar 'tū 'qabri sar 'xaima 'zanam.»

V.

[Once upon a time] there were [two persons] a woman and a man. These two were husband and wife. They had no children. They loved each other very much. The woman said to her husband: "If I die, you must pitch your tent on my tomb; if you die, I shall pitch my tent on your tomb."

¹ Dīn Muhammad had heard a mulla recite this tale from a Persian collection of legends I heard a similar story in Persian and Pashto V. «Persian Texts from Afghanistan», IV (Acta Orientalia, VI, pp. 310, 316) Cf. also "Christ and the Dead Woman", Wells' Turkish Chrestomathy p 117 (from the "Tarikh Kirk Vezir").

Dō 'rōž 'bād a-zar'ka 'mulluk. A-sa'rai al-ca'wōk, 'tara ta 'qabri sar-a 'xaima 'zuk. Šīstu 'čān tara ta 'qabri sar 'xaima zuk.

Šē 'rōž būk, 'tara ta 'qabri sar 'Azrat Īsā pai'yumbar ar-'zāk, 'kara sa'rai dī puš'tenna-wa 'dāk ka: «'Kyē 'inda nustu'kōn a 'kara biā-'bānī nē, 'inda 'xaima-t 'zuk-ē?» A-sa'rai 'Azrat Īsā kī 'γōk. «A-zar'ka tar 'mun a-'nāk būk, ku 'mun giḍi 'wāda 'dā būk, k': 'Az 'mullukum, 'tū tar 'mun ta 'qabri sar 'xaima zan; ka 'tū 'mullukun, 'az tar 'tū ta 'qabri sar 'xaima 'zanam' Šīstu 'čān 'šuk-ē, 'tara ta 'qabri sar 'nustukum-ē Ka a-zar'ka 'zinda šē, ta 'xuy a-'umr bu 'kara kī ar-'širīm »

'Azrat Īsā du'wā-wa 'dāk, a-zar'ka 'zinda 'šuk Adḍu'gaḍ al-ca'wōkēn, "wal 'nustuken A-sa'rai 'xau dāk, a-zar'ka 'nustu būk.

Šē 'waxt būk, ta 'bādšā 'klān 'inda 'škār kī ar-'zāk. 'Kara 'zarka-a 'dēk, 'zut wā jēr-a 'xūš šūk. 'Tara a-'zli-wa 'l- 'gustuk, 'kara zar'ka kī-wa 'γōk ka. «K'ē 'inda nustu'kōn-a?» A-zar'ka 'γōk ka: «A-sa'rai ku 'mun-a tiša'wōk-a, 'pērī ku 'mun b' al-'gē, ku 'mun-a γ'lē 'dāk-a». Ta bād'sā 'klān 'γōk k'. «'Az 'kara sa'rai užna'wīm;

Two days later the woman died. The man went and pitched his tent on her tomb. He pitched his tent (· stayed) on her tomb for thirty years.

One day it happened that the prophet Hazrat Isa came to her tomb. He asked this man: "Why do you sit in this desert, and why have you pitched your tent here?" The man answered Hazrat Isa: "This woman was my wife, and she had made [the following] agreement with me. 'If I die, you must pitch your tent on my tomb; if you die, I shall pitch my tent on your tomb.' Thirty years have passed, and [all this time] I have been sitting on her tomb. If this woman is restored to life, I will give her my own life".

Hazrat Isa prayed, and the woman was restored to life. They both went away, and sat down there (: in some other place). The man fell asleep, and the woman remained sitting there.

One day the king's son came there a-shooting. He saw this woman and fell very much in love with her. He stole her heart and said to this woman: "Why are you sitting here?" The woman said. "This man has carried me off, now you must take me away; he has stolen me." The king's son said: "I will kill this man; come

ku 'mun giḏi p' cū, ku 'mun bu 'nas, ku 'mun bu 'mālī 'kōn! »
A-zar'ka 'γōk ka «'Az ku 'tū b' 'nasam, ku 'mūn 'kara dī xa'lās
kōn! » 'A 'wustuk, ta bād'sā 'klān giḏi al-ca'wōk.

Šē 'sāt buk, k' a-sa'rai 'xau dī wu'stuk, ka 'dēk-a. 'Ta 'bād'sā
'klān 'tara zar'ka al-'gustuk-a.' Al-'kičī-wa 'zuk ka: «Tar 'mun-a
a-'nāk bu 'guda 'l-'gōn? 'A tar 'mun a-'nāk ē.» A-zar'ka al-'γōk
ka: «A-sa'rai bu 'driši 'yu'si, ku 'mun-a tiša'wōk-a 'A tar 'mun a-
'mālī 'nak ē, 'a 'zut šaitān sa'rai ē, pa fē'rēb ku 'mūn ku 'tū dī
b' al-'gī »

'Ayi ta 'xuy i-'pē kī al-ca'wōk. Ta 'xuy i-'pē ki-wa 'γōk ka. «'Az
šē zar'ka 'wāk-ē, 'kara ku 'mūn kī ni'kā kōn, k' az 'kara pa ni'kā-a
b' 'nasim » A-'bād'sā ta 'xuy i-'klān kī al-'γōk ka: 'Širr bu sa, 'nas-a.
Tar 'mun-a 'xūs 'ga ya ka 'tū-a 'nas.»

A-sa'rai 'γōk ka: «Ai 'bād'sā, 'a tar 'mun a-'nāk-a, ku 'mun dī
tiša'wōk-a-yē». 'Bād'sā al-'γok 'kara sa'rai kī ka «'Tū 'šāid da'rōn,
ka 'a tar 'tū a-'nāk-a?» A-sa'rai 'γōk «Az 'šāid da'rīm » 'Bād'sā
al-'γōk ka. «Kōk tar 'tū 'šāid ya?» A-sa'rai 'γōk ka «'Azrat
'Isā tar 'mūn 'šāyid ya » Al-'γōk ka. «Cū, ar-'war-a! Ka'fō 'γōk

with me and take me and let me be your husband." The woman said
"I will take you; only release me from this one." Then she rose and
went away with the king's son.

Then suddenly it happened that the man rose from his sleep and
saw that the king's son had taken away his wife. He shouted to him:
"Where are you taking my wife to? She is my wife." But the woman
said: "This man is lying, he has carried me off. He is not my hus-
band; he is a very evil man, and he wants to take me away from
you by deceit."

Then they went to his (: the prince's) father. [The prince] said to
his father: "I have found a woman, give her to me in marriage, that
I may marry her." The king said to his son: "It is well, take her.
I, too, am pleased that you should take her."

Then the man said: "O king, this is my wife, she has been carried
off from me." The king said to this man: "Have you any witness
to say that she is your wife?" The man answered: "I have a witness."
The king asked: "Who is your witness?" The man answered: "Hazrat
Isa is my witness." [The king] said: "Go and fetch him! If he says

ka, 'a tar 'tū a-'nāk-a, dar-širīm-a bū Ka 'nak-a 'γōk, ku 'tū uźna'wīm.» A-sa'rai 'γōk ka «'Az bu sa'bâ ku 'Azrat-i Mu'sâ ar-'waram »

A 'bar dī na'γōk, al-ca'wōk biâ'bâni nē. Ta 'šē 'draxti zəm-a 'nustuk, fīkr-a 'dāk ka: «Ta 'Azrat-i Īsâ 'jâi ku 'mūn kī 'mâlūm 'nāk ē, ka a'fō gu'da yē, ka ku 'mūn giđi ar-'zaya » Sa'riyī ta 'bâdšâ 'pēz di-wa ar-'zâk, 'kara sa'rai-a 'pēc al-'gustuk. Al-ca'wōk 'bâdšâ ki. «Ta 'Azrat-i Īsâ 'jâi ku 'mūn kī 'mâlūm 'nāk ē ka a'fō 'guda ya »

Šē 'waxt būk ka šē 'nūr 'dēk šūk 'Bâdšâ 'γōk ka. «A-'nūr 'Azrat-i Īsâ ya k' ar-'zâya bū.» Šē 'sât būk k' 'Azrat-i Īsâ ar-'zâk, dar'bâri nē 'nustuk 'Bâdšâ 'kara dī puš'tenna 'dāk ka «Tarai kis'si di 'tū âgâ 'yōn, ka 'ayī 'carang du'wâ-wa 'dâk-ē?»

'Azrat-i Īsâ al-'γōk 'bâdšâ ki ka: «Ku 'mūn kī 'mâlūm-ē ka 'a zar'ka 'tara a-'nāk-ē, ta 'xuy a-'wumr-a 'kara zar'ka kī ar-šuk-ē, pēc 'a 'zīnda šūk-ē 'Mâx du'wâ dâ būk, ka 'a zar'ka 'qabr dī 'zīnda 'šūk.» A-zar'ka 'γōk ka. «'A b' 'drīši 'yu'si. 'A tar 'mun a-'mâli 'nak ē Ku 'mun-a 'γ'lē 'dâk-ē; ku 'mun-a tiša'wōk-ē: ku 'mūn bu bē 'guda al'gī, ku 'mun bu 'prâyi.»

that she is your wife, I will give her to you But if he does not say so, I will kill you" The man said. "I shall bring Hazrat Musa¹ tomorrow."

He went out of the door and went into the desert. There he sat down under a tree and thought: "The place where Hazrat Isa dwells is unknown to me, so how can he come to me?" The king's men came after this man and brought him back. He went to the king [and said]: "The place where Hazrat Isa dwells is unknown to me."

Suddenly it happened that a light appeared. The king said: "This light is Hazrat Isa arriving." Suddenly Hazrat Isa arrived and sat down in the durbar. The king asked him: "Do you know about this story and that they have made such a prayer?"

Hazrat Isa answered the king: "I know that the woman is the wife of this man; he has given his own life to this woman, and then she was restored to life. We [had] prayed that this woman should be restored to life from the grave." But the woman said: "He is lying. This is not my husband. He has stolen me and carried me off, now he will take me to some other place and sell me"

¹ In the phonograph text, too, he is called Hazrat Musa.

'Azrat-i Īsā al-ʿyōk ka. «'A tar 'tū a-'mālī ya.» «'A 'driši ya, tar 'mun a-'mālī 'nāk-ē » 'Azrat-i Īsā al-ʿyōk ka «'Ca-wa ka ku 'tū ki ar-šuk-ē, 'pēc ar-šēr!» A-zar'ka 'yōk: «'Pēc-a b' ar-širīm» A-zar'ka 'bummai nē al-ʿyūštuk, 'šē 'mutṭai 'xāk šūk, 'ēc-a 'nāk būk

V b.

(Phonograph Text.)

'Šē zar'kā, 'šē sa'rai aḏḏu'gaḏ 'mālī u 'nāk bu'kēn. Aḏḏu'gaḏ ta 'xuy i-'mīnzi nē 'zut 'xōāš bu'kēn Aḏḏu'gaḏ tar, 'xuy i-'mīnzi nē aḏḏu'gaḏ 'dāk ka. «'Az 'mullukum, 'tū tar 'mun ta 'qabri sar 'xaima zan, kə 'tū 'mullukūn, 'az tar 'tū ta 'qabri sar bu 'xaima zanam.»

'Dū 'rūž 'bād 'a-zar'kā 'mullūk (bis). 'A-sa'rai 'tara ta 'qabri sar 'xaima-wa 'zuk 'Šistu 'čân 'tara ta 'qabri sar 'xaima-wa 'zuk.

'Šē 'waxti 'bōk, 'Hazrat-i Mu'sā ar-'zāk, 'kara sa'rai di-wa puš'tenna-wa 'dāk kə «'Kyē in'dā nustukun-a, 'xaima-t zu'k-ā?» 'A-sa'rai 'y'ōk ka. «Tar (?) 'kara zar'kā ki bī (?) 'lauz-am 'dā būk, 'a tar 'mūn-a 'dā būk k'. 'Az 'mullukum, 'tū tar 'mun ta 'qabri sar 'xaima 'zan, ka 'tū 'mullukūn, 'tū (sic!) tar 'mun ta 'qabri sar 'xaima zan » 'Hazrat-i Mu'sā 'y'ōk kə: «'Ai ke (?) sa'rai, 'a ga (?) tar 'tū a-'mālī a-'nāk-a (?). 'Az bu 'kara du'ā kam » «. . zin'da . . 'kara kī . . 'yōk, 'az bu tar 'xuy a-'ō'mər 'kara kī ar-širīm.»

'Hazrat-i Mu'sā du'ā 'dāk, 'a zar'kā 'zinda 'š'ūk. Aḏḏu'gaḏ al-ca'wōkēn. Pa 'šē 'jāi-nē 'nustukēn. 'A-zar'kā 'nust š'ūk, 'a-sa'rai 'xau 'dāk.

'Šē 'waxt būk, tə bād'šā 'klân 'š'kâri-wa ar-'zāk, 'š'kâra 'dāk 'Kara zar'ka dī-a puš'tenna dāk kə. «'Kyē in'dā 'nustukun-a?» 'A-zar'ka 'y'ōk kə. «'A tar 'mūn a (corrected into) ku 'mūn-a ti'š'a'wōk-a, ku 'mun tu al b' 'gē.» 'A-sa'rai 'y'ōk (corrected into.) Tə bād'šā 'klân

Then Hazrat Isa said "He is your husband." [She said.] "It is a he, he is not my husband." Hazrat Isa said: "Give him back that which he has given to you" The woman said. "I give it back to him." Then the woman fell to the ground; she became one handful of earth, and nothing was left.

'γōk kə. 'Az bu ku 'tū ka'rā dī xa'lās kam, ku 'mun 'tu bu 'nās »
 'Al-γōk-a: «'Az bu ku 'tū 'nāsam, 'kara sa'rai dī ku 'mun xa'lās kun.»
 'A-zar'ka ta bād'sā i-'klān giḍi al-ca'wōk.

'A sa'rai . . . 'dēk-ā k' 'A-zar'ka ta 'bād'sā i-'klān giḍi [al-]cawa'.
 Al-ki'ci-wa 'zuk ka. «Tu 'guda šuk? 'A tar 'mūn a-'nāk ē.» 'A ta
 'bād'sā [klān] kī zar'ka 'γōk ka «Tar 'mūn a-mā'li nak ē, ku mu'n-ā
 tiša'wōk-ē, 'mun kū ke (?) gu'da . .

'Āyī al-ca'wōkēn 'bād'sā kī Bād'sā kī al-'γōk k': «'Az sē zar'kā
 'wāk-a, 'mun kī-wa ni'kā kun, kə 'az bu ka'ra na'sim » Bād'sā al-
 'γōk ke (bis): «'A 'šer bu 'sā, 'az bu ka'fō 'giḍi dī 'giḍi (?) 'nāsam . .
 (corrected) giḍi dī-āk (?) ni'kā kam . .

A-sa'rai al-'γōk k'. «'Ai bād'sā, 'a tar 'mūn a-'nāk ē » A-bād'sā
 al-'γōk ke. «'Tū 'šāyīd da'rūn ke 'a tar 'tū a-'nāk ē, ku 'tū aya (?)»
 «Hazrat-i Mu'sā tar 'mun a-šā'īd ya » Bād'sā al-'γōk kə: «'Cū, 'Hazrat-i
 Mu'sā ar-'wār! Ka 'γōk-a, 'az bu 'kara zar'kā ku 'tū kī 'bē dar-šī'rīm »¹.

'Ā-sa'rai na'γōk, al-ca'wōk biā'bānī kī Šē 'jāi nē 'nustuk, fīkr-a
 'dāk ke: «'Ai (corrected) Ke 'Hazrat-i Mu'sā . . 'jāi 'a ar-'zaya, ku
 'mūn kī 'mālūm 'nāk a, 'az bū ka'fō 'giḍi kī (?) pai'dā kam » Sa'rēyī
 'pēz dī (corrected: sa'rēyī ta 'bād'sā ar-'zāk, sa'rāy-a b' girza'wūk, al-
 'gustuk-a 'bād'sā kī. Bād'sā kī al-'γōk. «Ta 'Hazrat-i Mu'sā jāi xu (?)
 ku 'mun kī 'mālūm 'nāk ē, k' a'fō 'guda yē »

Sē 'waxti būk, 'Hazrat-i Mu'sā fa'lak kī 'mālūm š'ūk. 'Nūrī ta
 'jā'li 'muxi nē-wa 'mālūm š'ūk. 'Bād'sā al-'γōk ka: «'Nūr ta (?) 'Hazrat-i
 Mu'sā yē.» Šē 'waxti būk ke ar-'zāk . .

VI.

«Šān 'š'ō tar 'mūn i-'zli 'zut dī'mōk-ē 'Az ca 'nāk 'xulu būk.
 'sār tu-ma'nak az 'xau nāk 'dāk-ē Ku 'mun kī 'šē ca ar-'šēr, ka
 tar 'mūn i-'zli širr sē.»

VI.

"Last night I had much pain in my heart. I had not eaten
 anything; but I did not sleep till the morning. Give me something
 that my heart may be cured."

¹ "If he says so, then I shall give this woman to you"

«Tar 'mâx i-nêrî nê šê zar'ka yē, aḏḏu'gaḏ 'dest-a 'šūm bu sē,
'zut 'šūm bu 'sē Afō bē 'kəṛčī b' sē, bu'xâr bu 'kē 'Zut 'girzukum,
ka'fō kī az 'ca da'wâ pai'dâ nāk čōk, ka'fō ki 'širr šukun (bu 'šūk).»

“In our house there is a woman both of whose hands are inflamed, they are very much inflamed Then that [boil] will burst, and it will itch. I have wandered much about, but I have not been able to find any remedy, so that it might be good for her (‘ she might be cured).”

VOCABULARY.

Regarding the alphabetical arrangement etc v p 230 The optional prothetic vowel ² etc (befor *sk*, *sp*, *st*) has not been taken into consideration

Words given by Dīn Muhammad are left unmarked, words belonging to the vocabulary of my first informant from Barak-i Barak are marked 'B'—'K' denotes that the word belongs to the dialect of Kaniguram (LSI), 'Le' and 'Rav' denote words taken from the vocabularies of Leech and Raverty (v. 4) I have included words known only from K which appear to be genuine Orm. ones Such words are marked '(K)'. Words known only from B. are marked '(B)' 'Phon.' denotes that the word occurs in the phonograph records Etymological derivations proposed by Sir George Grierson are marked 'G'.

Verbs are given in the present stem; but the past stem has been added, when known

Probably a great number of the words marked 'Prs' have been borrowed through Psht

Vowels

a-, definite article V 80. '
a, K. *hə*, *ə*, L. *hə* "this" V 103
-a, pron. snff 3 sg V 101
-a, particle, denoting the perfect. V 132
ai, interj. "Oh"
-ə, particle, denoting the perfect V 132.
i-, locative prefix V. 90
u "and". Prs.
ā'ū, *ā'wū*, Le *a,ū* "mountain-goat". Prs
ā'batī "cultivated field" K. *ābād* "in habited" *šə ā'batī*. Prs
a'brū "eyebrow" Prs — K. *wrūja*, Psht
au'bāz "a swimmer" Prs.
au'bāzi "swimming". Prs.

'ēca (**ēc-ca?*) "anything" *'ēca nāk* "nothing". Psht.
ēc "any" Prs. — K *hēc*, Psht.
au'dur "father's brother (*bi ādar-i pa-dar*)". Kab Prs. *'auder* "father's younger brother". Prs. *afdar*. Cf EVP s.v. *trə*.
aḏḏu'gaḏ, Le. *daḡaḏ* "both" *'māx ar-du'gaḏ bu ki'tāb a'wēn* "we are both reading the book". *aḏḏu* < *ardu* (*har du*). Cf *giḏ*
a'fō, *ha'fō*, K. *ha'fō* "that". V. 103.
a'f'ta "week", K *hafta* "Saturday". Prs
ā'qā "knowing, conversant with" Prs
au'gār "hurt, bruised" Prs.
a'ḡōh (K) v. *awas*—
'aḡab "wonderful" Prs.

aql, K. "sense, wisdom". *tū aql nak darūn* Prs

'ākm "governor" Prs

'ukəm, K. *hukm* "order" *tar 'tū a 'hukəm bu 'gam* "I obey you", *'ukəm 'nak a* Prs

al-, K. *hal-*, contracted pron 3 prs. V 102
For verbal compounds with *al-* v the uncompounded verbs

au'lād "children" Prs

al'ka "earring" Prs

ala'sā "jaw(-bone)". Prs

al'zōk "ripe". *mēwa al-zōk a "mēwa rasīda ast"* V. *zay-*

-am, pron. suff 1 sg. V 101.

a'mā "father's sister". Kab. Prs

imbāi pl (K) "friends," < **ham-pādyā*? Cf. EVP s v *mal*

am'būr "forceps, pincers". Prs *ambūr*, cf Skr *saṃ-bhṛ-* "to draw together, close (the jaws)"?

amar-ōk, K *amar-ōk*, Le *amar okh* "to hear" Aor. *ama'rīm, gōy-am ama'rī* "my ear hears", *tū ama'rok at* "you heard", *prān az kara kissī amarū būk* "I had heard this tale yesterday" < Av *mar-* "to give attention to, notice" + *ā* G compares Psht *ācrēdāl*

umr, *wumr*, Ph *σμρι*, K *'umr*, Le *umr* "life" Prs

'ān, B. *ā'en*, Le *āhīn* "iron". Prs. V. *rū*

ā'na, K. *ā'na* "mirror" Prs

īn (B.) "blood" Psht V *šin*.

ōn, *wōn*, K (*h*)*ōn* "so many, so much". < Av *avavant-*

īn'da, B *'inda*, K. *ida*, Le *indā* "here" Cf *Natanzi īndūda*, *Kohrudī ānde*, Shgh *yūdand* < **antanta-*, Av *aētaḍa*? *undāw-* "to sew" *undāw'wīm a bu* "I shall sew it" Cf Par *an'darf-*

'indawū "hence". V. *īn'da*

m'jān, K *mjān* "the day before yesterday". Cf K *mja sal* "next year but one" *m-* < *anya-*? V *šān*, *muš-īnjān*

īnēla, v. *nēla*.

āst (š?) B., K. *hānšt*, Le *ānšt* "8". Av *ašta*.

aṇ "bray". *'axar bu 'aṇ za'nī* "the donkey is braying" K. *hṇ vēk*.

ān'gar "blacksmith". Prs.

īn'gās "neigh". *yāsp bu īn'gās kaṇ'qī* "the horse is neighing" Cf. Par. *heṇ'gas*.

aṇ'gešt "coal". Prs

aṇ'gušt Phon., K. "finger". Prs

angušta'rī, K *anguštrī* "finger-ring" Prs

aupō'sī "sprinkling". *'wōk aupō'sī b' kam* Prs

ar, K *har*, Le. *hera* "all, every" Prs? *ar*, *ēr-*, *rī*, B, *ēr-*, K *hūr*, *rī*, Le, *ar*, *ra-*, contracted pron 1 prs. V For verbal compounds with *ar-* v the uncompounded verbs.

ara, pronominal base "this" V. 103

au'rai "ram", K *wrai* "mountain-ram". Psht *wrai* "lamb"?

'ūr-uk "to hold, keep" *nāk-a b' 'ūīm* "ne mēwardāram-āš"; *'hukəm nak b' 'ūrukum* "I did not obey the command (*hukm-rā na mēwardāstam*)" Cf Rav. *ūra* "seizes" < Av. *ava-bar-*? Cf. *wūr*.

a'rāba "wheel" Prs

ar'dū, *ardu'gaḍ* "both" Prs. V *aḍḍu'gaḍ*

a'raq "sweat". Prs

ara'kat "movement" *ara'kat na da'rīm* "I cannot move". Prs

Ōrmu'ī "Ormuri, an Ormur" V. p 312

ā'ruŋj "elbow" Prs
 'ārus "bride" Prs
 ur'si "window" Prs Cf. Par hursi
 aurū'sum "silk". Psht
 au'rušt, K. wrašta, Le wrosht, Rav. warosht
 "beard" au'rušt tar 'mūn ʔspēw šuk
 "my beard grew white". Cf Phl
 aprušt, awrušt (Frahang-i Phl ed
 Junker, 10, 5).
 'ārat, K. ārat "wide, broad". rāi zut
 ārat (tang) ē "the road is very wide
 (narrow)". Psht.
 ar'zan "millet". Prs — K aʒan is
 genuine, cf. EVP s.v. ždan, Ishk
 wuždan.
 ar'zān, Le. arzān "cheap" Prs
 i'sāb, K h'i'sāb "reckoning" i'sāb bu
 kam Prs
 a'sul čān, K asal "this year". Av.
 *ā + sarād.
 ās'mān "sky, heaven" Prs
 ust, v wust.
 ās'yā "water mill" Prs.
 ašt-yēk (K) "to stand". Av stā- (hīsta-).
 Cf wust.
 a'stēs, K aštēs. Le. ashtes "18". Av
 aštadasa-
 uš'yār, K hušyār "intelligent" Prs.
 -at, t B, K pron. suff 2 sg V. 101
 aw-ōk, K. haw- (2 sg wūw) hīštak "to
 read". a'wīm-a bū, tū 'pērī k'i'tāb
 a'wīm? "do you read the book now?",
 'tōs bu a'yēra k'i'tāb a'uē? "do you
 all read the book?", k'i'tāb am a'uōk a.
 (h)aw- < Av. awi ah- "to study,
 read", hīst- < *awri-šta- (v Rep. p. 17).
 — G comp Psht. licastəl and, for
 the past base, Skr. śikṣita-.
 a'wā "air" a'wā tōk a "the air is hot"
 Prs
 ā'wū, v. ā'ū

'uwal, K uwal, Le yuwal "there, thither"
 "uwal al cū buhum "I had gone
 there" Cf. Soghd 'wrt(-š) "thither",
 Reichelt, ZII, 6, 209
 awā'rī "small plain in the hills" Psht.
 hawār "level, flat"
 awas- ayōk (K) "to be attached, reach".
 G ayōk < āgata-, awas. < Av ā-ja-
 sari (ʔ) — Derivation from an in-
 choative pres is probable, but the
 loss of j would be strange Cf wīs-.
 a'wēs K., Le. haves "17" Av haptadasa-
 a'waitu, K. awāi Le. hawar "70". awāi
 < Av. haptāti-, a'waitu is an ana-
 logical formation, cf 'šūštu
 a'wāz "sound" Prs
 'āxir K "last, finally" Prs
 au'xur "manger" Prs
 āxi'rat K. "the future world". Pis.
 a'yēra "all". māx ayēra wustu bukēn
 "we had risen all of us". a- definite
 article, -ēr- < harva-? V. ar
 az B, K, Le. "I". Av azəm. V. 100.
 auz "tank". Prs
 ōzuk "left, remaining". Cf K hāzn-
 hanjyōk "to remain behind"? V.
 Par āzeh-.
 izmaw-, K. wuzmaw-yēk "to try, test".
 az a bu kara yāsp izmawīm "I shall
 try this horse" Cf Prs āzmūdan,
 Phl ōzmūtan, Av *uz mā-
 a'zān "summons to prayer". Prs
 au'zān(d) "hanging". 'ca b' au'zān kēm,
 au'zānd-am dā būk "auzānd-is kada
 būdum" Prs.
 ā'zār "1000". Prs. — K zar, Psht
 użnaw-ōk, K. wazn- wazyōk "to kill".
 użna'wīm; ka'fō-m użna'wōk "I killed
 him"; māx ku šē aurai użnawōk-ē
 "we have killed a ram" < Av. awi-
 jan-.

B

b- bāk, K *b- buyōk* "to be, become"
az kara nēri nē bām "I live in this
house", *bākum* "I was" Av *bav-*
*bē*¹, privative particle Prs
*bē*² B, K, *bē* "other" G < Av *bitya-*,
cf Gabri *bidī*, Psht *bəl* etc.
*bē*³ "again, later". Cf *bē*²
bū, *b'*, *p'*, K *bū*, Le *bu*, *p(ə)*, verbal par-
ticle V
būi, K, *būny* "smell" *afō zut būi nōk-ē*.
Prs
bā'badī "because of" *ta'ra-i bābadī* "az
bābat az i" Prs
bā'dbān "desert". Prs.
būb'i'titi "n of a bird"
'bača "boy". Prs.
ba'šandar "step-son". Prs V *uinyōk*
bađ, K "bad, evil". Prs
bād, K "wind" *bād cawa bū* Prs
bād, Le *bād* "after". Prs.
bēđ "willow". Prs
ba'dela, Le. *bada'la* "song" Prs
bā'dār "master, owner" Prs
bād'sā "king". Psht.
*'bēga*¹, v *pabēga*.
*bēga*² (*bē ga*?) "other" *'a b' nāka al-*
'zaya, cārī 'bēga ar-šē, "these are
not ripe, give me four others". V *bē*².
bē'gā "yesterday evening" Prs. — K
wēgā, Psht.
baγ "bellow". *gōi bu baγ zanē* "the
cow bellows" Cf Minj. *beγ-* "to
bellow" etc
bāγ, K "garden". Prs
ba'yal "armpit" Prs
ba'γaur, K "except" *ba'γaur-a tar māx*
bē kōk uwal nak da-būk "except ns
nobody was there" Prs

'bāǰā "wife's sister". Prs — K *xšini*,
Psht, Le *khāshnā*, Prs
bēk "ascending" *giri jē bēk sam* "I
ascend the hill" Cf *pabēga*
bē'aql "stupid" Prs
bakri (B), Rav *bakri* "goat" Ind
bal (K) "in good health".
bāl "wing" Prs
bəl "spade" Prs
'balkum, K, *balla* "bnt, moreover" Prs
bā'lūt "oak" Prs.
bāla'xāna "upper chamber" Pis
'bummā, K *būmma f*, Le. *bīmā* "earth,
ground". Av *būm-* f, Prs *būm*
ban-ōk, K *ban vēk* "to throw, put"
giriya ba'nīm "I tie a knot (*giri*
mēndāzm)". < **ud-band-*? More prob.
< Av *dvan-* "to fly" (caus *dvānaya-*),
cf Minj *lvōn-*, Yazgh *ḍevan-* etc. "to
swing" V EVP. s v. *hwastēl*², cf.
also Samn. *bavandan* "to throw",
Luri *i-wanum* "I throw",
bar, K. "door". *bar qil (mōk, al-dōk)ē*
"the door is locked (open, closed)".
Av *dvar-*, Psht. *war* etc
bār, K. "load". Prs.²
bar'bāt "lost, squandered". Pis
barg, Le. *balk* "leaf", Prs — K. *pať*
barq "lightning" Prs
bā'rān, K., Le. *bārān* "rain" Prs
bras- braštak (K.) "to burn" (intr). Cf.
braz-.
bruš-vēk (K) "to glitter" G compares
Psht *brēšēdal* *bruš-* possibly < **upa-*
ruššya- (cf. Charpentier, AO VII,
p. 184), but Psht *brēš-* is difficult on
account of the *š*.
brūt Le "moustache" Prs.
(**braz-*) *brūštuk*, K. *braz- braštak* "to
burn, set on fire" *brūštuk* "he
burnt", but also *az rūmā ne brūšt-*

kum "mā ba ātaš sūxtum" G < Skr
bhraj- "to roast" Prs burištan etc.
bruž "sharpness, edge" bruž darī "it
is sharp" = *bruš?

baḡbaḡ "the cry of a camel" šu'tun
baḡbaḡ kē. Cf Lhd. buḡkaḡ "to cry,
used especially of goats and camels".

bē'sār "the day after tomorrow" V bē,
sār

bi'star "bedding" Prs

'bāšā, K. bāšā "sparrow-hawk" Prs

bēš "rope" < *bastrī- V. Par bāš

baš- b(aš)wēk (K.) "to give, grant" G.

< Av. baxš-. buēk < *baxtaka-, cf

Psht wēš "division" < *baxšya-.

baīt "song" Prs

bōḡ "boot" Engl

'bēwa "widow" Pis

ba'wī v bōž-

bēx "root" Prs

bu'xār "itching" Prs

'bēxar'ēl "fruitlessness"

baya "price". Prs.

bōy, K. bōi "near" Cf. Skr upāya-
"coming near, approach".

bi'yān, K. bi'yān "the lower part of the
back, waist". a biyān taḡūn "gird the
loins" Dissim from Prs. mīyān?

Cf Bal nyām

bi'yān(d), K. biyān "foal, colt" Waz
Psht biyōn, Psht. bheān etc.

bā'zī "play, dance". ka'fō ki-m bāzī
ar-šuk ē "I have cheated him (kaswā
bāzī dāda yam)" Prs

buz K. "he-goat". Prs?

buz'qālā "kid" Prs

bazar (K) "the arm from the elbow to
the wrist". Psht wazar (v. EVP s v)

buzuā (K) "spider" < *uabza- (meta-
thesis older than w- < ʔw)? Cf Char-
pentier AO VII, p 187.

bīž- pu'xōk, K bīz(z)- paxwēk "to cook".

'txan bu bi'žim, txan-am pu'xōk-a,

cā-t 'puxōk-a? 'rezen-am 'puxōk-a.

bīž- < *pāčaya- (?), pux- < *paxwa-

Av pak-, Par. pēc- etc.

bōž-wēk (K) "to pick, choose" But Log
bauwī "mēcīna"?

C

ca, cā, K cā, Le tsu pion, interrog and
indef. "what?", "anything, some
thing" a-sa'ar bu 'ca kē? "what
is the man doing?", šē ca "some-
thing" G < Av ca-, cf. Psht, cā

cāk, Le tsāka "cold" txan cāk šuh-ē

"the food has become cold" Cf K.

cāl "sour, acid"? G compares Kshn.

tsaku "sour", but it is difficult to

see how a Kshn. word could be

adopted intoOrm

cāk, K cāk "woman's breast, nipple".

< *čukī-? Cf Katī čuk, Prs čučū

etc.

cēla (K) in i-cēla "on the left" G com-

pare Bal čot "curved" < *čafta-,

but l < ft? A derivation < *čart°

(cf. Ir *čantara- "clever", Air. Wb

s v čaratu-tāra-) is very improb.,

as the left hand is the bad, unlucky

one in Ir and Ind

'cimi, B cīm, K cōm (pl camī), Le tsumi

"eye, spring" 'cimi-a nah jušī "his

eye does not see", 'cimi di uḡk cawa

water flows from the spring" Orig-

nally a pl? G < Av čašman-

cēn K., Le. tsen "what" (adj.) a'fō sa'rai

ta 'cēn 'grām ē? 'az a b' 'nāk para-

'nīm "of what village is this man?"

I do not know him" G comp Anc

Prs *čuyant* "of what kind" (corr. "how much")
cūn(d), K *cūn*, Le. *tsūn* "some, how much, how many?" *cūnd rūz*; *cūn bu dar šurim* "how much shall I give you?" *tar tū ta pē a-klān cūn dīya* "how many sons has your father?" *marziyī-t cūn yē* *das marziyē-n* G. < Av. *čvant*-
cār; B.K., Le. *cār* "4." G < Av. *čadwārō* *cār-ljīstū* "80" K *haštāi*, Le. *haštai carang*, Le. *sarrang* "how, in what manner". *carang bu kōn* Psht?
ca'rēs K, Le. *tsares*, B *swārz* (?) "14" G. < Av. *čadruḍasa* Prob. a secondary compound (šr < š)
ceraw "to graze" *gōi bu cerewīm* Psht
carwōk (K.) "generic term for goats and sheep" G. compares Psht. *cārwar* "quadruped" The word is, however, not derived from Psht *car* "pasture", but is connected with Prs *čār pāl* "quadruped".
cāštū, K. *cāštū*, Le. *tsasht* "40". G < Av. *čadwarəsant*-
caš, K. *caš-vēk* "to lick". Psht V. *čaša*.
caw-ōh K *caw- c'vēk* "to go" Aor *cawam*, *cūm*, *az bū nēr kī cūm* "I am going home", *tū māk cū* "do not go". *al-caw* "to go away", *al-ca'wōk* < *(i)yaw-; G compares Av. *šav-*, Skr *cyu-*.
caw-, K *caw-vēk* "to cause to go". In imper 2 pl. *al-ca'wē* "bring"?
cwan-vēk (K) "to shake out dust from clothes" G compares Bal. *čandag*, Phl *čandinitan* "to stir, shake". If this comparison is correct, Psht. *caṇḍel* "to clean by shaking" (< S1 *čaṇḍaṇu* "shaking", Lhd. *čaṇḍkaṇ*

"to shake as a carpet") can only have modified the sense of the Orm. word.

Č

č-ōk, K *hunc-vēk* "to be able". *ar-zāk bu nak čīm* "I cannot come", *az zut kār-am drunuk*, *ar-zāk nak čūkum* "I had much work to do and could not come", *az. paidā nāk čōk* "I could not find it" G. compares Kshm *hēkun*, Skr *śak*; but corresponding to Skr *ś-*, Kshm. *h-* we should expect Ir *s-*, not *h-*. *hunc*, *hīc* with secondary nasalization, < Av. *hak-* (*hača*, *hačaya-*) "to participate in, take part in"?
čā "a well" Prs
ča'buk "swift" Prs
čig (K) "high" Not borrr from Dard, cf. Sh *žigō* "long" (< *drō*), as suggested by G Derivation from **usky-aka* (Av *uskāt*) is phon possible, but this seems an improbable form. Cf Marwat Psht *čigēžī* "rises"
če'yeł "sieve" Cf Prs. *čayal* "a leather vessel having a spout, whence they pour water in making ablutions"?
ču'yul "threshing". *ču'yul-a p' kēm*. Afgh Prs
ču'krī "rhubarb". Prs *čukrī* "sorrel"
ču'kuš "hammer". Prs.
čmak "winking" *čmak bu zanē* "he is winking". Cf H1 *camak* "flash" etc
čān, K *cān* "year". *tara yāsp umr penc čān a* "this horse is five years old".
čī'nār "chenar" Prs
čap, B *čāp* "left (hand)". Prs V, *cēla*.
ča'pāy "flat hand". Cf. Lhd. *cappā*,

Psht. *capaq* etc, v Ashk Voc s v
ča'pāl
ču'pān "shepherd" Prs. V- *šuān*
čār "torn" *čār kam*. Ind., cf. Lhd. *čāraṇ*.
čark "dirty". Prs.
cār'māys "walnut" Prs
čār'pāi "bed". Prs
čār'tkar (B) "knife" Psht *čā'kar* + Prs
kārd
čarx(ā) "spinning wheel" *čarx bu xre*
 "it turns round". Prs
'čēštan, K *taštan* "husband, master".
 Psht, v EVP s v *caštan*
čaṭa "licking". *čaṭa kam* V *caṭ*.
čiw (pl *čiwī*) (K) "a hollow or cave in
 a precipice".
čiw (pl *čīaī*) f. (K) "roof" < **katya*-?
 Cf. Par *kō*?
či'xat, K *cxat* "fat" *tar māx a-gōi*
zut čuxat ē, *šurr-am ywāši ar-šūk-ē*
 "my cow is very fat, I have given
 it good fodder" Rhyming with Psht
yaf, xaraṭ (Bellew)
čiz "thing" Prs

D

da, *dī*, a particle indicating existence
da-ya "there is, exists", pl (?) *dī ya*,
 pret *da-bōk* Cf Le *dāhā* "exists",
 K *dī*, *da* "contracted pron of the
 1 and 2 prs, indicating the locative
 case in either number". Possibly
da, *dī* was originally an encl pron
 2 sg, cf EVP s v *dē*
dī dī Le., a particle denoting the abl.,
 K *dī*, contracted pron 3 prs "from
 him" etc
dō B, K *dyō*, Le. *do*. Av. *dva-*
dūa (B), K *dūwa* "daughter" V *'duhā*

dī'čī "shoes". Sg **dūk* < **dutaka*-? Cf
 Greek *ἐνδύματα* etc?
dūd "smoke". Prs — K *dūṇ* Ind.
dēg'dān K "fireplace". Prs.
'dēgli, K. *dēgli* "small brass cooking-
 pot". Psht?
dūga'nī "twins". Prs
dōk, in *al dōk* "closed" V *bar*
'dukā "daughter, girl" K *dūka* "girl"
dū < **duxtā*, cf Av *duydar-*
dūkan'dār (Phon *dūkān'dār*), K. *dōkāndār*
 "shopkeeper" Prs
dāliz "vestibule" Prs
daulat "property, riches" P1s
dām "net". Prs?
dāmī "wolf" Scarcely < Prs. *dāmī*
 "hunter, fowler"
dīm (K) "second". G compares Prs.
duyum etc But cf *bē*. V 45
dīm, K *dūm-vēk* "to pain, ache" *a-sai-*
am bu' dīmī "my head aches", Le
ba-demī "aches", *dīmī* "pain" Cf
 Psht. *dūmai* "a cold"?
dumb "tail". Prs
dā'mād "son-in-law, sister's husband"
 Prs. — K *zūm*, Psht.
'dānā "corn" Prs
dān (B) "mouth" Prs
din'yā, K *dunyā* "the world" Prs
dang-ōk "to run" *dangam bu* Psht
dangəl "to take a jump"
dangaw- caus. of *dang-* *az a bu kara*
yāsp dangawim "I make this horse
 run"
dī K *dra* (pl. *dri*, Le, Rav *dīri* "hair"
 G compares Khaw *drōh* (*dro*) cf
 Ashk Voc. s v *drō* "lock, curl" But
 cf also Oss. *ardū* < Skr *drava-*
 "flowing, dropping"? Cf Waz. Psht
pal "fringe of hair falling over the
 forehead" < **pata*-?

drau "reaping". *ganum bu drau kam*
Prs V. *dir*-

dar, K *dal*, contracted pron 2 pīs *dar-
yušim bu* = *ku tū kī yušim* "I say
to thee" V. 102.

*dar*¹ *darōk* "to stand" *inda dar*
"stand here", *darūk-ē* "he is stand-
ing" Cf EVP s v *darēdāl*

*dar*² *drunuk*, K *dar-* *dranak* "to own,
have". Pres (= aor) *darim*, 2 sg
darōn (Le *darōn*), *az zūd dūkā darim*
"I have many daughters", *inda wōk
nak darūn* "you have no water here"
G < Av *dar-* The *n* of the past
stem is not a root-determinative, but
dran- corresponds to Av *dramna-*
p p med Av *dereta-* would result
in **dīl-*, a form which clashed with
the past stem of *dir*-

dēr "slow, late" Prs

dir- *dīlak* (K) "to reap" G compares
Av (*dar-*) *dereta-* "to sever, cut off"

*dar*³ *bār* "durban" Prs

drāy, K. *drāy* "long" G comp Av
darəya-, Psht *lārəya* "delay" With
metathesis < **dārəy-*, or cf Skr. *drā-
ghuṣṭha-* "longest" etc.

*du*¹ *rust* K "straight, right" *a-gōn širr*
durust ē "the stick is quite straight"
Prs.

drēšē, K. *darēšē*, Le. *dīekhy* "lie(s)" *drišē*
ma yuš "do not tell lies" < **druwš-*,
Av *drug-* etc.

daraw-ōk, caus of *dar*¹ *šē sāt ku mun-a*
darawōk "he made me stand for one
hour (*mara yak sāt istāda hat*)"

*darwa*¹ *cā* "smoke-hole" Cf Yd *derbu-*
chok and Prs *darwāza*

d(a)raxt, Rav *darakht* "tree" Prs

*dar*¹ *yā*, K *daryāb* "river, sea" Pīs.

das B, K, Le, Phon *dās* "10". Av *dasa*.

dās "sickle". Prs

dest, B *dast*, K *dast* "hand" *desti nē-m*
nak a "it is not in my power" Prs

*de*¹ *stā* "handle (of a knife)" Prs

*de*² *stak* "roof-beam" Prs.?

*du*¹ *stār* "turban". Prs.

dōš (Phon.) "shoulder" (?) Prs

duš- *dōk*, K *dūs-yēk* (p p f *dūk*) "to
milk" *dušim-a bū* "I am milking
it", *ku gōy-am dōk-ē* "I have milked
the cow" Acc to G borrr from Prs
dōšidan — < **dauwšya-* *duxta-*, cf,
Skr fut *dhokṣyati*, v EVP. s v *lwašəl*

duš- *ku mun kē dīšē wōk*, *ar-warē šē*
kālīye-nē (?) "give me water, bring
it in a piece of cloth (?)"

*duš*¹ *kī* (K), Le. *dukh* "a little" G com-
pares Psht *lōg* (corr *lōž*, v EVP
s v)

*duš*¹ *man* "enemy" Psht

*da*¹ *wā* "medicine" Prs

*du*¹ *wā*, K *du*¹ *wā* "blessing, prayer" Prs.

*dī*¹ *wāl* K "wall". Prs

*dē*¹ *wāna* "mad, madman" Prs

*du*¹ *wās*, K, Le *du*¹ *ās* "12" Av. *drādasā*

dēk v *juš-*

dyūn^a (K) "dry twigs, firewood" G.
compares Prs *durūk* "plank", Skr
du- — *dyūn* < **daru-*, cf EVP s v
langar

daž-yēk (K) "to load" G compares
Psht *lēšəl* etc. V EVP s v *lēžəl*

D

dāk, K *dah* "full, rich" Psht

daṇd, K. "pool, lake" Psht

dangar "lean" 'a 'gōi 'bē gōi dā 'dangar
yē "this cow is leaner than the other
cows". Psht.

F

- fa'qir* K "mendicant" Prs
fikr K. "thought" *tar mun fikr di al-cauṣk* "I have forgotten it". Prs
fa'lak "sky" Prs.
fə'rēb "deceit". Prs
far'māl "winnowing". *farmāl-a p' kēm.*
 Afgh. Prs ?

G

g¹ gustuk, K *gl. gl(ā)stak* "to take away, carry" *al-gīm-a bu; ca b' al-gōn* "what do you take away?", imper 2 sg *gōn* (K *glōn*, Le. *glon*), *a-sarar bu ku aurar al-gī* "the man takes away the ram", *kafō al-gustakum-a, afṣ tẓān-at kōk kī al-gustak-ē* "for whom have you taken away that bread?" Acc. to G. < Av *grab*, *st* being a verbal determinative. — But *gl-* points to **gṣd-*, Skr *gṣdh-* "to strive after, covet", Av *gṣdā-* "eager, desirous of" *gust*, *gast* < **gṣta-* The *l* in *glāst-* may have been introduced from the present stem

g² wutuk, K *ṣ. hatak* "to place, put, throw, leave" *pēri kitāb ta mēzi sar gām-a bū* "now I put the book on the table", *pēri-a b' gām, sabā tar xui a-marzā nēri nē gōn, xuy-at ında ar-zēi* "to morrow leave your brother at home and come here yourself", *kitāb-am ta mēzi sar wutuk-ē* "I have left the book on the table", *kafō-m bummai nē wutak-ē, tar mun a-marzā zut nājōr buh, az kafō nēri nē wutuk* "my brother was very ill,

I left him at home". — G < *haraz-*, cf. Psht. *prē-zdāl* (v. EVP s v °*šōdāl*)
 Regarding Log *g* v. 65

ga K. "also, even" *tṣ ga zut e, mās ga zut ēn, ku mās bu zpnē* "you are many and we, too, are many, do you beat us?" V. *gar*.

'gōi, K *guyōy* (pl. *gawī, gwāi*), Rav *go'c* "cow". Av *gav-* etc

'gōi, K. *gōy*, Rav *goi* (B *γwag*) "ear" Av. *gaoša-*, Par. *gū*, etc.

gūi "human excrements" Prs

gu'dā, B *Lc*, *guda*, K. *gudā* "where" *'guda bu'kōn nēr bu'kum* "where were you? I was at home", *guda di ar-zāk* "from where have you come?" *az bu pōi nāk sam ka guda p' cauē* "I do not know where you are going" *gu* < Av. *hū*, scarcely *gu'da* < Av. *ku-dā*, with *d* treated as in initial position

B *g'daṣ* "jackal". Psht. < Ind.

gudi, K. *gaḍ* "with, together with" *a-sarar ku mūn gudi ar-zāk* "the man arrived together with me" Ind

guṣ, guš, K *guṣ* "only, merely"

'gājar, Le. *kājar* "carrot" Ind., Waz Psht. *gājāra*.

gākā, B. *gāka*, K *gāka*, Le *gāka* "flesh, meat" *gākā ta gēi* "gums" (Par *ṣūs-i danānika*) < **gāuakā*, Av. *gar*, cf. Prs. *gōšt*, Psht. *ṣwaša*°

gal-ōk "to weave", K. *gal-ṣēk* "to twist, spin". *kālī b' galīm* "I weave cloth", *galūk-am-a* "bāfta-īm-iš". G. < Ir. **garṣ-*, cf. Skr *grath-*, Psht. *ṣarəl* (but not Prs *ṣaltīdan*, intr "to roll")

'galla "herd of horses, camels" Prs

gel "clay". Prs

gul "flower" Prs.

gul "extinguished". *rūn bu gul kam* Prs

gal (K) "shoulder". **gartaka*, cf Psht *γāra* "neck" etc (EVP, s.v *γarəl*)? But -k- is usually preserved
ḡalak, K. *ḡalak* "rat". Charpentier (MO. XVIII, p 22) compares Bakht. *girza* "rat", Skr. (Lex) *giri* "mouse" etc But Orm *l* < *rl*, *rt*, *ḡalak* prob. < **ḡd(y)aka*, cf. Skr *ḡdhra* "greedy" etc I do not know, whether Bakht. *rz* might represent an ancient *rd* V *g*.¹
ḡlīm "carpet". Prs.
ḡulūn "throat". Borr from Prs *ḡulū*?
ḡōn B, K., Le *ḡōn* "a stick, wood" a-
sarai bu ḡōn mezarwī "the man breaks the stick"
ḡu'nā K "sin" Prs
ḡuna'ḡār "sinner" Prs
ḡun'jīšk "sparrow" Prs
ḡa'nūm B, Le., K. *ḡunūm* "wheat" ta
ḡanūm a-māḡ šurr-a "wheat-flour is good". Av *ḡantuma*, Psht *yanəm*, Par *ḡanum* etc
ḡungar, Le. *ḡung* "dumb" Prs + Psht
ḡap K, Rav. "stone". Cf Par *ḡapāi* "fireplace"?
gar "also". *afō gar ar-zāk* "he, too, arrived" Euphonic -r, oi archaic form of *ga* (q r)?
ḡirī Le., K *ḡrī* "mountain" G < Av *ḡairi*, cf Kurd *ḡir* etc
ḡurū (K) "kid". G compares Sar *ḡērv* "kid" < Av. *ḡarəwa-* "foetus"
ḡur'euk, B. *ḡuršak* "clay-pot"
ḡard "dust" Prs
ḡur'da "kidney" Prs
ḡardan, K *ḡarḡan* "neck" Prs.
ḡrām, Le *ḡrām* "village" *Kān'ḡrām* "Kauḡuram, in Waziristan" Ind
ḡran-ōk, K. *ḡran-ḡēk* "to chew, masticate" *ḡra'nīm*, *ḡran am ḡranḡk-a*

"I chewed the bread" < **ḡrahna*, cf Skr *ḡras-* "to seize with the mouth, eat", Greek *γρᾶω*?
ḡaraw, K *ḡiraw-ḡēk* "to scratch". Psht. *ḡarawul*, cf. Prs *gar* "scab"
ḡirya "knot" Prs
ḡirz, K *ḡirz-ḡēk* "to wander about, turn" Psht *ḡarḡēdāl* (< Arch. Prs *ḡarḡōdan*)
ḡirzaw, caus of *ḡirz*. *az bu ku čarx ḡirzawīm*
ḡiš (B) "heard" (?)
ḡišt, K. *ḡas*, Le *ḡišhy*, Rav *ḡishey* "tooth" *ḡišt nasam* "I bite off" Original pl, cf *cimī* < **gastra-*, cf. EVP. s.v *ḡāš*
ḡu'sa "thus, in this way" *kyē b' tū ḡu'sa kūn*? "why do you act thus?" *ḡu'sa mak lōn!* Cf. *ḡu'j*?
ḡu'sna'ḡi "hunger". Prs.
ḡut "lame".
ḡaz "yard" Prs
ḡažḡum "scorpion" Prs.
ḡažōi (*ḡažōi* MASH) (K) "plough-bul lock" Borr from an Ir. dialect with *g* < *w*? Cf Prs. *barzagāw*, *warz(g)āu* etc. Or cf Par s.v *kāšagū*

Γ

ḡauč "deep" Cf. Prs *ḡaučē* "a deep well"
ḡuči "a kind of bird", K. *ḡuči* "the Indian badger"
ḡaf-ḡēk (K) "to weave" G compares Skr *ḡuph-* *ḡaf* < **waḡ-* Cf Par *ḡaf*, Psht. *ūdāl*, Av *ubda*, Skr *vabh-* *ḡau'ḡau* "barking of a dog" **spuk bu ḡauḡau kē* "the dog is barking". K *ḡap*, Psht.
ḡōk "frog". Prs V *maḡyūy*
ḡlī, Le *ḡhal* "thief". Psht *ḡol*.

γə'lē "hidden, stolen" γə'lē b' kam. Psht γə'lāft "covering, sheath". Prs γulāf γal'lā "grain". Prs.

γo'lās "a kind of wool (sardūz)" Cf Prs γulāz "thick, coarse"? Prs sardōz is a kind of head-stall

γūn(d) K "hidden, lost".

γanj(K) "bad". G. compares Bal *ganday* "bad", Psht γandəl 'to dislike'.

Borr from a lost Psht word *γand(?)?

γūnj "a rag", K "a garment", B γūnz "trousers". Prob borr. from a lost Psht word, v EVP. s.v. āγustəl Cf parγan-

γūnāl'jī "heifer"

γēnq "penis" Psht. γēn

γār-, K γār "cave" Prs

γōr-, K γōr-γēk "to rain" bār'ān γō'rī G. < Av vār-, Par γār etc

γark "lost" Cf. Psht wruk

γrās, K γrās, Rav. gharāsa "black"

γrāsī ta cimi "the pupil of the eye"

γur'sang "pestle" Prs. ōγur "mortar" + sang?

γāra (B) "neck" Psht.

γaraw-, K γaraw-γēk "to open the eyes" cimi γarawōn Psht

γus'kak, K. γwac "calf". G. compares S. Bal. *guask*, Skr *vatsa*- etc Regarding K c v 89 Psht *yuckai* "young bullock, calf (?)" borr. from Orm

γuš γōk, K. γuac- γwēk "to say, speak" dar-γušim bu "I shall tell you", ba-'dēla bu γušim "bait mēxānam", tu ku mun kī ca b' γōš "tu māra cī mēgūyī", 'pīng a'zān bu 'γuši "the cock crows", prān-am ku tū kī γō būh "I had said to you yesterday" G < Av vač-, N Bal gwašag — γuš- and Bal. gwaš- < Av. vaxšya-

γōš- "snow" Av *vafra*-, Par. γarp etc γuš-ōk, K. γwašr-γēk "to fear" 'γušim, tū bu γuš "do you fear?" a-sarai bu γuši, γu'šōk-am, γu'šukum < Av *vī-θīah- (G. < Anc Prs vi + tras-, with syncope of s). Cf

γušaw-¹, K γwašrēw-γēk "to frighten" γuša'wīm

γušaw-ōk², K γwašraw-γēk "to wash" 'dest bū γuša'wīm "I wash my hands", γuša'wōn-a "wash it", muw-am γuša-wōk-a "I washed my face" < Av *vī-frav-, cf Yazgh. *fəraw*, Wkh *pūru*-. (G. < Skr *vi-srāvaya* "to wash away")

γuṭ, K. γwat, Le *ghoṭa* "fat" Psht γaṭ, Waz. γwut.

γwar (K) "oath" Av *varah*- "ordeal, trial"

γwarš-γēk (K) "to appear good, look nice" G comp Skr. vjṣ- "to choose, select" (?)

γwaš-γēk (K.) in γwar γw^o "to take an oath" Av *varəz*- "to perform, fulfill, accomplish"

'γwāšī, K γuāšī, Le *ghuash* "grass" *kara kī kōk γwāšī šē* "who gives it grass?"

Orig pl, with γwāšī, cf. EVP s v wāšē (Acc to G. borr from Prs wāš) — Acc to Andreas (Deutsche Lit Zeit., 1928, 2257) the derivation of these words from Av. *vāstra*- is impossible. — The original form of the Psht and Orm words must, however, in any case be *wāštra-

γāz "cradle" Prs

γūz- γuštuk, K γwaz- γwaštak "to fall". Usually with al-. 'pērī 'gap al-'yūzi "the stone falls down now", al-γūzim bu "I shall fall", gap al-γuštuk, barg bummai ne al γuštak-ē

"the leaf has fallen to the ground",
Le *arghoshtakar* "did you fall?" --
G < Av. *vaz* "to fly" cf. Wkh *uazn*
"to fall" etc V. EVP s.v. *watāl*

H

(Cf s Vowels)

ha'fō, v. *a'fō*

hām, v. *xāmē*

hin'dū "Hindu"

hēncēt (K.) "tears" G < Av. *asru* Sg
**hōnck*, *hōc-k* (< **ōšk* < **ašruka*)
V 67

hōnd, v. *kōr*

hinl-vēk (K.) "ground, pulverized" **nyā*-
G comp. Psht. *aṇal* "to grind", Prs
ārd "flour" etc V EVP. s.v. *ōrā*

haštāi, v. *cār-jīstū*.

hištak, v. *aw*.

J

jak (K) "wounded, hurt" V *zan*

jēm, jəm, K. *jēm, jīm*, B. *zēm* "below, down".

giri di b' jəm sam "I descend from
the mountain", *jəm nēr* "cellar",
ta dīaxt i-jəm nē "under the tree",
Le. *pa-dzema* "down". < Av. *hača*-
**adama*-, cf. Prs *zēr* < **hača-adairi*
etc

Ĵ

ĵāi, Le *jāe* "place" *tar mun a-ĵāi pēc*
a "my home is far away". Prs. —

K. *ĵāk* possibly genuine < **vyāku*-

ĵē, v. *ĵēr*

ĵōi "watercourse" Prs

ĵagra "fight" *ĵagra mak kūn*. Psht

ĵālī "splendour" (?) Prs ?

ĵālī "hail" Prs.

ĵō'lā "spider" Prs

ĵuāldōz "packing-needle" Prs

ĵām "collected, collection" Prs

ĵām "cup". Prs

ĵān, K. *ĵān* "self, body". Prs

ĵu'nūb "south" Prs

ĵang "war". Prs

ĵer (B) "clay" *ĵer ēr-uār* "gel biār"

ĵēr, usually *ĵē*, K. (*i*)-*zar*, Le. *ĵar* "on" V
92

ĵi'rē "portion, ration (*rasad*)" Prs

ĵārup "broom". *ku nēr bu ĵārup kam*
"I sweep the house" Prs.

ĵar'ya "hedgehog".

ĵōr K. "sound, well, prepared". *aṇō*
sarai ĵōr a; nēr bu ĵōr kam "I build
a house". Psht

ĵusp "span". < **vitaspī*, cf. Av. *vitasti*-
etc V Rep 36, EVP. s.v. *ulēšt* Cf
Charpentier, JRAS 1927, pp 115 ff.
ĵist(u), K. *ĵistū*, B, Le *ĵist* "20" Av.
visath V 99.

ĵōš "boiling". *uōk bu ĵōš arē* "the
water is boiling (*au ĵōš mēxura*)".
Prs.

ĵuš "to boil". *ĵušim* Prs.

ĵuš *d(y)ēk*, K. *ĵūn* *dyēk* "to see" *az*
bu ku tū ĵušim = *ĵušim-at* "I see
you", *ĵušim-a bū* "mēbinim-iš", *aṇō*
sarīyē bu ku mun ĵušī "those men
see me", *prān-am (az prān) ku tū dē*
būk "I saw you yesterday (*dīrōz mā*
šumāna dīda būdm)", *prān-at ku*
mun dē būk Acc to G *dyēk* < Av
ōdīta-, *ĵūn* < Av *zan* "to know",
Bal. *zānaγ* "to know, see" — *j < z*
is strange, cf, however, 54 *ĵuš* (K
ĵuš "to look at") may be derived from
**γavars* < Av *vī-darəs*, cf s.v. *ĵusp*

ĵa'wāb K. "answer" Prs

ĵo'wāi "jowar" Prs.

K

k- dāk, K *k'aw* · *kayēk* (p p m *dōk*)
 "to do, make". Aor *kan*, *kēm*,
 imper 2 sg, *kōn* (Le *kun*), -am *dāk-a*
 "*kadaim*", -am *dā būk* "*kada būdam*"
 G. < Av *kar-*, *dāta-* — Loss, of *r*
 in the present stem, as in Psht *kawul*
 Borr. from Psht ?

ka K, Le relative pron "who, that"
 Av *ka-* V 105

ka K conj. "that, because, if" etc. *kafō*
kī *γušim kō ar-zaya* "I tell him to
 come", *ka tū prān bu ar zākōn*, *az*
bu ku tū kī das rīpē dar-šūk "if
 you had come yesterday, I should
 have given you ten rupees," Cf Ps.
kīh etc

ka K, Le "when". Av. *kaša*

kē, v *kyē*

kī K, Le. "to, into, for" V. 89.

kō "hole" *kō šuk-ē*, *kō ta gōi* "the
 hole of the ear"

kō (B.) "mountain" Prs

kē K, preposition V. 86.

kāblaru "west". Prs

kab(ə)r, *qabr* "tomb" Prs

kabər'γā "ribs" Prs

qabrī'stān "graveyard" Prs

kīčē "shouting, calling" *kīčē zuk*
"faryād kat". Cf K. *kicvēk* "to
 call, summon"

ku'čuk "puppy, cub" Cf Par. *'kučuk*
 "dog".

'kafan "winding-sheet, shroud". *kafan-a*
p' kēm Prs

kaf "palm of the hand". Prs

kaf'tar Le., K. *kaftar* "pigeon" Prs.

kāj, Le *ka* *ka* "crooked, bent". Prs.

kaže'ki "woman's forehead" Psht. *kajah*

ka'jīr "a large, black bird"

kā'kā "uncle" Ind.

kark "flea" Prs V. *šak*

kark, Le *kouk* "partridge". Prs.

kōk, K *kuk*, Le *kōk* "who?", "anyone".

tar tū a-pē kōh buk "who was your

father?" *tū tar kūk a-klān yūn*

"whose son are you?" < **kō-kah*,

Av *ka-* with the *-ka-* suffix like Psht.

cōk

kākur'tak "throat" Cf. Waig *kake'rik*
 "throat", Lhd *khakhā'i* "jaw"?

kal "bald". Prs

kālī "knife" < **kartyā*, cf Prs *kārd*,
 Psht. *čāpa* etc.

'kālī "dress, cloth" *kālī b' galīm* "I
 weave cloth", *kālī nah darīm* Prs

ke'li "key". Prs

qil "locked".

ku'ča "threshing-sledge"

kulf "lock". Prs

kālī'gak "knife (*pēškaus*)" V. *'kālī*

ku'āk "the temples, a certain part of
 the plough".

kull "all" Prs

klān, K. *kulān*, Le *kalān* "son" *ta*
marzā klān "brother's son" Con-
 nected with Kurd. etc *kunr* "son"?
 Cf.

kla'nāk, *'klānak* (Ph), B *kla'nāk*, K
kulanāk, Le *kalānak* "boy" *klānak*
šuk-ē "a boy is born". V. *klān*

ku'laŋg "crane, hoe" Prs

kām "palate" Prs

ka'mān "bow" *kamān-a p' kam* "I
 bend it". Prs.

ka'mān-i Ru'stam "rainbow" Prs.

kamurband "belt". Prs.

ka'mān "cream" Prs < Turk.

kīn-ōk, K *kīn- kwulak* "to copulate"

ta pē a-nāk at kinam, B. *nāk-at kinēm*,

kīnūk am-a Cf Mj *kīn- kīnōy*, Cau-

cas Jew *kun-kerde* (but *kurde* "done", cf Horn Neup Et. Nachtrage, 847) The euphemistic use of *kar-* has possibly been supported by the association with *kūn*.
kōn, K. *kān*, *gān*, Le *kān* "when" *kōn ar-zākōn-a?* *prān ar-zākum-a*
kūn "anus, podex". Prs
kanč'a'nī "harlot" Ind — K. *kanjar* through Psht.
kan'dū "large earthen vessel for holding grain". Prs
qānd "sugar". Prs
kund "blunt". Prs
ka'nak "ankle"
kān (B) v. *kar*.
kanđ-? *uḡās bu kanđī* "[the horse] is neighing"
kap-ōk "to dig", K. *kap-yēk* "to cut" *kapīm*, *ku bumma-m kapōka*. Ind
'kapč'a mār "a black and white, very poisonous snake" Prs *kafč'a*.
kap'č'i "woman's curl".
kar "deaf", Prs — B. *kān*, Psht., K *kūn* genuine < Av *karəna-*?
kar-ōk, K *kar-yēk* "to sow" *ku bummə p' karīm*, *ku bummə-m karōk-ē* Psht
kār, K. *kār* "work, action" Prs
kōr "blind". Prs — B *rūnd*, Psht, K *hōnd* < Av. *anda-*, cf EVP. s.v. *rūnd*
kurm "worm" Prs
ka'rār "silent" *ka'ār bōn!* Prs
kur'tī "jacket". Prs
kurwās (K) "a kind of lizard" Cf Par *karwaš*
kur'zī, B, Rav *kurjī* "hen" < **kjkyā-* cf Prs *karg*, Par *kury*, Psht *č'rg* (v EVP s v) — K *kūmāi*
'kəpč'i, K. *karč'i* "split, torn" *kəpč'i-a p ham* "mētrakānam is"
kṛāḡ, K *kṛāḡ* "crow" Waz. Psht. *krāḡu*

'kāsa "small plate" Prs
kis'sī "word, tale" (pl ?) Prs
kasam "oath" *kasam-a b' ar širīm* "I swear an oath to him" Prs
kāš, pl *kāši*, Le *kāsh* "Afghan", K. *kāsi* "the Wazirs" V p 312, n 2.
kēš "shirt". Prs
'kāšuk "spoon". Prs
'kišti "boat". Prs.
ki'tāb "book". Prs
kyē, *kē*, K *kī(yē)*, Le *key* "why?"
kaiza "bridle"
kuz'li "water-bucket" Cf Par *kizayē*, Prs *kūza*.

L

lab "lip". Prs
lūc "naked" Prs.
layar- *layatōk(?)* "to roll, wallow". *'pērī laya'rī*, *gap ta giri sar di layatōk-ē* "the stone has rolled down from the top of the hill". Psht. *ryarēdēl*
lak'āš'wari (K.) "deer". Waz Psht *laka-š'wari*, Bangash *lakaxō'wa*.
laṇḍ "short". Psht
lip-, K *lip-yēk* "to be suckled" *tar xui māwa nak lipi* "mādar-i xuda na čuyai"
lār (B.) "road". Psht
'lōrai, K *lyrai* "lamb" G. comp Psht. *wrai* (?)
lar'zā "trembling" Prs.
larzān-uk "to make tremble" *ku mun larzānuk-ē*
lai-, K *lai-yēk* "to stir, mix" *māp larōn* "moisten the flour (*ārda tai ku*)" Psht.
laraw-, caus of *lai-* *laiawōn-a* "šōr bīdī".

lauja "scrotum" Originally "penis"?

Cf Par *lāuər*

las-yēk (K.) "to lick" G comp. Prs
lēstān etc. V. *čaṭa*.

laṭək "a small species of lizard"

lāyiq "worth" Prs

lauz "promise". Prs

lāzīm K "necessary" Prs

M

mā'i, K *māhī* "fish". Prs

māi, K *māi* "month" G < Av. *māh-*

Cf Par. *mēhī*, Psht. ° *maī*

'mēi, K *maī* "ewe". G < Av. *maēši-*
mu'cin "handmill" Psht *mēčan* Cf AO
VII, 200

mud'āl B, K. *mundyal* "tail of the fat-
tailed sheep" G comp Prs *dumba*
(with metathesis) Uncertain

mu'dām "always" Prs

mar'dān "plain" Prs — K. *maindān*,
Waz *maindōn*.

mak B, K. prohibitive particle *uwal*
mak cū "do not go there" G < Av
mā, with the *-ka-* suffix Cf *nak*.

māk (K), B *māx* (ʔ) "withered, faded"
< **marxtaka-*, cf. Par *māt*, s v *mēr-?*

māl K "property, goods". Prs.

māla, *mālāi*, K *mālā*, a word added to
numerals and indef. pron. of number
dō māla saṛai "two men", *cūn mālaī*
bē bu kitāb awē? "how many others
are reading the book?" *šē m° b°*
b° k° a° "one other person is rea-
ding the book". Cf *'mālī*

'mālī, Le *mālī* "husband". < Anc. Pers
martiya-, cf. Psht *mēṛə* "husband",
Par *mēṛ* "man"

mālč, K *mlč* "apple" *ku tū ki šē mlč*
dar-šrīm "I give thee an apple".

The connexions of this word are
difficult, cf FVP s.v. *maṇa*, Par
Voc s.v. *āmaṇ*

māhda'ri "woman whose husband is
alive" V *'mālī*.

mulk "country, region". Prs.

mullā "mulla". Prs

mā'lūm K "known" Prs

mal'tey, K *mltaṭ*, Le *maltagh* "gun".
Turk

'malax "locust" Prs. — K. *mlxai*,
Psht V *mēx*.

mā'mā "mother's brother". Prs.

mē'mān, K *mihmān* "guest" Prs —
K *mēmni* f is poss genuine.

man, K *mun* "then, at that time"

menai "autumn". Psht

mēn, K *mīn* "still, yet" *mēn pu'aḥk*
nāk šuk-ē "it has not yet become
ripe"

mun, obl. of *az* "I"

munā'jāt "prayer". Prs.

mu'nāsib "necessary". Prs.

mənz, *mīnz*, K *maṇ*, Le. *menz* "middle".
Psht.

'mənza "stem of a tree" Psht.

mənzaggušt "middle finger"

maṇ'gas "fly". Prs

mr- 'mulluk, K *mr-* *mul(l)ak* "to die"
mrē "he dies", *a-saṛai* 'mulluk (Le
muluk) "the man died" G < Av
mar-

mār "snake". Prs — K *maṅgōr*, Psht.

mūr "centipede" Prs. *mūr* "ant"?

mur'čā "ant". Prs But K *mārcōi* is
poss. genuine

mur'dā, pl *mu'dīyī* "corpse". Prs

mrīg, *mrīk* (K) "slave" < *mar'yaka*, cf
Psht *mrayai*

murga, K *murga* "sparrow" G < Av
mərəṣa-.

mur'ǰawī B "duck" Prs
mār'xōi "markhor" Prs
maryōk (K), Le *marwōkh* "moon".
 < **māh-rauka*, cf. Skr *roka*- "light"?
 V *mā'tau*
mar'zā, B, K., Rav *marzā* "brother,
 friend" *tū tar xui a marzā kyē nak*
ar-wulqk "why did you not bring
 your brother?" G. < Prs *marzā*
 "prince" (?). — < **ha-mātr-zāta*-,
 cf. Anc. Prs. *hamātar*- "born of the
 same mother", Greek ὁμομήτριος. V
winjōk
mar- "to knead, grind" *mayōn* "maida
 ku". Skr *mṛd* "to crush". Cf. Par
mar- "to rub". Cf
māi, K *māi* "flour". *az bu asyāi ne*
māp kan "I grind flour at the mill".
 V *mar*- These words must be loan-
 words on account of the *r*
maṣyūy (K.) "frog" < **maṣyūy*, **maṣyūy*,
 bor. from some derivative of Skr
maṣṣūka-, cf. e g. Kati *mu'ṣuk*.
ma'skā "butter" Prs — K *pisk*
muš-in'jān "three days ago" V *in'jān*
mašī (K.) "fly" G < Av *mašī*-.
mēš (B.), K. *mēršr* "sun". G < Av
mīθra-, Mj. *mīra*. Psht. dial *myēr*
 (v EVP. s.v. *nwar*) might be due to
 a contamination of *mīθra*- and *hvar*-.
mā'sām "evening". Psht
mušaw-ōk, K. *mušaw-yēk* "to rub, knead,
 smear" *muša'wim*, *muša'wōn-a*
"busā-iš", *muš a bū* "he rubs it".
 Cf. also K. *mutawyēk* "to rub, anoint"
 G compares Prs *muštan* etc. Cf.
 EVP s.v. *mušəl*
mā'tau B. "moon". Prs V *maryōk*.
matat (K.) "apricot" Cf. Par *mindut*
muftai "handful, fist" K. *mut* "fist".
 Psht.

māwā B, K *māwa*, Rav *māw* "mother"
 < Av *mātar*
mēwā "grape", K "fruit" Prs
māx, K *māx* "we". *māx zut-in* "mā
xil-istim" V 100
mēw "nail". Prs.
mēx (K.) "locust". G < Av. *maḍaxa*-.
 V *malax*
mux K, Rav. *makh* "face, cheek, edge of
 a knife" *pa mōx al-yuštuk* "he fell
 on his face", *ta nēr a-mux* "the
 floor of a house". Cf. Psht *māx*,
 Par *muṣ*, Skr *mukha*-.
māz-yēk (K) "to be twisted".
mēz- *muštuk*, K. *maz maštak* "to break"
 (intr). *pēri bu a-gišt mēzi* "now the
 tooth breaks", *gišt muštuk-ē* Cf. Mj.
maz- "to kill", Psht *māt* "broken"
mi'zi "urine". < Av *mažz*-.
maz'dik, K. *mizdik* "mosque" Waz
 Psht *mazdak*
mizaw- "to break" (trans) *mizawim-a*
bu. V *mēz*-.
mōž- *mōk* "to loosen, untie". *pēri a b'*
mōžim "xalās mēkunam", *geriya*
mōžim "I loosen the knot", *mōk-am*
būk. Cf. Skr. *muc*-, caus. *mocaya*-,
 Mj *muž*- *muṣd* "to swing".

N

n- *nustuk*, K. *n*- *nastak* "to sit down"
az bu nīm; imper 2 sg *tu nēi*, B *nē*,
 Rav *neh*, *nustukam a*, *a saṣar* (zarka)
nustuk-a. G. < Av *n-had*-. Cf. EVP.
nāstəl, Par Voc. *nāh*-.
na K., Le. "no". Av *na*°.
na, K *nəh*, Le *nəh*, B. *naha* "9". Av
nava, Psht. *nəh*
nai "reed" Prs.

nē, K. (*i*)nar, Le (*i*)ne(r), postpos. "in"
i-nēri nē zin daya "there is a saddle
 in the house (*da xāna zin as*)"; *i nēri*
nē ku xuy-a puṭ dāk, bar di nak
naṣōk "he hid himself in the house
 and did not go out", *mənzi nē* "in
 the middle", *ḡmi nē* "below" G.
 comp. nar (*nēri*) "house" V 91
'neṣak "navel" Cf Prs. *nāf* etc
nīgōr, K. *nžōr* "daughter-in-law" Psht
nā'jōr K. "unwell, sick". *nā'jōr bu'kum*
 (*šū'kum*) Psht
nāk, B, K., Le *nak* "not" Av. *na* °.
 Cf *mak*
nāk, K, B. *nāk*, Le. *nāk* "wife" **nāwy-*
akā, cf Psht. *nāwē* "bride", Waz
nōwyē, Skr. *navyā-* "newly married
 woman".
nē'kā "marriage" Prs
nūk "the point of a knife" Prs.
nōkra "silver". Prs
nū'kar, K. *naukar* "servant" Prs
nukiz vēk (K) "to throw down, propel".
 Cf. Psht *kūz* "down, below"?
nāl "horse-shoe". Prs
nēla, K (*i*)nēla "presence", as a post-
 pos. "at, with". *kitāb nēla-m yē*
 "the book is with me", *a-kitāb tar*
mun i-nēla būk; wōk bu nēla di-wa
cawē "au az pēz-iš mērawa", *i-nēla*
dī-m al-cawōk "he went away from
 me" *i-nēla dī-t ar-zāk* "he came from
 you". < Av. *nazdyō* "nearer"
nūl "beak". Prs.
nālat, K. pl. *nālatti* "swine". Cf Waz.
nolat "pig, brute" < Ar. *la'nat*
 "curse". Cf also Oss. "nalāt"
 "Gesindel, verflucht".
nām B, K. *nām* "name". *tar tū nām*
ca-ya? Prs or genuine
nim-vēk (K.) "to descend" G. < Skī.

nam-. Cf Av. *nam-*, Sak *pa-nam-*
 "to ascend"
'ni'mēk, Le *nimek* "salt" Prs *namak*
 etc V 36
nīm-rōž, K *nimryūz* "noon" Cf. Prs
nīm-rōz.
nīmī'sta "written". *nīmī'sta p' kam* "I
 write", *xatt-am nīmī'stā dāk-ē* "I
 have written a letter". Prs, cf
 Ghilzai Psht *na'mī'sta*.
nīmī'sō, K *nīm-šūw* "midnight" Cf
 Prs *nīmšab*.
nu'māž "prayer" Phl *namāč*. Cf.
 Khaw lw *nimēž* — K *nmāz*, Prs. +
 Psht
nī'nī, K. *nī'nī*, Rav *neni* "nose" G < Av
 **nu-vaēnā-*? Poss with assimilation
 < Prs. *bīnī*
na'rai "narrow", K. "mountain pass",
 Le. *narai* "thin". Psht.
nēr B.; K *nar*, Le. *ner* "house". *nēri*
nē "inside" *vā nēri nēri nē* "da
xāna darūn" Av. *antara-*, **antarya-*.
 Cf Pash. S *anda'rū* "house", Prs.
nūr "light". Prs
nar'gōž, Le. *nargož* "bull"
narm K, Le. "soft". Prs. — K. *nōr'si*
 < Av *namra-*
neri'nā, K *nar* "male". Av. *nar-*
nōri K. "piece of bread" Psht.
nās K, Rav. "belly" *nas ta pāi* "calf
 of the leg" (cf Par. *iškambek-i pāi*,
 Ashk. *ku'cuṭ*) Psht
nas- nōk, K. *nis- nōk*, Rav. *nass-* "to seize,
 catch". *kaṣō b' nasam* "ūra mēgi-
 ram". *nāk-a b' nasam*, *kaṣō b' nōk-*
am "ūra giriftam", *nāk-am nōk*. G
 comp. Psht. *nīwul*, *nis-* (and Skr. *labh-*)
 Cf also Ishk *nas- nad*, Yaghn. *nās-*
nāt Darmesteter's derivation of the
 Psht. word from Av. *nas-* "to ob-

tain" does not account for the past. Apparently an inchoative, Ir **nasa-nata*.
nāsai "son-in-law" Psht. *nwasai* "grandson"? But cf *nica'sai*
nēs, K *unēs*, Le. *nes* "19" *unēs* acc. to G borrr from H1 *ūnīs* — But Lhd *unnī unēs* < **nūēs*, prob. through the infl of Ind. forms V 37, 99.
nis- *na'γōk* K. "to go out". *az bu nēr di nism*. Cf. Par *nī- na'γō*, Minj. *ny*-. *nis*-appears to be an inchoative form. **ni(š)-is* (Skr. **nir-icch-*) Cf. *awas*-, *wēs*-.
nw-astak (K) "to lie down, go to sleep" **n-pad*-, cf EVP. sv. *camlūstəl*, Minj. *nīlv* (< *nvl*-) *nūwāst*
naw-, K *naw-yēk* "to cause to sit down" *az bu ku tū nawīm*, *ku tū-m nawōh-a* "tura šāndam" V. n.
ni'wē, K *nawī*, Le *nuvī* "90". Av *na-vaiti*-.
nīw- nyōk (K.) "to put, place" C. < Av *ni-dā*-, cf Prs. *nīhādan*.
nūw, K *nyūw* "new". < Av *nava*-.
na'war-. *nawu'lōk*, K. *nawar*-. *naw'alak* "to take out, draw out". *māw cā da wōk nawulōk* "we drew water from the well". G. < Av. *nīš-bar*-. (or *nī-bar*?).
nwa'sai, K. *nwasai* "grandson" Psht *nāwaxt* "late". *waxt bu nāwaxt sē* "it is getting late" Prs.
nīyāk (K) "maternal uncle" Cf. Psht. *nyāyō*, Phl. *nyāk* "grandfather".

P

pa K "by, at" G < Av *parī*
pē 'pyē', B., K *piē* "father". *tar mun*

a-pē mullōk-ē "my father is dead".
G < Av. *ptar*-, cf Zaza. *pī* etc.
pāi "foot". Prob Prs — K *pārī*, with Ind. suff (G.), B *pāš* (?)
pōi "understanding". *pōi bu sām* "I understand"; *az bu pōi nāk sam* "na mēfāmam". Psht.
pa'bēga, K *pa-bēžā*, Le *pabega* "high, above" K *bēž* "the place above or outside" *bēž* < Av. *barōzyah* "higher". Cf *bēk*
pēc K, Le. *pets* "far, distant" Acc. to G. =
pēc K "the back, back, again, afterwards". *pēc ar-zāk* "pas āmad". G. comp H1. *pīchē* "behind", etc. The ē, however, renders this derivation improbable < **pasčyah*. Av. *pasča*; cf. Par. *pēš* "behind", Minj. *ač-pōč*, Ishk. *čō pōšt* "behind"
pīc-yēk (K) "to drip" Cf Lhd. *pīc* "moistened, irrigated"? G. comp Bal *phīṭay*
pōč, K. *pac* "a kiss" G. comp. Psht. *maca* etc
pāda "herd of cows". Prs
pai'dā "found". Prs
padak, postpos govern. the gen. "like".
a tar mun ta marzā padak yē "he resembles my brother" *pa* + ?
pai'yumbar "prophet". Prs
pāk "milk" Cf. *pīkāk*
pākī "razor". Prs
pī'kāk, B *pī'kak*, Rav. *pīkakh* "butter-milk", K. *pīkak* "(butter-)milk, tyre"
pī < Av. *payah*-, cf. Par. *pē*-, and double -ka- suffix. *pāk* "milk" < *payah* + *āka*-.
pāku'za, K. *pāk* "clean, pure" Prs.
pa'lau, *palū*, K *palau* "side, direction"
afo palū dī "from that direction" Prs

pul (B) "bridge" Prs
po'lād "steel" Prs.
pal'kāk "eyelid" Afgh. Prs, Prs *palk*
pa'laug "leopard". Prs. — K *prōng* Psht.
palašt, K *plašt-vēk* "to wring, fold".
palaštīm. Cf Psht *palafəl* "to twist,
 wind, envelope"? With this verb
 G, however, comp K *platvėk* "to
 be upset". < **pari dašta*.*
pal'ta "lamp". Prs *fal'ta* "torch, wick"?
pəm "wool". Cf Prs. *pašm*, Minj *pām*
 etc.
pan (K) "wide, extended" Genuine,
 < Av. *paθana*.* Cf. Prs *pahn*, Psht
plan etc.
pīn (K) "honey" G. comp Phl *ang-*
pēn — Cf. Av. *paēnaēna* "consisting
 of honey", v EVP. s v *gabina*.
pōn, K. *pōn* "upper terrace or roof of
 a house". G. comp Phl *bān* "roof",
 Prs *bān* "house" *pōn* < **pa(t)h* b.*
pēnc B., K *pēnj*, Le. *penz* "5" Av *panča*.
pan'jēs K, Le. *panzes* "15". Av. *panča-*
dasa.
pan'jāstu, Le. *panzast*, K *panjāštū* (with
 š from *cāštū* "40") "50". Av. *pan-*
čāsātəm.
pa'nīr "cheese". Prs
pa'nēšta, K *pa-nīšta*, Le. *paneght* "out,
 outside". *pa'nēšta p'* cum. *nēšt*,
 cf Av. *nīštara* "external", Skr
nīštya.
pāni "bark of a tree (?)". Or "leaf"?
 cf Psht *pāpa*?
pīng (K) "cock". G comp. *pinga* (K)
 "the time just before dawn" (cf Prs.
pang "dawn", Khov *pingachui*
 "morning").
pa'ri "fairy". — K *pērai*, Psht
pēri K, Le *peri* "now". G < **pa vēri*
 "at this time" Cf. Par. *γāri* "now"?

pi(b), K. *pra-yēk* (aor 2 sg *pi(b)*) "to
 beat" *kāfō sarai prībīm* "i *ādama*
mēzanam", *tū ku mun kyē pri*? "why
 do you beat me?" G < Av *parri-*
dā, cf Khov. *pra-* "to beat" etc (?)
par'ēar "to cut". *kālī 'bu par'ēarīm*
 "I cut the cloth". Cf EVP s v.
skāštəl (add. Prs *nīškurda* "a shoe-
 maker's knife") Very uncertain.
par'yan-ek, K *par'yūn-vēk* "to dress one-
 self" 'kālī *par'ya'nīm*, *par'ya'nōk-am*,
kālīyē par'ya'nōn! Also causative:
ku uōrkar bu kālī par'yanīm "ba-
čarā mēpošānum". G comp Skr
pari-gudh, Psht. *āyustəl* (v. EVP s v.)
 Cf. *yūnj*
pārak, K *pāra* "for, for the sake of"
tar hōk pārak al-gustōk-ē "for whose
 sake has he brought it (*barā-i kī*)".
 G comp. Psht *da-pāra*.
prān, K *prān* "yesterday", **parāna*,
 cf EVP s v. *parūn* — B. *pār*, Prs,
 Le *parīn*, Psht.
parr "feather". Prs.
parr-ek "to fly". *kirži pēri bu parrē*
 "the hen is flying now"; *kirži parrūk*
 (*parōšt*?) "mury *parri*d" Prs.
pra'sul "last year", K *parsal* "next (*)
 year" Cf. Par *parāsūr*, EVP s v
parōs. V. *asul*.
prusnaw-vēk (K) "to sprinkle". G. < Av.
pam-haēk (*hinča*) (?). Prs. *pāšīdan*
 < **parš-*, the derivation of *prusn-*
 < **pyšna* (**pers-*), or **pyšna* (**perk-*)
 is tempting, but phonetically diffi-
 cult. V 66, 71.
par'tūk Le "wide trousers". Psht.
par'wāna "nostrils".
prāy, K. *prā-* *prawak* "to sell".
prāyūm a bu "I sell it", 2., 3 sg.
prāyi, *ku tū jē prān šē aurai-em*

prák-a "I sold you a sheep yesterday". G. comp Prs *firōxtan* < Av **pairi-vaxš-* (but regarding Psht *prōwul* v. EVP s.v. *prōlöl*) *prawak* < **para-waxtaka-* (cf Par *pharāt-*), *prây-*, *prā* is prob is secondary formation from the past stem, as **para-waxš-* would have resulted in something like **prāš-*. Or *prây-* < **para-dā-*
pu- *pištak* (K) "to write", < Av. *paēs-* "to adorn, colour", Anc. Prs *nīy-pais-* "to write" etc
pōst "skin" Prs
pō'stīn "posteen, sheep-skin coat" Prs.
paša "mosquito" Prs
pi'stī, K. *pus* "cat" Cf Prs. *pišak* etc.
piš'kal "dung of sheep, etc." Prs. *piškul*.
pāšna "heel" Prs
pūšt "back, back of a knife" Prs
pō'stan(n)a, K *puštana* "question". Psht
pat (K.) "upper part of the back" Genuine, G. < Av *paršti-*
pəf, K *pəf* "forehead". a *pəf-at* *trūš mak kōn* "do not knit your brows"
puṭ, K *bud* "concealed" Psht
paṭ'lūn "trousers" Ind. < Engl.
pūwa f. (K.) "hollow piece of ground".
pu'xək, Le. *pukuk* "ripe". V. *biž-*. — K. *pōx*, Psht.
'paxtak "ring-dove". Pīs (through Psht. ?).
pyē, v *pē*
pay-ək (K) "to graze". G. < Av. *pā-*, cf. Psht. *pōwul*.
pi-yək (K.) "to string beads" G. comp. Psht. *pēwdəl*. Genuine?
pi'yāla "cup". Prs
pi'āz "onion". Prs
pōz, K. *pyūz* "mouth" Acc. to G. bor. from Prs. *pōz* "snout" Poss genuine, cf Psht *pōza*

pa'zak "nose" Cf *pōz*, and Psht. *paza*
pa'zan-, *pazen-* K *pazan-yēk* "to know, recognize" *az bu ku tū nak pazanīm*, *ka tū tar kōk a-klān yōn* "I do not know whose son you are" G < Av. *paizān-*, cf. Psht *pēžandəl*, Wkh *pazdan-* (< **pazn-*)
pāždaw- "to sprinkle". Cf. Prs. *pāšidan*, v. *prusnaw-*

R

'rāi, K *rāi t*, Le *rāh* "road" *Lōgar tu-manak šē rōž rāy-a*, *rāi kam* "I send away" < Av *raiṇyā-*, cf Prs *rāh*, Psht *lār* (*lyār*)
rī = *ar*, q v. *šnuā rī-war* B "bring the soup".
rō (K.) "iron" Cf Par *īū* V. *ām*
rə'bā "fox" Prs. — K *raivas* genuine, < **raupasa-*.
'rōda "entrails". Prs.
rēg "sand" Prs
rə'kāb "stirrup" Prs.
'ramma, K. *rama* "flock of sheep or goats". Prs
rān "thigh". Prs, or genuine < Av *rāna-*
rīn- rīyēk (K.) "to shave". G. comp Psht. *ariyəl* But *xr-* > *r-* would be irregular.
rīm B, K ; Rav. *ruṇ* "clarified butter", G < Av. *raoṛna-*.
rūn, Rav *arōn* "fire", K *rūn* "bright, shining" (*rawan* "fire") < Av. *rao-xšna-*, or bor. from Psht *rūn* "bright".
īang K. "colour". Prs.
rī'pē, *rī'pē*, Le *rupe* "rupee". Ind
ras-ək, K *ras-vēk* "to spin" *ra'sim*,

ra'son-a "birish-iš", *rasok-am-a*, *rasok-am buk* "rišta būdam-iš". G comp. Prs *rēsidan*, Psht (*w*)*rēšəl* V. EVP. *rāst* "straight, true" Prs. *rāš^{ra}*, *rāš^{rai}* (K) "brother's daughter, son" G comp. Psht *wrārə* < Av *brātūrya*-. Cf EVP s v *wrārə*. *rūšana* "bright, light" Prs. *rāxa*, K *rāxa* "truth". *a-rāxa ya* "it is the truth". G. comp Psht *rištuyā*, Av *arš*-, but this seems phonetically improbable. *ray-ək* (K) "to tear" G. < Av *dar*-(?). *'rezan* K *rījan*, Le. *rizza*, R *w'rizza* "rice" From an unnasalized form, cf EVP s v. *wrižē* *rōž*, K, *ryūz*, Le *rosh* "day" G < Av *raoča*h-

S

s- *šuk*, K *s-yōk* "to become" Aor *sām*, *mak šon* (son?) "ne bāši", *jem bu sē* "he will come down", *mak šē*, Le 3 sg *sa*, *šukum* "šuda-im", Le. *shuk* Acc to G bor. from Prs *šudan*, the true Orm derivative of Av *šav*-being *cyēk* — But in Psht, too, we find *š* < **čy*-, *c* < **čy*-. *so*, *sō*, K *sū* "100" Av *sata*-. — Le *sad*, Prs *sa'bā* K. tomorrow" *sabā p' cum*, *sabā kafo txān bu xram* Prs *su'buk* Le "light, easy". Prs V *špuk* *sau'dāgar* (*sauda'gār*?) K "merchant" Prs *saudaga'ri* "trading" Prs *sūg* "thorn, beard of corn" Prs *sōk*, or genuine < Av. *sūka*- *su'ji* "hip" Cf. Shgh. *'sēvje*, Par *sebji* Prs *suft*, Av *supti*- "shoulder" + *č*?

sikak (K) "hare" G. comp Psht *sōē* etc (with double *-ka-* suffix) V 38 *škan* "dung of cows" Cf Par *sa'γōn*. *sukal* (K) "porcupine" G. < Av *suku-rəna*, cf. Par *šuyur*. *skōr* (B) "coal" Prs *o sul* "year" V *a'sul*, *p'ra'sul* *sālā* (K) "coldness" G. < Av. *sarəta-sa'lāmat* "safe" Prs. *sul'tān* "sultan" Prs *sumb* "hoof" *sumb ta pāi* "heel" Prs. *sanda'li* "chair" Prs *san'dux* "box" Prs *su'pā*, Le *sipāi* "soldier" Prs *spōi*, K *spōi* "louse" < Av *spiš*-, v EVP s v *spaža* (= *spəža*), cf. also Minj *spəya* (Zarubin) *spūcarw-vēk* (K.) "to fall (as leaves), to sit down" *špēk* B, K *ispēk*, Rav *spēg* "barley" Cf Phl. *spēk* "shoot" Cf Lat *spīca* etc. (°)*spuk*, K *spak* "light, not heavy" Genuine, cf. Psht *spuk*? V *su'buk* (°)*spuk*, K *spuk* "dog" G. < Av *span*-, cf Psht *spai* V Pai. *espō*. *su'pāl* B "egg" Afgh Prs *sufāl*, *supāl* "the white of an egg" *špilaw*-, K *wəspal-vēk* "to wring, squeeze out". *špilawim* G < Skr *ut-sphal*-Orm *l* is prob derived from *rd*, Skr. *spṛdh-*, cf Walde-Pokorny s v. *sp(h)e-red(h)*-, but the semasiological development is not clear. *sparaw-vēk* (K.) "to wink, blink" Cf Skr *sphur*- "to tremble, quiver, twinkle", Av *spar*- "to stamp one's foot, push". *špār* "large plough" Prs *spēw*, K *spīw*, Le *ispeuq* "white". G. < Av. *spašta*- — B. *spīn*, Psht Cf *špēwī ta cūmī* "the white of the eye".

srāt, K *srāl* "caravanserai, castle" Prs.
sar K, Rav. "head", "on". *ta qabrī sar*
 "on the top of the grave" Acc to
 G < Av. *sarah*, or borrr from
 Prs

sār, K *sahar* "dawn, morning" Prs
sēr "onion" Prs

sara'li "strap for binding the bull to
 the plough" Prob containing *sar*
 "head", cf Psht *sar-māl* "a rope
 for fastening a load on a camel".

sarispār "plough-iron".

sa'ar K, Rav. *saḍaiki* "man". Psht
srūp, K. *srūm* "immersed" < **sar-dūb*?
 Cf. Psht. *dūb* "immersed".

sūša (K) "mountain ewe" Cf Waz
 Psht *saža* "female oorial" (**suxšā*?)
sāt, K *sa'at* "time, hour". *pērī šē sāt*
b' jum sē "he will come down in
 an hour" Prs

sto'yan "bone" Prs

su'tun "pillar" Prs

si'tāra "star". Prs — K *stirrak* (*starak*?)
 G < Av. *star*.

**stur*, K. *stār*, Le *sturra* "big, great" *ta*
bādšā a-sīdī stur ē Acc to G. borrr
 from Psht *stār*. -- Poss genuine, cf.
 also Minj *s'tār*.

stur'ga "stable". With *stur*^o cf Prs
sutōr "horse"?

stōr, **stur*, B *stōr*, K *stūr*, Le *stud*
 "tired, weary". *az stūr yum*, *a-*
sarīyē stūr in, B *stōr mak šon*
 "mānda na bāši", 3 sg *stōr mak šē*
 Acc to G borrr from Psht *stōrai*

s(u)wār, K *swār* "riding, horseman". Prs
syūy (pl *saḡi*) (K) "grape"

syūy (pl *saḡadī*) (K) "mother-in-law"

The pl seems to point to a form in
 -*yd*, *s* may represent Log *š* (**str*?)
syākā, K. *syākā* "shade, shadow". *pērī*

syāka kī nustuk "now he sat down
 in the shade". G comp Pers *sāya*
 etc — With short vowel cf Av *a-*
sayā, Soghd *sy''k'*, v. EVP *sv*
syā

syōk (K) "to break (of a rope)" Cf
 Psht *šlēdel* < **sid*-, Av *saēd-*
say "to rub, polish", K *say-ek* "to
 abrade, smoothe" *a-rūn sayōn* "rub
 it with *ghee*". G comp Psht *sūla-*
uul "to ground, grate", but the vowel
 renders this comparison improbable.

Š

šē B, K *šō*, L *she* "1" Cf. Sak *ššau*
 < Indo-Eur pron stem **k̑o-*, O Slav
šī etc? Cf *šām*, *šān*.

šar "thing" Prs

šād "witness" Prs

šaftā'lu "peach". Prs.

ša'yal "jackal" Prs.

škamba "stomach" Prs

škār "hunting" Prs

šāl "shawl" Prs

šōl, K. *šōl* "rice in the husk" Psht.
šölē

šw'luk "leech" Prs *šalūk*, Jew Prs
šulūk.

šilaw "to light, kindle". *rūn bu šila-*
wīm, imper. *šilawōn*

šām "before, in front of" *šām bu*
šustakum, *pērī bu nak šūm* "I wept
 before, but now I am not weeping",
šām o pēc dāk "pēš o pas kat" Cf
šān

šām "to sip" (?). *wōk bu nak tīm*,
šāmam "I do not drink water, I sip
 it". < Av *šam*-, cf Prs *āšāmādan*

šāmā'li "north". Prs

sa'māx "kernel of rice etc" K samāx
 "a kind of gram" Cf Prs šāmāx
 "a kind of millet"

šan, K cān "today". az šan kār darīm,
 nak bu dar-zūm "today I have some
 work to do, I cannot come to you",
 šān-šō mātau nōk šū būk "last night
 the moon was eclipsed" < *sya-
 (< *kjo-, cf šē) + *azn-, Av asn-
 (*azan-) "day" Cf Ishk pār-uzd
 "tomorrow", āl-uzd "yesterday"
 with uzd- < *azn- (cf Ishk wuždan
 s v arzan) Poss also šām (q v)
 contains this pron. stem (< *syahm ?)
 K c < s, v. 69

šāna "shoulder". Prs.

š'lnī "needle" < *šlčnī, cf Minj šlžna,
 etc

šun "blood". Ind, cf Skr śoṇa- "red",
 śoṇā- "blood"

šāndas, K. sandas, Le. shandas "11"

Cf Av aēvandasa- (ord), v šē

šīpī, B šīp, K. šīpī, šīpī "milk", Le
 ghīp "curds". Acc to Charpentier
 (MO XVIII, p 34) < šir + pī, cf tūpī
 — If the -ī is not a pl ending, as
 the forms in B and Le. seem to sug-
 gest, this explanation is possible I
 should, however, prefer a derivation
 from Av ašvīpta- + pī, in which case
 we would not have to assume an
 assimilation of the r

šāpa'ak "butterfly" Prs

šāupā'rak, K. šarwarak "hat" Prs

šur(r), K su, Le. sher "good" šurr ōn
 "xūb astīn", B wōr šer-a "jōr astī",
 Le sher "yes" G comp Bal šarr (?)
 — Cf Sak. ššīra-, Soghd šir < Av
 sīra-

šir- šūk, K. šraw- (2 sg šērē) šriyōk 'to
 give', dar-šrīm bu "tura mētom",

az bu kafo kī šē kitāb ar-šrīm "I
 give him a hook"; tū ku mun kī ca
 b' ar-šēr? ku tos kī dās mlē dar
 šrīm "what do you give me? I give
 you ten apples", dar-šūm "I give to
 you" tu ca wōk ku mūn kī ar-šēr!
 "give me some water!" afo bu ku
 mun kī šē txan ar-šrī "he gives me
 a loaf of bread", Le. 3 sg shera, kara
 kī kpk ywāšī šēr (3 sg.?) "does any-
 body give it grass?" nak ar-šuk-ē
 "he has not given", ar-šūk "gave",
 Le. shok G. < Skr. prāpaya- A
 derivation from Av fra-dā- (šriyōk <
 *fradātaka-) is, however, preferable
 w in K. 3 sg. šrawī not from p (G.), but
 from d (cf spēw) As stated by G.
 K 2 sg. šērī is prob. a compound
 (with rī?) replacing the overshort
 šra I Log the r has been introduced
 into the other persons, too; but cf
 1 sg dar-šūm = dar-šrīm I am not
 able to explain Log š < K šr, unless
 it be that the r has dissimilated the
 š into š

sar'munda "ashamed", Prs

šrišta "glue" Prs

šir'wā, K. sirwā "soup" širwā rī-war!
 Waz. *šērōwā, Psht. šōrōwā

šērōzma'rai "tiger" Prs + Psht.

šūš, B, K. sūš, Le., Rav sūgha (*sūš-)
 "red" G < Av. suxa- — The
 assimilation in Log. has taken place
 after the time of Le

šūš "lung" Prs

šūš'mār "a kind of lizard". Kab. Prs
 šūš'mār "a large kind of lizard".

Ind — K. samsīšrī

šū'ta "jowar"

šar'tān "devil, wicked man" Prs

šū'tur "camel" Prs.

šutur'mār "a slightly poisonous snake"
šāx, Le *shākh* "branch, horn" Prs
šāzā'da "prince" Prs

Š

šō (Ph *šōw*), K *šiw f.*, Le *gha* (**ša*) "night"
 G < Av *xšap*.
šō (Ph *šā*), B *šō*, K. *šrē*, Le. *ghe* "3".
 Av *šrāyō*.
šū, *šo* (Ph *šup*), K. *šah*, L *ksha* "6" *šō*
šō inda bukum < Av *xšvaš*
šū- *šustuk*, K. *šraw*- *šustak* "to weep"
 Aor 1 sg. *šūm*, *tu p' kē šū* "why
 do you weep", 3 sg. *šawa bu*, *māx*
bu ayēra šawin "all of us are weep-
 ing", *šustakum* "I wept", *pa šustuk*
šūk "he started weeping" G. comp
 Prs *gīristan*. The vowels point to
 **fra-raud*- *fra-rusta*-, cf Av *raod*-
 "to lament", Skr *rud*- "to weep".
šācaw-ōk, K *šricaw*- *šricvēk* "to send".
šācawm a bu "rā-iš mēkunam" G.
šrī < Av. *upairi* (?) + Av *šav*-
 But cf Prs. *firi*(*stādan*) etc
šū'lēs, K. *šuwēs*, Le. *shales* "16" Av
xšvašdasa- (ord.) The Log form
 shows that the *r* of Psht *špāras* (v
 EVP s.v. *špāž*) can scarcely be due
 the infl of *cuārlas* (Orm. *carēs*)
 **šd* > *l*, v 55 (But Oss *axsardas*?)
šōm (*šām*), K. *šām* "pointing out". *dar*
šōm kam, *kafō b' al šōm kam*, *kara*
kitāb ku tū kī šōm kam "I show you
 this book" G comp Prs *mšān*
 "sign", Bal. *šōn-dēay* "to point out",
 Psht *šōwul* (v EVP s.v.) — Con-
 nected with Psht *šōwuna* "pointing
 out, showing", with *m* < *w* + *n*?
šūm "inflamed". Derivation < Av *xrūma*-

"gruesome, bloody" (*xrū*- "raw, bloody
 flesh") is uncertain
šmuš-vēk (K) "to slip, glide" G comp
 Sar *znūsam* "I slip" etc. (?)
šen (*šun*-) *šu'nōk*, K *šrīn*- *šrīyēk* "to
 buy" *še'nīm*, *prān ku mun dī šē*
aurai šunūk-a t' "yesterday you bought
 a sheep from me" G < Skr *hī-*,
krīṇāti, cf Prs *xarīdan*
šin "green" Genuine, < Av *axšaena*?
 — B, K., Le. *šin*, Psht. (v EVP s.v.)
 Cf. K *šinwū* "spinach, potherbs"
šar-vēk (K) "to turn, revolve" Cf Av
γžar- "to flow", Prs *šāridan*?
šār, Le *kshār* "town". Psht — K *šōr*
 (but Waz *šār*)
šūr "wet, fresh"
šrī-būk (K.) "rotten, stinking" Av *a-*
frīdyant- "not putrefying, rotting",
fraēθ "to rot" Cf EVP. s.v. *wōst*
šrak f (pl *šračē*) (K.) "flea". G comp
 Psht "wraga" etc — Psht. *wrāža*,
 Yazgh. *fʾrʾš* etc, v Par *ruč šrak*
 < **fruš-kā*.
šrī-mōl (K.) "field-embankment"
šramōt (K) "forgetting" G. comp Prs
farāmōš, Skr *pra-mṛṣṭa*. V Par
'nhāmur.
šēs, K *šrēs*, Le. *shes* "13" Av *šridasa*
šus-uk, K *šras-vēk* "to swell" *pērī šusi*,
'šusuk-ē G comp Psht. *paysēdal*.
 Bal *šīyay*, Skr *pra-(ut-)sphāy*, *švi*-(?)
šāsta, K. *šāista* "beautiful" Psht.
'šīstu, K *šrīstū*, Le *šhīst* "30". G <
 Av *šrisata*.
'šūštu, K *šwacīstī*, Le. *khoshty* "60" G
 < Av. *xšwašti*-
šūān (K) "shepherd" G < Av. *fšu-*
pāna- — Genuine, or Prs?
šā'ya "plate (*sānak*)" *šayī nē-wa marōn*
 "nāna da mābam-i sānak maida ku"

T

-t, v. -at.

ta, v. tar

tōa, K. tūwā, Rav toawī "sun" tōa b' nīrī "the sun rises", tōa nayōk, tōa nēyī bu "the sun sets" Cf Prs tāb "light" āf-tāb "sun" < Av. tap- "to heat". V tōk.

tū B, K., Le "thou" V 100

ta'bīb "doctor". Prs

'tebba "fever". ku mun tebba nuk-ē "the fever has seized me". Psht

tēba'na "large needle"

ta'bar "axe". Prs

taba'sum "smiling". Prs

tu'fān "tempest". Prs.

'tafta "steam", Prs taf, cf tafta "hot" tafta nīrī bu

tāk (K) "mountain-torrent" Cf Psht tōe "id'". (EVP sv), Arm lw vtak < *witāka

tōk K, Le. tokha "hot" txan tōk ē "the bread is hot" G < Av tafta-, Psht tōd

takyā "pillow". Prs

tō'la "gold". Prs

talaf "loss, expense" talaf-a dāk "bulād kat" Prs.

tā'lāk "crown of the head"

tu-ma'nak, K ta-mīnak, postpos governing loc "up to, as far as" G comp.

Prs. tā — Cf man "then"

ta'mūs "summer". Prs

ta'nā "alone" az tanā yum Prs

tānda (K) "acid food eaten as a relish"

tandar "thunder". tandar al-γuštōk-ē būmmāi nē "thunder has fallen down on the earth". Prs

ta'nūr "oven" Prs

tang "strait, narrow" tar tū a-nēr zut

tanq ē "your house is very narrow" Prs

tōpī, B tōp, K. tūpī, Le. topī "butter-milk" (G < Psht tarwē) Acc. to Charpentier (v šipī) this word is compounded with pī "milk". But very probably it is a wandering word, like so many other names of milk-products, Tomaschek (Centralas Stud. 797) comp Mordwin topo "geionnene Milch, Topfen" Scarcely connected with Mar, Guj tūp < tūppo "clarified butter"

tr-, K. tr. tatak "to drink" wōk bu trīm "I drink water", but wōk-am xuluka. Cf Par. s.v. ter-

tar, K, prep "of". Cf, ta V 100

tār, K, tār "thread". Prs

tēr, K tar "passed" tēr šuk-ē "he has passed" tēr < Psht, tar poss. genuine

tīr "arrow" Prs

turb "radish". Pīs

tā'rīk "dark" Prs

'trunuk, K tranak "thirsty" az trunuk šukum-a Acc. to G "derived from the present base tr- of tatak" (v tr-) — Or < Av. taršna-, with metathesis of r, cf 66

trūš, Le turush "sour" Pīs

tar-ōk. K tar-vēk "to bind, tie". ku gōi bu tarīm, gōy-am tarūk Psht

tōs, K tyūs, Le tos "you". V 100.

tusk (K) "empty" G comp Prs tih, Psht tās (v EVP) etc *tus(y)aka-

tēs, K tēs, Le. tegh "bitter". G < Phl.

taxr, v EVP sv trīx, Par. tarku V 38

tiš-ōk, K tišt-yēk "to run away". tišōk "grēxt", tišwōkum "I fled". Psht

tšəl, taštēdəl Cf.

tišaw-ök, K *tištar-wēk* "to put to flight"
tišawīm, *tišawōk-a*
tūt K. "mulberry" Prs.
tāw'stān "summer". Prs Cf. *tamūs*.
txan, B *t(u)ṣan*, K *txan*, Le. *tikhan*
 "bread" < **nṣan*, cf Psht *naṣan*,
 Waz. *nṣan*, Par *na'ṣn*. V. 49
tax'sim "dividing". Prs
taxt ta aṇ'gušt "finger-nail" Cf Prs.
taxt
taxtax "knocking at the door" *bari*
nē taxtax-a dāk.
t-ṣēk (K.) "to be standing, to stand still"
 G < Av. *stā-* etc., but this seems
 improbable Cf. Wkh *ter-an* "to be"?

T

ṭak "pound, thump" etc *nīnī b' ṭak*
zānam "I sneeze", *tak-a b' zānam*
 "I shake the dust (of clothes)" Cf.
ṭakaw-, K. *ṭakaw-wēk* "to beat, pound"
šöl bu ṭakawīm, *ka rezan sē* "*šälirā*
mēkūbum kī brinj šawa" Psht.
takawul
töl "collected". *töl kam* Psht
ṭunda "young bull" "hornless" <
 Lhd *ṭundā* "branchless"?

W

-wa, postvocalic form of the pron suff
 3 sg *ṣpuk kī ua banē* "throw it to
 the dog" V 101
wā "in" (?). *wā nēri* "in the house",
wā nēri nēri nē "da *xāna darūn*",
wā jēr-a "inside it", *wā nēra*, K
winar "into the house"
uō (Ph *uō*), K *hō*, Le *wo* "7" G < Av
hapta-

ḥwāda, *wāda* "appointed time, arrange-
 ment". Prs.
wōk B, K *wōk*, Le. *wōkh* "water". *wōk*
ta pōz "saliva" G < Av. *āp-*, with
 -*ka* suffix. — Cf Zaza *awka*, Wkh.
yupk, Minj. *yaoṣa*, Ishk *wēk*
wōkē, K *wyūk* "dry". G < Av *huška-*.
 Cf Psht. *wuč* < *(*w*)*uk* < *ušk-*
wōkxāna, B "river". Cf Prs *rūdaxāna*
wulk, K. *hanwalk* (*hawalk*), Le *wolkh*
 "egg". < **āwyalaka-*, Kurd. *hika*,
 Zaza *hēla*, cf Prs. *xāya*, EVP s v *hā*,
 Par *ēx*
wan (K.) "co-wife". G. comp. Psht *bən*.
 — < Av. *hapaṣn-* (v. EVP s v).
wōn, v *ōn*
winjōk (K.) "son of a co-wife". G. comp
 Psht *bənzaī*, v. *wan* Cf. *ba'čandar*
wangū (K.) "a certain poisonous insect"
war (B) "door" Psht. V *bar*
war- *ḥwūluk*, K *war-*: *walāk*, *wryōk* "to
 bring, fetch". *ca b' dar-wāram* "I
 bring you something", *ar-wai ē*
 "bring it", *pāk ar-wār* (B. *ēr-war*)
 "bring milk", 3 sg *warrē*, *pāk-am*
ar-ḥwūluk-ē. Acc. to G. borrr from
 Psht. *wrəl* "to carry" — More prob
 < Av *ā-bar-*
wūr-, in *kitāb mēzi dī wūr* "take the
 book from the table"
wran'dēr K "brother's wife" Psht.
wōr (R) "well". *wōr šer-a* "are you
 well (*jōr astī*)", *wor k'am šer ya*
 "*šukr, xūb ast*"
wōrai "spring" (season) Psht
wōrkan "child" Psht
wīs, K *wēs* *wayyōk* "to enter" *wā*
nēri nēri nē al-wīsīm bu "da *xāna*
darūn mērom" *wīs* < **upa-isa-*, **abi-*
isa- (cf Tedesco, MO, 1921, 231),
wayyōk < **abi-gata-* (but why *y*?)

Derivation of *wis-* < Skr *ā viś-* is less probable. Cf *awas*, *nas*.

wāškaf "waistcoat". Psht < Engl
wust-(ust)-uk, K. *wust-vēk* "to rise, awake".
wustim bu, *az bu wustim* "mēxēzam",
ustukum, *ustuk* "xēst", *ustuk ē* "xē-
sta", *ustu buku* "xēsta būdim",
wustuk būh "xēsta būt". < Av *us-*
stā. But v. Par *ušt*. Cf
wustaw-ōk, K *wustaw-vēk* "to raise",
ku tū b' ustawim, *sār ku tū-m ust-*
wōk-ē

wūš "intelligence". Psht.

watk f (K) "walnut", G comp Skr
akṣṣṭa. — Lw, **akat* < **akhoṣa*, v 76?
waw wōk K. "to obtain, find" *wa'wim-a*
bu "I find it", imper. 2 sg *wawōn*,
ca-m wōk-a "I found something" G
< Av *ap*. Prob. < Av *avī-ap*.

waray-ēk (K) "to dig"

waxt, K *waqt* "time" Prs

wōya (B) "yes" *wōya*, *xuluk-am* "yes,
I have eaten it", *wōya*, *šer a* "yes,
it is well".

waz'mind, Le. *wazmīn* "heavy". Afgh
Prs

wazn-, v *ūžnaw-*

wa'zan "collyrium

X

xau, K *xuāw* "sleep, dream" *xau bu*
kam "I am sleeping", *xau bu jušim*
"I dream" Prs.

xu, K *xwai* "own, self" *az bu xu*
šār ki cum, *a tar mun ta xuy ē* "az
xud-i mā-s". G. < Av *xwātō*, Prs
xwud Cf Par. *xu* V 104

xū'bī "pleasure, boon" Prs

Xu dāi, K *Xudāē* "God". Prs.

'xabar "informed". *tū kafō dī xabar*
yōn? "do you know about it?" Prs

'xafa K "angry" Prs

xāk "earth" Prs.

xākī'star "ashes" Prs V. *yānak*

'xāllā "mother's sister" Afgh Prs.

'xālī K. "empty" Prs.

'xōla "sweat" Psht

'xōllī "cap". Psht

xūl-yēk (K.), "to fall (as leaves)"

'xalaq, K *xalq* "people" Prs

xa'lās "free, liberated" Prs.

xultaw-ōk, K. *xuurtaw-vēk* "to shake (*šōi*
dādan)".

'xarma "tent". Prs

xāmē "raw" Prs — K *hām* < Skr
āma, cf. Psht. *ōm*.

xan-ōk, K *xan-ak* "to laugh". G comp
Prs *xandīdan* etc. Cf Par. *khan-*

xa'nī "laughter" *xanī b' kam*, *xanī*
māk kōn!

xingah (B) "blue" (ʔ) Cf *šin*.

xr- *xuluk*, K *xū'r-* *xwalak* "to eat,
drink" *wōk bu xram*, *xrum*, *xrīm*,
tū txan bu xrōn (B *xurun*), *a-sarai*
bu txan xrē, *xrī*, *xra*, *afō saṭiyē bu*
txan xrān, *txan-am xuluk-a*, B *xuluk-*
am, *txān-at xuluk-a?* G < Av.
xʷar-

xar K., Rav. "ass" Prs — B *xrī* ge-
nune?

xa'rāb K, Le *khrāb* "bad" Prs

xurda "eating" *afō gāk-a menzi nē*
nimēk nak-at banūk, *pērī xurda dī*
naṭōk ē, *pērī ʔspuk kī-wa banē* "you
have not put salt into the meat, now
it is beyond eating, now you must
throw it to the dog" Prs.

xar'gōš "hare" Prs. V. *sikak*

xarmanjāi "threshing-floor" Prs.

'xrunuk, K. *axwānanak* "hungry" *xū-*

nuk šuhum-ē "gušnašuda-im". Formed from *xar-* on the analogy of *trunuk* *xirs* "bear" Prs — K *huns* prob genuine < **ḡšē*, Av *arəša-* V 35, 66 *xīnd* "swelled, inflamed" Psht. *xu'rīn* *xu'sī*, *xuskī* (B.) "calf" Psht *xsaī* *xu'sur* "father-in-law" Prs — K *xsir*, Psht

xusurbārā "brother-in-law". Prs — K. *āxsaī*, Psht.

xūša "ear of corn" Prs

xu'sū "mother-in-law". Prs

xu'sāl "happy". Prs

xuśā'li "happiness, merriment". Prs

xēšt "brick". Prs

xuś'waxti "happiness" Prs.

xūš, K *xwaš* "pleased, happy" *xūš* *šūk* "fell in love with" (v *xwāš*).

xwaš < Psht, *xūš* < Prs ?

xatt K "letter" Prs

xwai (B.) "right hand"

xwār B., K. *xwār*, Rav. *khwār* "sister" G. < Av. *xʷanhar-*. — Prob borr. from Prs., v. 78.

xwarincā (K) "right (not left)" Cf Soghd *γw'r'nt* (**xvarant*), Sak *hvarandau* acc sg n Originally "south" ?

xwāš, K *xwašr*, Le. *khwāsh* "sweet" *xwāš* *bukēn* "they loved [each other]" K. *xwāžawē* "sweetness". < Av *xʷarəz-ista-* "sweetest", Psht. *xōž* (v. EVP) etc Cf Skold, Lelnw. St p. 10

xēz "jump". *jōl dī bu xēz zanam* "I jump over the stream", *a-jōl zut ārat yē*, *xēz bu zuk nak čīm* "the stream is very broad, I cannot jump over it" Prs.

xiz'mat, K *xidmat* "service" Prs

Y

yād K "memory" *yād bu (nak) nasam* "I (do not) remember". Prs

yūy lun'da "yoke". *yūy* genuine, or from Prs ? Waz. Psht *žəy* appears to be a lw from some other Ir dialect Cf *yūx*

yāl "mane" Prs.

yāny (K) "embrace"

yānak (K). "ashes" < **āsnaka-*, cf Skr *āsa-* "ashes". V. *xāki'star*.

yas-vēk (K) "to boil" < Psht *yašēdēl* *yāsp*, K *yāns*, Le *yāsp* "horse" < Av. *aspa-*

ya'tim "orphan" Prs

yēwər "cloud" < **abrya-*, Av. *awra-*, cf. Prs *abr*, Psht *ōrə*, wryaj etc.

yax "ice". Prs. *yax nōk-a* "it freezes" *yūx* "plough". V. *yūy-lun'da*. Scarcely connected with Psht. *yawē* (EVP)

Z, Ž

zu'bān, K *zbān*, Le *zabān* "tongue" Prs.

zgān (K) "division or section of a field"

zu'γāl "live coal, embers". Prs

zōk "beating". *pafo zōk mulluk* "he died from that beating". V. *zan-*

zu'kām "cough" *zūkām šukum-a* "I have got a cough" Prs

zli K, B *zṛi* (?) "heart". *zli ta gōl* "lobe of the ear". < Av. *zəiḍaya-*.

zāl K, "old" Prob. < Av. **zarata-*, cf. Psht. *zōr*, not, as suggested by G, borr. from Prs *zāl* "old man or woman"

zalpyē, K *zalpiē* "grandfather". Cf *zāl*, *pyē*

zam'būr "wasp" Prs.

'zemāk "winter" < Av. zim- "winter",
 zemaka- "winter-storm", cf. Psht.
 zamar, Par. 'zemā etc
 zan- zōk, K zan-(jan-) zōk (jōk) "to
 beat, strike" ku daraxt¹ bu zanam,
 zanam-a bu, az ku tū zanam, tū ku
 kōk bu zan² a p' ku mun zana (Rav
 dzana), afō sarīyē bu ku mun zana,
 zanī, zanan, az ku tū zuk = ku tū
 zukum, tū ku mun zuk = ku mun
 zuk-at. G < Av. jan-
 zū'nū "knee". Prs — K zanšrak <
 *zānušraka-
 zin K "saddle" Prs.
 zinda, zīnda "alive". B zōnda biyā
 "jōr bāšī" Prs — K. zwandai, Psht
 zā'nāk "chin". Cf Prs. zanaš, Skr. hamu-
 etc — K zēnē, Psht (Waz 'zēnyē
 etc). V. 38.
 zār, K zahr "poison" Prs.
 za'rī, K., Le, zarī "small" Cf Prs zār
 "weak, mean" < Av. zar- "to grow
 old, decrepit"? Connexion with Prs
 (Ar darrah "atom, particle" is not
 prob
 zardā'lū "apricot" Prs V matat
 zar'kā, zar'kā, B. zar'kī, K zarkā
 "woman; Le. zarigag "girl". G
 < Av. zar-, cf. za'rī. Similarly Pash
 L āzəzā, D etc za'p "woman" < Ar
 'ājiza, za'īf "weak".
 zēš, K zēšr "thorn". < Av. jaθrī- from
 jan-
 zut, K jut, zut, Le zut "much, many,
 very". māx zut in "we are many",

tū zut un "you are many (tu xil-ist)",
 afō zut "stūr a "he is very big"
 Corrupted and semasiologically altered
 from Prs zūd "quick"? Cf Par.
 zut
 zwayāk, (K.) "the kernel of the pine-
 nut". G comp. Prs. ēl-γōza (with
 metathesis, v 76).
 zax'mī "wounded" Prs
 zay-ōk "to be born" zarkā zayūk-ē
 "zan zāida" Cf Prs zādan < Av.
 zan-, zaya-
 zay-ēk (K) "to chew, masticate" Acc
 to G borrr. from Prs jāwīdan Prob
 genuine Cf. žay-
 zay- zāk, K, j-, jaw- jōk (zōk) "to ar-
 rive" dar-zūm "I come to you" =
 az bu ku tū ku ar-zūm, dar-zayem bū,
 ar-zai, B ēr-zai, rē-zēi, Le. 3 sg. ra-za,
 pēc ar-zāk "pas āmad"; mēwa al-zōk-a
 "the fruit is ripe" (ar-zāk = ar-zōk
 "yakī mēāya"?), prān tū kyē nak
 ar-zākən? G. < Av. yā-, but scarcely
 y- < j-. Possibly connected with caw-
 "to go" (K. 1 sg jawam. cawam, but
 2 sg jāi: cūw). In that case zay-
 must be a form shortened in com-
 position. Regarding j- < c- cf Afridi
 Psht rā-žam "I come" cam "I
 go"
 zyēr, B. zēi, K. ziyaī, Le zed "yellow"
 Psht.
 žay-ōk, K. zay-ēk "to ask for" pērt b'
 žayim "I ask for it now (ālī-š < sic!>
 mētalbam)". V. zay-ēk.

ABBREVIATIONS AND TRANSCRIPTION.

The abbreviations of language names are in the main the same as those used in Rep (v. List p. 96)

For the abbreviations of the names of my Parachi informants (D., G., M., P., T) v pp. 5 and 6. Similarly forOrmuri (B., K., Le., Rav) v p. 386 L or Log. denotes the Logar dialect The abbreviations of the names of Pashai dialects are the same as those explained Rep. (p. 84, n 2) D(arrā-ī Nūr), G(ulbabār), L(aurowān), Nīr(lām), S(āṭhā), Sh(utul), Ō(zbīn).

Walde Pokorny denotes "A Walde, Vergleichendes Wörterbuch der Indogermnischen Sprachen, hrsg v J. Pokorny", Zar. "Ив. Зарубин, К характеристике мунджанского языка, L'Iran, vol I, 1926", Andr "M. S. Andreev, On the Ethnology of Afghanistan" (cf. p 7).

Rep is my "Report on a Linguistic Mission to Afghanistan, Oslo 1926", EVP is my "An Etymological Vocabulary of Pashto, Oslo 1927", NSgh is my "Notes on Shughni, Norsk Tidsskrift for Sprogvidenskap, I, 1928"

In literary Ind languages (also in Shina) *c*, *j* denote the palatal affricates, in Ir. and in most Dard and Kafir languages these signs denote dental affricates, the palatal affricates being written *č*, *ǰ*

In words quoted from the vocabularies of Leech and Raverty the original orthography has been preserved.

CORRIGENDUM.

Par *kāš* "eyebrow" (pp 41, 267) is borrowed from *Prs qāš* "id "

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44776. *Asplenium platyneuron* (L.) Oakes

Indian Languages

Iranian

